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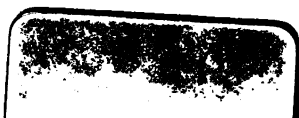
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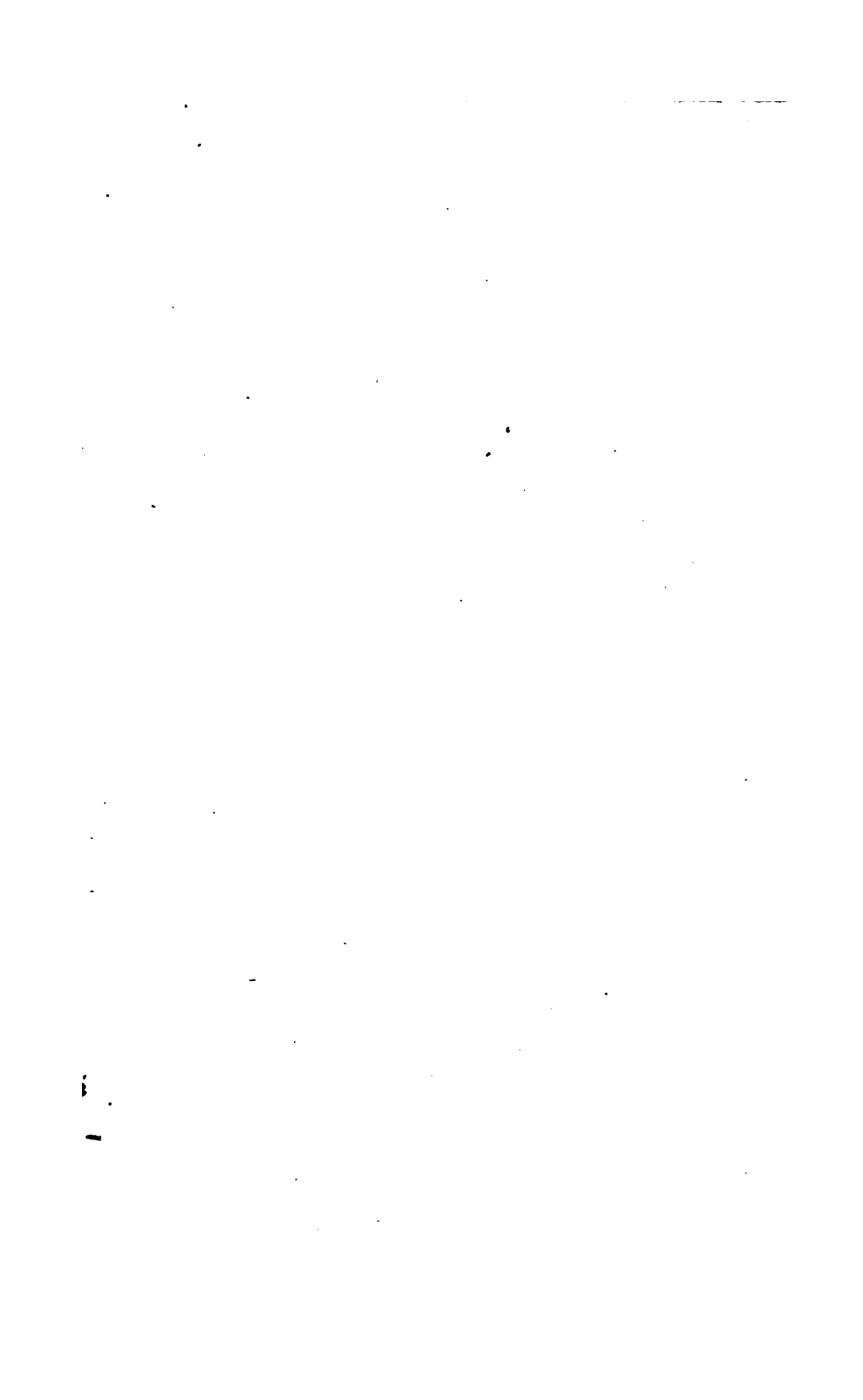
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THE

# PANOPLIST,

AND

# MISSIONARY MAGAZINE,

FOR THE YEAR 1815.

VOL. XI.

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**BOSTON:**

**PUBLISHED BY SAMUEL T. ARMSTRONG,  
THEOLOGICAL PRINTER AND BOOKSELLER, NO. 50, CORNHILL:**

*of whom may be had the former volumes of this work, and a large assortment of valuable religious publications.*

1815.





## PREFACE

SINCE the commencement of this volume, the public relations of our country have been changed from a state of calamitous war to a state of prosperous peace. This change, so salutary in its nature and influence, affords many cheering topics of congratulation; but especially to the Christian, whose eyes are constantly fixed upon the success of his Master's cause, it opens a most enlivening prospect. While he contemplates this prospect with delight, let him not forget his own obligations. The same considerations, which cause him to rejoice, should prompt him to act. Unproductive resolutions, sluggish endeavors, benevolent attempts half formed and easily abandoned, will not pass for the genuine results of beneficence at the present day; and he has but a slender title to the name of a Christian, who does not exult in the privilege of taking an active part in the great designs for meliorating the condition of man. The American people, if not blind to their own permanent interests, and stupidly ignorant of their own advantages, can perform wonders in the accomplishment of the grandest designs, which ever claimed the attention or employed the activity of mortals: designs of no less magnitude, than the establishment of schools, churches, and the regular ministration of divine ordinances, in all the destitute places of our own country; the distribution of the Bible, and the support of missionaries to preach its doctrines, in every part of the globe; the alleviation of human suffering of every kind, wherever men are to be found: in a word, the entire subjugation of the world to Christ, and of course the eternal salvation of unnumbered millions in all future generations. Who does not give thanks to God for the opportunity of being permitted to exert even the humblest agency, in promoting so blessed a consummation?

It is evident, by the most recent intelligence received from England, that every great institution, which has for its object the civilization, instruction, and salvation of

mankind, is increasing in its means and its efforts. Let it not be our reproach, that the people of the United States, more favored by Providence through the whole course of their history than any other people, should linger, and hesitate, in this great work of benevolence.

We congratulate the Christian public on the general excitement, in reference to the great duty of supplying Christian teachers for the millions of our countrymen, who are now destitute. The number of persons who feel this excitement, is daily increasing; and may it still increase, till every man, who enjoys the ordinances of the Gospel, shall be roused to vigorous action, and shall refuse to intermit his exertions so long as they shall be needed; so long as a single log-house can be found without a Bible, or a single neighborhood without a spiritual guide.

When we look over the pages of those religious magazines, which are edited and patronized by some of the best men in Great Britain and in the world; and when we clearly discern, that the objects which lie nearest their hearts, and which they strenuously labor to accomplish, are the same with those to which our columns have been principally devoted, it is a perpetual source of gratification and of encouragement. However comparatively feeble our efforts may have been, it is a pleasure of which we can never be deprived, if our hearts have not deceived us, that we have spontaneously and sincerely endeavored to promote the best of causes, and have been cordially united in purpose, and in feeling, with many of the most intelligent, the wisest, and the most pious men, on both sides of the Atlantic.

With these remarks we commend the volume, which is now closed, to the candor of the public. While we regret its imperfections, we earnestly desire that it may be succeeded by other volumes more worthy of the times in which we live, and more efficacious in promoting the permanent welfare of mankind.

*Boston, Dec. 2, 1815.*

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THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

No. 1.

JANUARY, 1815.

VOL. XI.

**ADDRESS TO THE PUBLIC,**

AT THE COMMENCEMENT OF A NEW YEAR.

THE termination of one year, and the commencement of another, form an interesting period. At this period, the mind is naturally drawn to the consideration of solemn things. A disposition to seriousness should be encouraged at all times; but especially when arguments from reason and Scripture are powerfully seconded by the appearances of nature, and the apparent, as well as real, changes of all the objects which surround us. We are reminded, not only by the revolutions of the heavenly bodies, but by the date of every newspaper and every letter,—by all the forms of public and private business,—that an important part of the active life of man has closed for ever. It will not be deemed improper for us to seize this occasion to offer such reflections as occur, in looking back upon the past, and casting an inquiring eye forward upon the future.

The last year has been more crowded with great and stupendous events of a political nature, than any year within the whole history of the four great monarchies. The attempt to establish a military despotism, which should hold in its iron grasp the whole civilized world;—an attempt which had been persevered in with astonishing success for more than ten years, and which was regarded by the most enlightened statesmen with a dismay resembling despair;—this attempt, more formidable in itself, more afflicting in its progress, more disastrous in its probable consequences, than any other project of ambition from the days of Nimrod to our own, has signally failed. We should certainly abstain from such political reflections, as would displease any portion of the friends of peace and human happiness; but on the subject here brought in view there is but one opinion with such persons. No man, indeed, can be found, who will venture to express a wish for the restoration of that gigantic power, which has just disappeared like a dream of the night. In tracing the various causes of this amazing reverse, the politician will find abundant materials for his contemplation; but the Christian will raise his thoughts to the Governor of the world, by whose wise and holy counsels all the unexpected changes of our times have been produced; who has in view the promotion of a



greater cause and higher interests than are directly involved in the erection or overthrow of any temporal empire; and whose determinations will all be carried into full effect, notwithstanding any violent opposition or adverse appearances. In the great political events of the last five and twenty years, the Christian will see an unexampled preparation for the spread of pure religion. Infidelity has made its votaries ashamed of themselves and of their cause; it has shown, in the clearest manner, the necessity and the excellence of Christianity; and it has taught multitudes to press the Bible to their hearts with an ardor of affection, and to disseminate its holy doctrines with a zeal, to which they would otherwise have been strangers. The revolutions, which have astonished mankind, have had a powerful influence in lessening the attachment to empty forms of religion, and in breaking down corrupt establishments. It may be fairly concluded, that religious persecution will not again be countenanced and supported even by nominal Christians. The way seems fast opening for the propagation of the truth without direct resistance, and with the aid of reason, conscience, and the word of God; and, may it not safely be added, with the accompanying influences of the Holy Spirit. To these encouraging features of the times the observing and animated Christian will not forget to join the great and continually increasing efforts, which are now made to preach Christ where his name is not known. These various considerations give an interest to late political changes, which, great and stupendous as these have been, could never be given to the disposition of temporal thrones, or the restoration of the balance of power.

The Christian, who looks at the present condition of this country, will find many things to excite his regret and lamentation for the past, and his apprehension for the future. Whatever opinions may be entertained as to the origin and immediate causes of the war in which we are involved, no well-informed and conscientious man will deny, that the procuring causes have been our national sins. Such a man will perceive no sure indications of returning prosperity, without national repentance and reformation. He will therefore regard with a deep interest all the efforts, which have been witnessed during the last year, for the promotion of good morals and the restraining of vice. Similar efforts he will encourage with all the influence which he possesses. He will not suffer political dissensions to fill the whole circle of his vision, so that he cannot discover the remote and radical causes of the evils which we suffer, and the means of averting them. He will labor and pray for the increase of religious knowledge and practical godliness, as the only rational means of securing to his country the favor of heaven.

But we would caution our readers against suffering their attention to be so engrossed by great and general objects, as to neglect those which more immediately concern themselves. Great as are the evils of war, there always have been evils of a personal nature which have maintained an almost universal influence, and concerning which it is the duty of every man to examine his own sou

We refer to stupidity in sin and the neglect of Christ and his service, of salvation and heaven. If we look around in our churches and congregations, in our neighborhoods and families, how many evidences do we find of spiritual sloth and cowardice, and of spiritual death. Let this scrutiny be made with particular reference to the year which is just closed. How many opportunities have been neglected of communicating spiritual blessings to our fellow creatures. How much has each one lived as a mere inhabitant of this world; how little as an heir of immortality. How many have gone into the eternal state, within the last twelve months, without any preparation to meet their God. How many are now beyond the reach of mercy, to whom our readers had it in their power to impart religious knowledge and the offers of life; but to whom, nevertheless, no religious knowledge, no offers of life, were thus imparted. This is a subject, which plainly does not receive proper attention from Christians. Every country on the globe, every province, every town, every village, every neighborhood, contains ignorance to be removed, suffering to be mitigated, vice to be suppressed, and unbelief, hardness of heart, and worldly-mindedness, to be supplanted by faith, hope, joy, and evangelical love. If all professed Christians were truly what they profess to be, and if all real Christians were plainly distinguished by that grand characteristic of the Savior, that he *went about doing good*, how soon would the face of the world be changed; how glorious would be the alteration; how divine the effects. Every individual is answerable to his conscience, and to God the judge of all, if he does not contribute his full proportion towards bringing about so immense a good.

Time is rolling on; the active years of those, who are now in their prime, are fast spending; health is impaired, in ten thousand instances, and life is lost in ten thousand more; opportunities are passing by never to return; and yet how slowly does the good cause advance, compared with the wishes of Christians, and the exigencies of mankind. What enterprises must be undertaken, what labors performed, what perseverance exhibited, what an amazing combination organized, and what extended operations carried on, before the world shall be evangelized. Every year of delay in this work ought to be a year of deep regret with Christians. But a year of delay should never be suffered to return, so far as the prayers and exertions of every enlightened friend of man can avail to prevent it.

The neglect of past opportunities should afford a powerful stimulus to future exertions. What! shall a man, a patriot, a Christian, live at this interesting period, and do little or nothing for his species, his country, and the church of God? Shall his years be occupied in the pursuit of wealth, or in lamenting its departure;—in the scramble for political distinction and influence, or in mourning over the uncertainty of popular favor; and shall he forget his immortal interests, and the deliverance of a fallen world from sin and error? Shall he sink himself into a mere actor in this temporary bustle, unmindful of his better part, his eternal destiny? Shall his

example encourage others to engage in the struggle for toys and gewgaws, and to despise the pearl of great price? Shall his conduct give the careless an occasion to plead, that they concluded from minutely observing his actions, that religion was a pretence, and salvation a dream? Shall he bring reproach upon his Savior, and harden the infidel in guilt? Let him awake, then, as he would avoid so melancholy a perversion of his influence; let him awake to activity, to a life of beneficent exertion. Let him remember, that vacancies are constantly made in our charitable societies by the ravages of death; that these vacancies must be supplied, and more than supplied; that as the benevolent are removed from the places which they occupied on earth, and as the field of labor is perpetually enlarging, the call is the more urgent for an increase of laborers. Let him bear in mind, that every individual can work in some part or other of his Lord's vineyard; that no man's talents are so humble, nor his sphere of action so circumscribed, as that he will be forbidden the honor and privilege of engaging in the grand labor of love. Who can think himself thus forbidden, that considers the case of the widow, who had no other means of sustenance than two mites, and who, nevertheless, surrendered these two mites to the treasury of the Lord, and received for her liberality the high commendation of the omniscient Judge?

The shortness of the time which remains to us, and the uncertainty how soon it will terminate, are powerful incentives to immediate action. Dr. Doddridge somewhere observes, while urging his readers to the daily practice of private devotion, that no Christian will have cause to regret having spent half an hour on the last day of his life, in communion with God and preparation for heaven; and that, as no man can tell how soon or how unexpectedly his last day may arrive, it is true wisdom to live every day as he would wish to have done, should he be summoned, without a moment's warning, to appear before God. The same thought may be happily applied to the plans which we may form, in reference to the new year. Let that portion of our time, our influence, and our property, be employed in the direct service of God, which we shall rejoice to have had thus employed, if we are removed, in the course of the year which has just commenced, from all participation in human affairs.

It is sometimes urged, in answer to charitable applications, that the person applied to has met with losses of property, and can therefore afford nothing in charity. Without denying that each person must be the judge of what he can afford, and that the loss of property in these changeful times, does utterly prevent many individuals from giving what they would gladly give if they were able, it may well be concluded that the above-mentioned excuse is carried too far. The question is not, how much a person has lost, but how much he has remaining. If he has lost much, and has much still remaining, which, however, he imagines to be in immediate danger, how much more reasonable is it that he should do good while he has it in his power. That such a man should urge his

previous losses, as a reason for stopping all the channels of his benevolence, is as plainly wrong, though not quite so glaringly absurd, as for a person, who has lost much of his time, to allege this loss as a reason why *all* his time in future should be devoted to private and selfish objects. Whoever looks around him, and beholds immense fortunes suddenly melted away, under the scorching influence of some great public calamity, and reflects how much has been withheld, which it was the duty of the possessors to have given, will be convinced that it is a dictate of prudence, as well as of religion, that all should *honor God with their substance.*

In making estimates of his future contributions of time, property, and influence to public purposes, the wise and intelligent Christian will be on his guard against taking his standard from the great body of professing Christians, or even the great body of those, who are praised for their liberality. He will recollect, that, as there has been but one Howard, there has also been but one John Thornton in modern times; that among the many wealthy men, who have deserved commendation for their liberality, John Thornton alone stands so pre-eminent, as that no one will venture to suggest, that he ought to have given more. Though he died immensely rich, the stream of his beneficence flowed during his whole life in channels numerous, broad, deep, and uninterrupted, and refreshed all around him to an unprecedented extent. Before the institution of Bible Societies he distributed Bibles in such numbers, as would now do honor to any society of secondary importance. Before the institution of Missionary Societies, he did all in his power to promote the Gospel in every region which his ships visited. Before the institution of societies for the relief of indigent pious clergymen, he relieved the wants of numbers of this most meritorious class of men; and not only relieved their wants, but afforded them the means of comfort, of hospitality, of administering charity to others. To the poor and destitute, on both sides of the Atlantic, he distributed money by faithful agents with a princely liberality. Though he received solicitations with the utmost kindness and urbanity, much the greater number of his favors were conferred without solicitation; and the great mass of those, who were the recipients of his bounty, never knew their benefactor, and never will know him, till all actions shall be revealed at the resurrection of the just. That there are not instances of similar virtue, on a more humble scale, it would be too much to affirm; but among those who are and have been very rich, though many have done worthily, there has yet been but one John Thornton. Let the eye of the Christian philanthropist be directed to such an example; let him use all the means in his power to obtain an enlarged view of his duties; and let him look to God for a decided resolution to perform them.

Our readers will not deem it improper that we should bring to mind the relation which exists between them and ourselves. However we may have occasionally erred, in their opinion, or fallen short of their expectations, we may confidently appeal to them, whether our work does not afford proof, not only of honest intent

tions in its conductors, but of our being engaged in the prosecution of great objects;—in the promotion of national reformation;—in discountenancing every species of vice and immorality;—in urging the observance of the Sabbath and other religious institutions;—in encouraging all public-spirited and charitable efforts;—in stimulating to adequate exertions to extend the knowledge of Christ at home and abroad; and in enforcing, according to our opportunity and ability, the great doctrines and duties of Christianity. If this representation should be deemed correct, it will clearly follow, that no ordinary responsibility rests upon us. Though our means of usefulness are much smaller than could be desired, we have still abundant reason to labor and pray that none of these means be neglected. To us the lapse of time brings peculiarly solemn admonitions. Every year removes many of our readers to the eternal world. To do good to those who remain is a high duty. They, and the writers for our pages, must soon follow. Let our Savior's words be present to the minds of all: *The night cometh when no man can work.*

## RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE SABBATH. NO. VI.

### *The Sanctification of the Sabbath.*

IN my last number, after briefly showing what is implied by *remembering the Sabbath day*, and what is meant by *keeping it holy*, I proceeded to specify some of the appropriate duties and services of holy time; viz. *serious meditation, prayer, and self-examination*. I now proceed to remark,

4. That some portion of every Lord's day ought to be spent in reading the Scriptures and other religious books. Whether the time devoted to this object shall be one hour, or two, or five, or more, in any particular case, it is obvious, that no general rule of duty can be laid down with exactness. The rule must necessarily vary according to cir-

cumstances. Those persons, who have the whole day to themselves, can read more than the heads of young families, who are bound to devote a very considerable portion of the Sabbath, to the care and instruction of their children. The healthy can read more than the weak and infirm, and those, who live near the house of God, more than others, who live at a considerable distance, if, in each case, they regularly attend public worship.

The same person, also, has much more time for reading on some Sabbaths, than on others. On one Sabbath, it may be his plain duty to spend more time than usual in prayer; the next in religious conversation; and the third in attending public worship; in each of which cases, he will have less time for reading. Nor have sickness and health, whether personal, or among friends, less influence in varying

the rule of duty. If I am confined to my bed with a fever, or if my family is sick; it is plain that I am not required to do what God in his providence has rendered impossible.

But, although no invariable rule can be given, it is certain, that reading, or hearing the Scriptures read, should employ some part of every person's time upon the Sabbath. Sickness, unless it be extreme, furnishes no exception. Every sick person has friends, or attendants, who can read to him; and his being sick is an additional reason why he should turn his most serious attention to that blessed volume, in which *life and immortality are brought to light*. If the *lively oracles* may not be neglected on any other day, without incurring the Divine displeasure, much less may they be neglected upon the Lord's day.

How glorious, how precious, is the light of revelation! See how bright it shines upon this fallen and benighted world! It is the Bible, that reveals to us the perfections of its Infinite Author. It is the Bible, and no other book, that informs us how a sinner can be justified before God. It is that holy volume, which points us to the *Lamb of God, which taketh away the sin of the world*—that speaks to the trembling believer, son, daughter, *be of good cheer, thy sins be forgiven thee*—that contains a balm for every spiritual wound, a cordial for every sorrow. It is the Bible, that guides the steps of the weary pilgrim, through the wilderness of this world, and sheds the light of heaven upon

the darkness of the grave:—a light, which pierces the thick gloom of the valley of the shadow of death, and directs the eyes of the believer to realms of eternal day. Animated by the hopes which the Bible authorizes, supported by its consolations and promises, thousands have triumphed in their last cold agonies, and begun their eternal song before their *flesh and heart entirely failed*.

And shall such a book,—shall the most precious gift of God to men, next to that of his Son, ever be laid out of sight for one day? Shall such a treasure be lightly esteemed by fallen man? How worthy to be kept every hour at his right hand! How much more precious, than all the gems, that ever glittered in the crown of royalty! It is said, that Alexander the great, *so called*, took the works of Homer along with him in all his wars, and every night laid them with his sword, under his pillow. How much more worthy are the Scriptures to be near our hearts. Let the Bible, then, be our most intimate companion. Especially let the perusal of it always find a place in our early preparations for the Sabbath. Let all the time, on Saturday evening, which is not employed in other religious duties, be spent in reading it. Let it be read in the morning, before public worship, then during the intermission, and again after the public services of the day are concluded. Let the texts selected by the preacher be carefully examined. Let *all truth* be treasured up in the memory. Let the fruits of righteousness

abundantly testify, that the good seed has taken deep root in good ground.

It would be very easy to specify a great number of religious books, within almost every person's reach, which may undoubtedly be read upon the Lord's day, provided they do not encroach upon the time, which belongs to the Bible. The Bible must ever have the pre-eminence. It must be read first, and read more than any other book or books. It is only when we have time to spare from the Scriptures, that we may attend to the writings of pious uninspired men, upon the Sabbath.

5. The Lord's day is to be sanctified by a regular and devout attendance upon public worship. That frequent and solemn public acknowledgments are due to the Author of all good, is a dictate of natural religion. It is well known, that the heathen, almost every where, have, from the earliest times, had their appointed seasons of meeting to worship their gods. But not to insist on the example of pagans, though it might well shame multitudes who call themselves Christians, *we have a more sure word of prophecy*, to which let us *diligently take heed*. The law was appointed of old to be read in the synagogues, every Sabbath day. And surely, if the priests were bound to read, it was the duty of the people to assemble and hear. Indeed, an express command of God to the Jews, was, *Ye shall keep my Sabbaths, and reverence my sanctuary*. To do this, his people have in all ages accounted one of their highest privileges. *I was glad,*

*saith David, when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city, that is compact together, whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord* In what plaintive strains does the same holy man lament his exclusion from the sanctuary. *How amiable are thy tabernacles, O Lord of hosts; my soul longeth, yea even fainteth, for the courts of the Lord. My heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house: they will be still praising thee. For a day spent in thy courts is better than a thousand.*

It would be easy to show, did the time permit, that the apostles, and other primitive Christians, assembled stately for religious worship, upon the first day of the week, which has been proved to be the Christian Sabbath. See John xx, 19, 26; Acts xx, 7; and 1 Cor. xvi, 1, 2. Nor must I omit to refer the reader to Luke iv, 17, where the Evangelist informs us, that our Divine Lord, *as his custom was went into the synagogue, on the Sabbath day*. Strictly accordan with the requisitions of the law the custom of the pious Jews and the practice of Christ and his apostles, is the following exhortation of the inspired writer to the Hebrews. *Let us consider one another to provoke us to love and good works; not forsaking the assembling of ourselves together, as the manner of some is. I will not spend time in proving, what the history*

the church puts beyond all controversy, that the most eminent servants of God have, from that day down to the present, highly valued the blessings of public worship.

If, then, we regard his authority; who instituted the Sabbath; if our feelings and desires are akin to those of the sweet Psalmist of Israel; if we regard the example of Christ; if we desire to walk in the steps, and participate in the bliss, of those pious men and women, who have gone to their heavenly rest, we shall reverence the Lord's sanctuary, by a conscientious and solemn attendance on public worship. Nay, unless some should choose to be more heathenish than the heathen themselves, they will not fail to unite, regularly, in public acknowledgments for the mercies which they daily and hourly receive.

But, alas, how many such heathens are there, in this land! How many, who have been baptised into the name of the adorable Trinity, live and die, in sight of the Lord's house, where they are never seen, unless it be used for a secular purpose, and then only to mingle in the strife of party politics! How many more have taught us not to expect them in our solemn assemblies, except when summoned by the voice of death, in the removal of some near friend, or excited by curiosity to hear a new preacher, or an occasional sermon. How many saunter and sleep away half the Sabbath at home, and then bless themselves for obliging us with their presence a part of the day. How many sit down to eat and drink, after

the morning service, and rise up to play.

Surely no candid reader will infer, from the preceding observations, that, in the opinion of the writer, absence from public worship can never admit of a scriptural justification. God certainly no where requires of his creatures according to what they *have not*. When a person is confined to his room with a broken bone, or to his bed with a consumption, he plainly is not required to go out. Nor if he is so seriously indisposed, that he would be in great danger of increasing or prolonging his distemper. But some people are visited with a sort of intermittent or periodical disease, which comes on almost every Sabbath, and goes off by Monday morning. We see and hear of them, every where, *six* days, but on the *seventh* they are confined. Now, it ought to be solemnly remembered, that it is not every slight complaint, which can excuse us from waiting upon God in his house. If we should feel able to expose ourselves as much, on a week day, and for a worldly purpose, the excuse is vain. If we are not so ill that we should be obliged, for that cause alone, to decline an invitation to dinner, or a tea-party, the excuse is vain. Again; I shall readily admit, that drenching rains in summer, and drifting snows in winter, may sometimes render it hazardous for persons in health, especially females, to go out on the Lord's day. But it is not every threatening cloud, or fog, nor even every considerable fall of rain, or snow, that can be pleaded as a sufficient excuse. If our



souls long for the house of the Lord, it is certain we shall not be detained from public worship by trifles. When any doubts arise, in regard to what is duty, let us look to God for direction. *He giveth liberally and upbraiddeth not.*

The excuse which some people make, for not attending public worship, that they have not decent clothes, is, I believe, in nine instances out of ten, invalid. This excuse is not unfrequently the offspring of pride. If those, who make it, had the ornaments of a meek and quiet spirit, they would be contented with and thankful for such apparel as they have. As for those, who are really destitute, it is certain, that most of them might clothe themselves decently to appear in the house of God; because many actually do so, with means quite as scanty, and laboring under embarrassments quite as great, as they possess. The cause of their alleged inability is to be found in their idleness, in their tavern-bills, or in the marks, that stand against the initials of their names, on the shelves and walls of dram-shops.

To the question, *What portion of holy time ought to be appropriated to public worship?* no precise answer, perhaps, can be given. Generally, it has been found convenient to meet twice every Lord's day. In compliance with this arrangement, it is the duty of all, who are interested in it, to attend both services. Till we hear the pious members of our churches complain, that the practice interferes with other duties, it is worse than trifling for persons, who neglect other duties, to plead, that they have

not time for this. If in some extensive and thinly settled parishes, it is found very inconvenient, during the cold season, to meet more than once on the Lord's day, the rule of duty is changed; and it is changed again, if, in cities and other compact settlements, it is found, that the interests of Christ's kingdom are promoted by three stated services. God has left this matter, as he has many other things, to be regulated by his people, according to circumstances. When, with a due regard to these, they decide upon meeting once, twice, or three times, on the Sabbath, it is the duty of all concerned, to acquiesce in the arrangement, and to honor it by a cheerful attendance.

6. Some part of the Lord's day may very profitably be spent in religious conversation. The advantages of such conversation are many; but I can only find room just to mention two or three.

It brightens the intellect and warms the heart. *Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.* Did the hearts of the two disciples burn within them, when going to Emmaus? It was the conversation of Christ, which kindled their affections into a holy flame; and though no man ever spake like him, multitudes of Christians can testify, from their own experience, to the sweetness of religious conversation. How often has it revived their languishing graces. How happily has it contributed to clear up their doubts, and to urge them forward in the race set before them.

Such conversation tends, also, more than almost any thing else,

to fix divine truth in the memory. Every one must have observed, how much easier, and how much longer, he retains what is imprinted in this way, than what he finds in books. Religious conversation, then, should spontaneously grow out of every subject, to which our attention is called, upon the Sabbath. Let us avail ourselves of its enlivening and warming influence. Let it be familiar in our families. Let it fill up the intervals, which are not occupied by any of the duties already mentioned. Let it engage our thoughts and affections; in going to and returning from public worship. It will prevent the intrusion of evil thoughts. It will, by the blessing of God, make us wiser and better. It will, if we are Christians indeed, make us happier for the time; and this holy communion will contribute not a little to prepare us for the high felicity of eternal converse with saints and angels in heaven.

7. The pious instruction of children, is a plain and important duty of the Sabbath. I regret, that I have room for little more than the bare mention of a subject so important. Children should be taught from their cradles, to esteem the Sabbath a delight, the holy of the Lord honorable. It is then, that parents are most at leisure, and that they should take particular pains to explain the use and importance of the Sabbath; that they should catechise their children and domestics; should require them to learn and repeat prayers, hymns, and portions of Scripture; should

make them acquainted with the perfections of God, their own sinfulness, and the necessity of their being made *new creatures in Christ*, to prepare them for that glorious Sabbath, in the world above, which will have no end.

I might infer, from all that has been said in this and the preceding number, that social visits, on Saturday afternoon, are generally improper, because they tend rather to dissipate than compose the thoughts;—that the reason why some Christians find so much occasion to lament their coldness and leanness, is, that they do not remember the Sabbath;—and that so far from its being an idle day, it will be found, by those who pray and read the Scriptures, and spend as much time in other religious duties as they ought, a day not less occupied than any other in the week.

But I must not enlarge, further than merely to suggest, how pleasantly and profitably the sacred hours must pass with those, who keep the Sabbath holy. What blessed communion must they enjoy with the adorable Trinity! What rapid proficiency must they make in the knowledge of the Scriptures. How fast must they grow in grace, and ripen for heaven. May such be the course, such the happiness of the writer, and of every reader.

“In holy duties let the day  
In holy pleasures pass away,  
How sweet a Sabbath thus to spend  
In hope of one that ne'er shall end.”

Z. X. Y.

For the Paenitent.

A SHORT SERMON, NO. V.

*Eccl. viii, 11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*

*The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men.* A sentence is pronounced against every evil work in the word of God. This sentence is not often executed immediately upon transgressors; but its execution is suspended by the patience and long-suffering of God, that sinners may have space for repentance, and an opportunity to believe the Gospel and secure their salvation. But multitudes abuse the forbearance of God; and by false reasonings, and the deceitfulness of sin, become more hardened and obstinate in their wickedness.

When a person refuses to comply with the warnings and invitations of the word of God, and is determined to neglect religion, and to continue in his sins, his heart may be said to be *fully set in him to do evil*. For is it less than this, to reject Christ, as a Savior and King, and to prefer the indulgence of unholy lusts and passions to his gracious authority? Our text therefore exactly describes the case of too many in every part of our country. It may be useful to consider the principal reasons, why a delay of punishment encourages the wicked to continue in sin.

1. The grand reason is the depravity of the heart, which

renders mankind prone to abuse all the bounties and mercies of God. Do not those, to whom God gives health, and outward peace, and abundance of riches, generally abuse these blessings, neglecting and forgetting the merciful Author of them, and spending their strength and wealth in the gratification and indulgence of their sinful passions? How common is the remark, and how manifest is the fact, that worldly prosperity makes both individuals and nations more proud, vicious, and dissolute, because they wickedly abuse and pervert the bounties of Providence. In a similar manner, multitudes turn the *grace* of God into lasciviousness, and pervert the truths of the Gospel. How many take encouragement to continue in sin, and to indulge their licentious inclinations, from the doctrine of redemption, and the declarations of divine mercy in the Scriptures. From depravity it is, that the sons of men abuse the *forbearance* of God in the suspension of threatened punishment, and fully set their hearts to do evil. Indeed, what good thing is there, which some do not pervert, and thus make it the occasion of their greater guilt? The cause, in every such instance, is their own wickedness; and the beneficence, patience, and grace of God are not less great and adorable, because abused. We should beware of concluding, that our obligations to God are not great because we are no wiser and better under our advantages. It is through our own sinfulness we are the more guilty, but God is not the less good. The good

ness of God in bestowing a gift does not depend on our use of it. We are doubtless under obligations to be thankful for all the various gifts of God, though we have neglected or misused them. But is this sufficiently considered?

Let us all humble ourselves for abusing the divine goodness, as we have done in innumerable instances, so that it has been the occasion of our aggravated guilt; but let us not forget to be thankful to God for his favors, however we may have abused them. Let the sinner be thankful, that the patience and long-suffering of God have hitherto spared him; and let him reflect, that the goodness of God should lead him to repentance, and that he should not presumptuously continue to treasure up to himself wrath against the day of wrath.

2. Another reason, that the heart of those, who abuse the patience and forbearance of God, is fully set in them to do evil, is *the tendency of sin from bad to worse.*

By a course of transgression the remonstrances of conscience are overcome; its power is gradually weakened, and its rebukes silenced. The dread of punishment becomes weaker, the longer persons escape the feeling of it. One sin usually leads to the commission of others; as such is the connexion between sins, that one, if indulged, almost necessarily betrays a person into many more. All sinful passions and appetites increase in strength and power by indulgence; while restraints and a disposition to resistance become weaker. Bad habits are gradually formed and strengthened,

involving the unhappy transgressor more and more inextricably in the toils of iniquity. His heart also becomes more hardened, his views of truth obscured, and his judgment in regard to moral and religious subjects corrupted. Such are the natural and deplorable effects of continuing in sin. Hence it is, that inveterate sinners cease to be affected by the truths of Scripture, contemn reproof, make a mock at sin, feel secure, treat the solemnities of religion with cool levity, and more deliberately set their hearts to do evil. The case of such sinners is almost desperate. It is in the power of the Holy Spirit to awaken them to repentance; but observation shows, that such an event is not often to be expected. How devoutly it is to be desired, that they might yet realize their condition, and become the monuments of the riches of divine grace. While they live, we should not cease to pray and to use means for the salvation of the most abandoned sinners.

Let the young consider the importance of taking a right course in the morning of life. If your parents are pious, and you are not trained up in the ways of wickedness, your heart is comparatively tender, your mind unperturbed, and divine truth interests and affects you. Remember therefore your Creator now; seek him early; implore his grace and direction; devote yourselves unreservedly to him; and *walk not in the counsel of the ungodly—but delight in the law of the Lord; and in his law meditate day and night.* Then you will escape the snares of

vice and the sorrows of the wicked; you will secure your salvation, enjoy the protection of God and the pleasures of piety; live to the divine glory, and be extensively useful in the world. But the paths of vice are full of perils; every step is a descent, which makes return more difficult; and they lead to the regions of everlasting death.

3. Another reason, that the suspension of punishment encourages men in sin, is the false conclusions which they draw from the forbearance of God. Through the depravity of the heart, the deceitfulness of sin, and the wiles of the adversary, the divine forbearance proves the occasion of their denying the truth, believing errors, and entertaining false hopes. *Because sentence against an evil work is not executed speedily,* many form such conclusions as these: That men are not so great sinners, nor sin so criminal and destructive, as the Scriptures and serious ministers represent;—that God is not so highly offended and provoked by sin, as some imagine;—that he is not so inflexibly just and severe, as to execute his threatenings on the impenitent;—that there will be some way of escape, so that they who die in their sins, will eventually be saved, and be forever happy;—that there is no such distinction between the righteous and the wicked, as many pretend;—that there is no need of making so much ado about religion;—that to feel regret and cry for mercy in the last extremity are sufficient;—that we need not fear to gratify the passions and appetites which God has

given us;—that God delights to see all his creatures happy, and enjoying themselves; and that the apprehensions of the scrupulous, and the zeal and fidelity of the conscientious, are superstition and fanaticism. Such false conclusions as these, in substance at least, influence and delude the greater part of the ungodly. Thus they cry to themselves, and to one another, *peace, peace; though, there is no peace, saith my God, to the wicked.* With plausible errors they deceive their own souls; and promise themselves safety and happiness, while their iniquities are bringing on them innumerable calamities, and they are hastening to the judgment of the great day, unprepared, and *unpreparing,* to meet their offended Judge in peace.

It is very easy for persons to deceive themselves, while under the influence of sin, so as to believe that God, *in a moral sense,* is altogether like themselves; that he views things, and feels in regard to them, as they do. *These things thou hast done, and I kept silence; thou thoughtest that I was altogether such an one as thyself.*

Let such persons observe, that it is not said in the text, *Because sentence against an evil work is repealed,*—but not *executed speedily*—which implies; that it will be eventually executed on all, who neglect the opportunities afforded them, to flee to the Lord Jesus Christ for refuge, and to lay hold of the hope set before them in the Gospel. The sentence stands recorded in the sure word of the God of everlasting truth, and final destruc-

tion awaits those, who descend to the grave with their unrepented sins on their heads.

Others, who hold the truth in unrighteousness, draw this false conclusion, as it generally proves; that, because sentence against an evil work is not executed speedily, they may neglect religion and live in their sins a while longer, and yet have opportunity to prevent its being executed by repentance. Thus they encourage themselves in sin for the present, and defer repentance to a precarious future season. They mean to attend to the salvation of their souls, before they die; but they are not ready yet. They have known or have heard of some, who, after having lived longer than themselves, without God in the world, repented, believed, and found mercy.—Yes; but have you not known *more* to die younger than you are, apparently impenitent and unprepared for eternity? You have been spared so many years, and may live some years longer. You *may*; but you have *no* assurance of an hour. Persons of all ages die around you, and die suddenly, and unexpectedly; and will you suffer your eternal welfare to depend on the uncertainty of your frail life? Besides, do you become more inclined to repentance by continuing longer in sin? May not God give you over to a reprobate mind? Delay not in seeking your salvation. O that you might now perceive it to be for your good, as delay is fraught with many awful dangers.

Be persuaded, without any longer procrastination, to sacrifice every sin, to humble your-

selves in unfeigned repentance before God, and to believe in the Lord Jesus Christ, that the long-suffering of God may be to you salvation. Finally, let the hearts of us all *be fully set in us to glorify God and to do good.*

R. W.

For the Panoplist.

REASONS WHY CHRISTIANS SHOULD LOVE EACH OTHER.

*A new commandment I give unto you, that ye love one another, See that ye love one another with a pure heart fervently. Beloved, if God so loved us, we ought also to love one another. Let brotherly love continue.*

Our Lord himself, when on earth, distinguished one of his friends as the beloved disciple. Yet he loved them all, and proposed his own example as a pattern for them, that they should love one another.

Several instances are recorded in the New Testament, of peculiar love towards individuals, who had exhibited faithful and unwearyed attachment to the cross of Christ. The grateful affection of the mourners over Dorcas, and the ardent love of the elders of Ephesus to Paul, may be adduced as examples. The love which Paul himself bore to the saints, may be easily traced in his epistles, by the warmth and delight with which he mentions the names of the faithful adherents to the cause of his Master. He appears, indeed, to have borne a particular affection towards all those, whom he had been instrumental in bringing to the knowledge of

the Gospel; and claims from the Corinthians, on that very account, a return of filial love and affection to which he considered no others so fully entitled as himself. For though, as he strikingly observes, they had *ten thousand instructors in Christ, yet had they not many fathers; for in Christ Jesus he had begotten them through the Gospel.* To Philemon he makes a similar remark, when pleading for Onesimus. And here I can hardly avoid noticing the remarkable manner in which he recommends Onesimus to his master's affection. The Apostle calls him *a brother beloved, especially to himself, who had begotten him in his bonds; but adds, how much more to thee, both in the flesh and in the Lord.*

If we love Christ, we also love all his followers. We are not to despise the poor, or him that is weak in the faith. We are bound to manifest our love to *all*, in the several ways pointed out in the Gospel, according as circumstances require; and are to be ready to lay down our lives, if necessary, for the brethren.

I shall now mention some particular reasons, why Christians ought to love one another.

1. Christians should love one another on account of their likeness to Christ. All Christians do, in some degree, bear his image. They are God's *workmanship, created in Christ Jesus unto good works. They are created after God, i. e. after the likeness of God, in righteousness and true holiness.* The design of God in their election, was to conform them to the image of his Son: Hence it is said, *Whom*

*he did foreknow, he also did destinate to be conformed to the image of his Son.* And, *Acting as he hath chosen us in before the foundation of the world that we should be holy and without blame before him in love.* deed, then only do we properly represent the religion of holy Jesus, when we shew his character in our lives and conduct. The Gospel has always a holy tendency; for *grace of God that bringeth salvation hath appeared unto men, teaching us, that den ungodliness and worldly lusts should live soberly, righteously and godly in the world.*

Saints should love all who possess this character and exhibit this conduct, because they in some degree like Christ. Doubtless there are many prejudices, or modifications, of love. The blessed God is the fountain of all perfection: and from him springs every excellent disposition which is to be found either in men, or angels. He therefore claims our supreme affection. Next to him the saints in general, and those in particular, are the most like him, are entitled to a share in our love.

2. The saints should love one another on account of the fellowship which they have in another's sufferings and joys. This is beautifully expressed by the Apostle: *Whether member suffer, all the members suffer with it; or one member honored, all the members rejoice with it.*

None of the followers of Christ are exempt from suffering; all their sufferings are from Satan, and the world. These are their common enemies,

from these spring all their conflicts: hence they are exhorted to endure hardness as good soldiers of Jesus Christ, and to put on the whole armor of God, that they may stand in the evil day, and having done all to stand. Since Christians are all engaged in one common warfare against the world, the flesh, and the devil, how earnestly should they strive to strengthen each other's hands and encourage each other's hearts to fight the good fight of faith, that they may lay hold on eternal life. Christians know how to sympathize with each other, in their afflictions and troubles. Are the foes of Christ and of his church combined together, and do they exert themselves to make divisions among the brethren? This should make pious praying persons unite so much the closer in love, and induce them to pray earnestly for each other, that they may be kept by the matchless power of God from becoming a prey to their enemies. Whenever any of the brethren suffer in their minds, in their bodies, or in their families, through their attachment to Christ and his Gospel, a general sympathy ought to be felt by all.

And as Christians must partake of one another's sufferings, so must they also of one another's joys. *If one member be honored, all the members rejoice with it.* If a brother be highly esteemed in the church, on account of his faith and his exemplary conduct, the other brethren should rejoice. *If the faith of one Christian groweth exceedingly, and his charity toward all aboundeth;* all the saints ought to rejoice and be glad. Love

rejoiceth in the truth. It delights to see the brethren steadfast in the faith, and walking under its influence, and wishes to have their souls prosper and be in health.

3. Christians should love each other on account of their near relation to God.

God is their heavenly Father. He condescends to own them as his children; for, by faith in Christ Jesus, they become adopted into the family of Heaven. *Behold; what manner of love the Father hath bestowed upon us, that we should be called the sons of God.* Though they were once the children of wrath, even as others, yet now are they the sons and daughters of the Lord Almighty: in consequence of which he has settled upon them an eternal inheritance. *If they are children, then heirs, heirs of God, and joint heirs with Christ.* How immensely rich is the poorest believer! He has God for his Father, Christ for his elder brother, and heaven for his inheritance!

Seeing, then, that Christians are so nearly related to God; seeing he condescends to call them his children, and treats them as such; seeing they are thus beloved of Him, ought they not to love and esteem each other? Let Christians honor those, whom the King of heaven thus delights to honor!

4. On account of the near relation which Christians sustain to each other, they should feel reciprocal love.

They are all children of the same Father, belong to the same family, and are heirs of the same blessed inheritance. The connexion, which subsists between



them, is indissoluble. Every other relationship among men will be dissolved; but their's will last to all eternity. They are strangers and pilgrims here below, and are journeying to their Father's house, where they will soon arrive.

The saints on earth and those in heaven make but one family; and, though separated for a while, yet they will all meet at last, in their heavenly Father's house, to part no more. What though they have many trials to endure, many snares to escape, and many temptations to overcome, yet Christ their Almighty Savior will finally bring them to those mansions, which he has gone before to prepare for them in his Father's house, *that where he is, there they, as his brethren, may be also.*

And as they are brethren of one family, so also are they members of that spiritual body, of which Christ is the head. So intimate is the union between Christ and believers, that they are called one body. *Ye are the body of Christ and members in particular. For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ.* If true Christians are so nearly related to each other, as to make but one body, of which Christ is the head, nothing can be more reasonable, than that they should tenderly and affectionately love one another.

Omitting other reasons, which might be assigned, why Christians should love one another, I would urge them to do all in their power to promote each other's welfare.

That this is their duty, may be inferred from what has been said above. And it is written; *Look not every one on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.* Our Savior ever sought the welfare of mankind. A selfish spirit is incompatible with that of the Gospel; for it is the very opposite to that of Christ Jesus. Whoever has not a heart to seek and pursue the peace and prosperity of the Church, and the good of his neighbors, and especially of those who *belong to the household of faith,* is destitute of true faith in Christ, whatever may be his pretensions. Every professed Christian, who is under the influence of corrupt motives, causes divisions in the church, is a self-seeker, or a self-admirer, is yet *in the gail of bitterness and bond of iniquity.*

All the good or the evil that is done to his followers, Christ considers as done to himself. This is plain from the account which he gives us of the process at the final judgment. *Then shall the Judge say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:—Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto ME. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his*

angels;—for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me.

E. S.

For the Panoplist.

#### CONCERT OF PRAYER.

IT is known to the religious public, that the first Monday evening in every month is observed, as a season of special and united prayer for missionaries, by many Christians in Europe, by some in America, and by the missionaries, their families, and congregations, in Asia and Africa. That the number of pious persons, who regularly unite in this concert, should be as great as possible, is certainly desirable. Christians will do well to consider, whether they can spend that evening more usefully in reference to their own spiritual improvement, or more beneficially to the cause of Christ, than by swelling the multitude of those, who are then with one heart, though in far distant places, and in different languages, earnestly beseeching their heavenly Father to send his Gospel to the heathen, and cause it to be received by all nations.

It has been contemplated by some pastors and members of our churches to establish a concert of prayer for our nation, now suffering under a great calamity; a concert in which the pious should intercede for our guilty land, confess our national sins, and supplicate a return of

peace, a reformation of morals, and a general revival of religion.

Why cannot all these objects be united in one concert, to be held at the time above-mentioned? That the objects are important no one will question; that they are such as all Christians can join in promoting, is equally clear. The thought of concert in prayer is peculiarly pleasing, and tends powerfully to excite devotional feelings. Should such a plan as is here hinted at go into operation, the topics can be arranged in some such manner as the following; viz.

1. Prayer for the heathen;—that missionaries may speedily be sent into all the unevangelized regions of the earth;—that a great and effectual door may be opened for their labors;—that they may be faithful and laborious men, suitably qualified for their station, and largely endowed with the spirit of Christ;—that all, who have the direction of missionaries, may have wisdom to discern the fittest places for immediate action, and zeal to discharge their duties without wavering or fainting, and with steadfast faith in Christ, as the great Patron of missionary exertions.

2. Prayer for our own country;—that peace may be speedily restored, and, if restored speedily, that it may be followed by proofs of national gratitude;—that the effect of public calamities may be a thorough reformation;—that the Sabbath may be kept holy, profaneness and other immoralties cease, all charitable and public-spirited designs prosper, the means of grace be diligently used, and the renewing, refreshing, and sancti-

fyng influences of the Spirit be generally experienced.

3. Prayer for all ministers of the Gospel;—that they may be strong in faith, fervent in prayer, unwearied in labors, and wholly given to their work;—that their numbers may be increased in proportion to the exigencies of the churches and of the world;—that, for this purpose, great multitudes of pious young men may be educated and put into the ministry, in every Christian country, and every other country so fast as it shall become Christian, till the number of evangelical laborers shall be adequate to the extent of the harvest;—that all the true shepherds may be known and received by the flock, while all wolves in sheep's clothing are also recognized and shunned;—that all blind guides may be convinced of their blindness, and apply to Christ for spiritual sight;—and that all faithful servants of Christ, however separated at present by unessential differences, may cordially unite in the same great labor of love.

4. Prayer for the rulers of every nation;—that they may fear God and hate covetousness, and resist the ten thousand temptations by which they are beset;—that they may lay aside sloth, ease, and indulgence, and apply themselves laboriously to promote the real and permanent good of their subjects;—that they may discard foolish national jealousies, and perceive that the highest prosperity of any na-

tion is perfectly compatible with the highest prosperity of every other nation;—that they may know and feel, that elevation to public office is not desirable on any other account than as furnishing the means of usefulness;—that they may live mindful of the account which they must render to God for all their opportunities of doing good;—and that the people may joyfully submit to all the laws and recommendations which are calculated to promote their best interests.

5. Prayer for all men;—that the vice and ignorance, the injustice and violence, the hatred of the truth and love of falsehood, which deform and pollute this guilty world, may be universally forsaken;—that God would speedily interpose and deliver mankind from those tremendous evils, which have converted the earth into one vast field of blood; and that Christ may be hailed from the rising to the setting sun, as KING OF KINGS AND LORD OF LORDS.

That all the above-mentioned topics make a part of the daily and weekly supplications of the people of God admits not of a doubt; but I am not therefore convinced that such a concert, as is here contemplated, would be useless. On the contrary, I believe it would powerfully tend to awaken in Christians a juster feeling of their duties and obligations, than they have generally experienced hitherto.

A. B.

## REVIEW.

**XXXIX.** *Withholding a suitable support from the Ministers of Religion is robbing God: A Sermon preached to the Presbyterian congregation in Plattsburgh, N. Y. Sept. 26, 1813. By WILLIAM R. WEEKS, at that time pastor of said congregation.* Albany. Printed for the Author. 1814. pp. 38.

THIS sermon is introduced by a series of observations, all tending to the conclusion, that a minister is bound to declare *all the counsel of God* to the people of his charge, and to explain and urge offensive doctrines and disagreeable duties, however painful the task may be. It is added, that there is one duty, "which ministers are apt to pass over in silence, though it is intimately connected with the best interests of their people, and is of vital importance to the cause of Christ." The duty here referred to is that of making provision for the suitable support of the ministers of the Gospel.

The text is Mal. iii, 8. *Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings.*

From this passage of Scripture Mr. W. enforces the doctrine, which he has placed as the title of his discourse, and which he illustrates by inquiring, first, what is a suitable support of the ministers of religion; secondly, when a people may be said to withhold it; and thirdly, whether, in such a case, they are guilty of robbing God.

In the inquiry as to a suitable support, Mr. W. examines what was provided for the ministers of religion under the Old Testament dispensation, and then establishes the following rules on this subject, viz. That the ministers of religion should have it in their power to be honest; to be respectable; to be charitable; to make improvement in the manner of discharging the duties of their calling; to educate their children; and to make some provision for their families, in case they should be removed by death. These positions are satisfactorily proved; they are, indeed, at first view, perfectly reasonable.

Under the second head it is urged, that a congregation may be said to withhold a suitable support from a minister, when they do not make any permanent provision for it; when they refuse to contribute their equal proportion, according to their property, for this purpose; when they make engagements, but never fulfil them; when they promise a sufficient support, but do not punctually comply with their promise; and when they do not increase the nominal amount of a stipulated salary, upon a decrease of its value.

The remaining head of discourse, and the application, are well worthy of the perusal of all, who are desirous of knowing and performing their duty. We cannot give even an abstract, without excluding a paragraph which we have selected as a fair specimen of the sermon. We must therefore refer our readers to

the discourse itself, assuring them, that they will find abundant evidence of a vigorous mind, employed in urging powerful considerations, and in establishing sound conclusions.

The following paragraph is recommended, as a useful discussion of a topic, which is not unfrequently brought forward with a view to prejudice the people against regular ministers of the Gospel.

"In the light of this subject, we see, that there is no reason to charge ministers with being hirelings, because they claim and receive a suitable support from their people. There is a great hue and cry made, at this day, against those ministers who claim a suitable support from their people, as though they were hirelings; and some who pretend to be preachers of the Gospel themselves, are foremost in this clamor. But if claiming and receiving a suitable support, makes a man a hireling, then Paul was a hireling. For he says, he took wages of the church, and that for preaching. If this makes a man a hireling, then Christ taught his disciples to be hirelings. For he told them to make no provision for themselves, when they went forth to preach, because *the laborer is worthy of his hire*. They should receive their wages where they performed their work. But receiving wages is not what makes a man a hireling. It is selfishness, which constitutes a man a hireling. A man is a hireling, when the gain is his principal object. That preacher is a hireling, who cares only for what he can get, but cares not for the flock. That man is a hireling, who enters the ministry from any selfish motive; not only he who does it for the sake of gain, but he who does it for the sake of honor and distinction, because he loves to have the pre-eminence. There is little reason to think that men enter the ministry, at this day, who are qualified for the other learned professions, for the sake of gain. But there is reason to fear that some undertake to preach, who are not qualified for this, or any other learned profession, merely from an aspiring, ambitious spirit, that will not be content with the humble station for which Providence has qualified them. These are the true *hireling preachers*, notwithstanding their loud professions of disinterestedness. Paul was charged with being a hireling, by the false teachers of his day. They made so great a

clamor at Corinth, about his receiving pay for preaching, that he thought it expedient to waive his right, in that place, and to *take wages of other churches*, while he preached to them. They made this clamor, in order to destroy his influence, that they might take his place. To cut off occasion from them, he dispensed with his right. But he was very careful to inform the Corinthians of the true reason of his doing so, that they might not conclude it was because it is wrong to receive pay for preaching. He says, 2 Cor. xi, 8, *I robbed other churches, taking wages of them to do you service*. And then he expresses his determination to do so still. And afterwards he says, *Wherefore? Because I love you not? God knoweth*. He was sensible that to those who esteemed it a privilege to honor the Lord with their substance, by supporting his ministers, it would seem in him like a want of love for them, if he declined it. He assures them that this was not the reason, and adds, *But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we*. They gloried in their disinterestedness, in preaching the Gospel without any pay. And he thought best, in this particular instance, to cut off occasion from them, by doing so too. But he tells us, in the following verses, what was the character of these men, who made such a parade of their disinterestedness, and raised such a clamor against him, because he took pay for preaching. He says, *For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness*. No; there is no foundation for the charge against faithful ministers, of being hirelings, merely because they claim and receive that support, which to withhold is robbing God. And when people raise this clamor against them, for receiving what God commands to be given them, we have reason to conclude it is done merely to excuse themselves from paying any thing,—that is merely as a cloak for their covetousness. And when pretended preachers are foremost in this clamor, we have reason to suspect they have some sinister design, which they wish to conceal by a great show of disinterested benevolence." pp. 24, 25.

It is very remarkable, that those persons, who make the greatest clamor on the subject of *hirelings*, always lay great stress

on a passage of Scripture which is directly against them. We refer to our Savior's direction to his disciples not to take with them 'either bread, or money, or a staff, or two coats apiece;' which direction is enforced by this express reason, that *the laborer is worthy of his hire*. That this passage should be alleged as conclusive against giving or receiving *hire* for preaching, is indeed wonderful. It is a striking instance of the manner in which any thing, and every thing, may be alleged to be proved from Scripture.

Some of the disciples of our Lord were probably able to make provision for themselves, during their short excursions, into the neighboring towns and villages: but this he absolutely forbids them to do. They might not

even take a little bread in a wallet, nor a staff on which to support their weary steps. Why? Because it was to be a law from the very first promulgation of the Gospel, that the minister of the Gospel should derive his support, all the articles of comfort and necessity, from the people for whom he labored. But suppose the people would not open their houses to these first preachers; might they not then provide for themselves. No; far from it. In that case, the rejected messenger of the Lord was to shake off the dust of his feet, as a testimony against them;— as a token, that by rejecting an ambassador of Christ, they had rejected Christ himself, and were exposed to aggravated condemnation.

## RELIGIOUS INTELLIGENCE.

REPORT OF THE DIRECTORS TO THE TWENTIETH GENERAL MEETING OF THE MISSIONARY SOCIETY, MAY 15, 1814.

(Concluded from p. 377, vol. x.)

### GANJAM.

MR. LEE, who was at Vizagapatam, has removed, with the consent of his brethren, and at the invitation of some friends of religion, to Ganjam, a populous town on the coast. Here he is surrounded not only by a vast body of the natives, but also by a multitude of Portuguese and country-born people. When we last heard from him, he was about to open a school for children of the latter description, and another for the natives, in which he would teach both English and Gentoos, and thereby have another opportunity of introducing and explaining the doctrines of the Gospel. The attendance of Europeans and others on public worship was encouraging. About one hundred persons attend twice on the Lord's day, and hear the word with seriousness, and he hopes with good effect. In the morning he reads the church service before the

sermon. He wishes that more Missionaries may be sent to assist him.

### TRAVANCORE.

MR. RINGELTAUBE still resides at Magilady, near Oodagherry, in Travancore, and continues his labors at several villages in that neighborhood. In the summer of 1812, he took a journey to the eastward, and at Negapatam was happy to meet with some of the fruits of Mr. Vos's ministry at that place. His successor has a flourishing school there. At Tranquebar he had a dangerous illness, from which, however, he was happily restored. In the month of October he reached his usual residence and resumed his labors. He visits twice a month his several congregations, and every evening addresses as many as are willing to attend. In some of these places, the people are irregular in their attendance, but at Eotamoly and Anticada they attend much better; at the latter place he thinks of enlarging the church. Pitalow and Covilvilly appear stationary; but a new congregation has sprung up at Ananda-nalan-oudi-yirappa, where the people have erected a small

church; upon the whole, there has been an increase in number; one hundred and forty-six have been baptised since he last wrote. The number of church members is about six hundred and seventy-seven. About sixty children are in the schools under his direction.

The Directors intend, if possible, to strengthen the hands of Mr. Ringeltaube, by sending another missionary to labor with him (in addition to the Catechists he already employs,) as they conceive there are many people in that quarter disposed to listen to the truth.

We are sorry to learn from Mr. Ringeltaube's journal, that many of the Syrian priests in that neighborhood are inclined to the Church of Rome, and more than a few congregations have joined it.

#### BELHARY.

SINCE our last Report, we have learned that Mr. Hands, at Belhary, had been alarmingly ill with the liver complaint; he was, however, mercifully recovered, and after a journey to Vizagapatam and to Madras (to which he was advised,) returned to his station and resumed his labors, assisted by Mr. Taylor, a native of Madras, and one of the fruits of his ministry there; and who, on his recommendation, has been received as a missionary under the patronage of this Society.

On his long journey from Belhary to Vizagapatam, (more than five hundred miles,) wherever he halted, he usually endeavored to publish among those who knew the Canara language, the truth of the Gospel, which in general the people were so ready to hear, that they crowded the *choultry*, from the time he entered till he left it. He passed through some hundreds of towns and villages, in some of which he found congregations of Roman Catholics, especially near the Coromandel Coast; and in some of the villages, the greater part of the inhabitants were Christians of that communion; but, alas! too generally they were scarcely to be distinguished from their heathen neighbors. Many places he passed through seemed to be eligible stations for missionaries. The paucity of Bramins there, the ruinous state of their pagodas and religious houses, and the disregard now shewn to their once favored deities, afford encouragement to hope, that the time is not far distant when they shall hear and receive the truth of the Gospel.

In the last letter to the Directors received from Mr. Hands, he states, that his charity school was in a flourishing state; and that he had nearly forty boys in his native school. Some additions had been made to the church. He was engaged in correcting his translation of the

Gospel of St. Matthew into the Canara language, the second time; and he hoped soon to send to the press both that and the Gospel of St. Luke.

#### CHINSURAH.

MR. MAY, who was sent out with a view of aiding the Mission at Vizagapatam, especially in the tuition of the children, for which he had a peculiar talent, was enabled, after a long detention in America, to proceed to India. He landed at Calcutta, Aug. 21, 1812, and by a peculiar concurrence of circumstances was led to settle at Chinsurah, where he has the pleasing prospect of much usefulness, especially to the rising generation. The Directors lament that they have received no letter from him of later date than Feb. 4, 1813, when he had but just entered upon his labors. In that letter he requests an allowance for the purpose of employing native schoolmasters. With this proposal they have most readily complied, and wish to assure their brethren of this Society, that not only at *Chinsurah*, but at Belhary, Vizagapatam, Ganjam and Travanoore, they have urged the missionaries to use their utmost endeavors to promote native schools, promising ample assistance for that important purpose; and the Directors will no doubt keep this object always in view, as a principal means, in connexion with the preaching of the word, (but by no means to supersede it,) for the ultimate welfare of the heathen.

We are concerned to state, that Mrs. May has also been removed by death; her end was peace, but the loss is severely felt by Mr. May.

#### MADRAS.

MR. LOVELESS informs the Directors that the concerns of the chapel and of the free schools are much as usual; the attendance of the people on his ministry was rather more encouraging than before. He speaks of the visit of brother Hands with great pleasure. His ministry at Madras, while he staid there for three weeks, was remarkably acceptable and profitable. Mr. Loveless has been the instrument of disposing of a considerable number of religious books, which it is hoped will be useful to many.

We are much concerned here to state that the cause of missions has recently sustained a heavy loss by the death of the Rev. Dr. Johns of the Danish Missionary Institution at Tranquebar. He had been for forty years a faithful and useful missionary, and had recently exerted his influence for the purpose of increasing the number of native schools in India, to which we referred in our last Report. His par-

phlet on Indian Civilization, has, we trust, excited an interest among British Christians, in behalf of the rising generation of Hindoostan, which will eventually prove of great advantage to that populous country. This great object, it will be seen, has not been lost sight of by the Directors.

#### CEYLON.

It was stated in the last Report, that through the kindness of Sir Alexander Johnston, and other Honorable Members of the Government in Ceylon, Mr. Palm, one of our missionaries, had been appointed minister of the Dutch church at Colombo. He had previously been useful in visiting and reviving some of the schools; and, in his present situation, says that he has better opportunities than ever of being serviceable to the missionary cause. He has suffered a severe trial by the loss of Mrs. Palm, who was a very excellent woman. She had endured much for the two or three last years of her life, "but she experienced," says Mr. Palm, "the power of her faith in Him whom she loved, and by love of whom she was constrained to leave her dearest relations and every earthly comfort, of which she never repented. In all our tribulations she has been a pattern of Christian fortitude."

When Mr. Palm wrote last, he was endeavoring, with the members of the Dutch Consistory, to open schools at Colombo, for the poorer classes of children, on the plan of Dr. Bell.

Mr. Ehrardt has been employed by Government to visit the schools, many of which he found in great disorder, and he has exerted himself to promote their better management for the future. He took every opportunity of preaching, and instructing both adults and children in his various journeys.

Mr. Read, as we learn from a letter dated at Point de Galle, March 16, 1818, was acting as visitor of the schools in that district. He gives a deplorable account of the people in general, who, while they retain the name of Christians, are really idolaters. On a late occasion, when multitudes were dying of famine, they could not be dissuaded from worshipping devils to appease their wrath; pretending that God was too good a being to inflict punishment for sin. Such are thousands of the Cingalese Christians, so called! Mr. Read resides at Amlangolde, where he preaches in Dutch or English, and occasionally there and at other places to the Cingalese, by an interpreter. The Government has promised to establish free schools at Galle, Matura, and Jaffnapatnam, one or more of which Mr. Read will probably be called to undertake.

Colonel, (now Lord) Molesworth continues to be an active promoter of the schools in this island; he laments the removal of Mr. Palma from Tillipally, where he had acquired the language, and where the school under his care flourished. It is, however, kept up by some persons who remain there. Colonel L. Molesworth rejoices in the prospect of the distribution of Bibles, both in the Malabar and Cingalese languages, now printing at Calcutta; and in a recent regulation, that a school for each military corps in this island shall be established. Some school books, &c. being requested by this gentleman, have been sent to his disposal. A thousand Common Prayer Books have also been sent at the request of the Hon. and Rev. Mr. Twisleton, Government Chaplain at Colombo.

#### JAVA.

THE Directors, contemplating the condition of the great and populous Island of Java, now subject to the British government, felt a strong desire to become the instruments of communicating to its inhabitants, the blessings of the Gospel, especially as there are multitudes of the Chinese resident there; to the number, it is said, of 100,000, among whom, it is hoped, that the Scriptures translated by Mr. Morrison into their language, may be freely circulated. To enable them to execute their purpose, Providence furnished, in a remarkable manner, suitable instruments. Mr. Joseph Kam, a native of Holland, Mr. John Christopher Supper, and Mr. Gotlob Bruckner, natives of Germany, had received an education as Christian missionaries at Berlin and at Rotterdam, and were intended to be sent by the Netherland Missionary Society to India; but obstacles occasioned by the war prevented the execution of their design. They came over to England, and were gladly received by the Directors of this Society; and after spending some time at Gosport, greatly to their advantage, it was determined that they should proceed to Batavia, for which they were peculiarly qualified, as they would be able to preach in Dutch, (the language there spoken by the Europeans,) and be usefully employed in preaching to them, while preparing to evangelize the native heathen. They were ordained at the Dutch Church in London, Nov. 14, 1812, by Dr. Werniuck, and embarked for Java (by way of the Isle of France,) Dec. 31.

While the Directors were employed in preparing this mission, it is very remarkable that two gentlemen of fortune, who were on a visit for their health, at the Cape of Good Hope, called on Mr. Thom, our missionary there, and expressed their



earnest desire that missionaries might be sent to Batavia. One of these gentlemen, (Mr. Faure) offered one thousand rix-dollars for this purpose, to be paid to the first missionary who should be sent thither; and a bill to that amount was sent over to us by Mr. Thom, which will no doubt be paid to our missionaries on their reaching that place. Thus the Lord was pleased both to raise up preachers for the intended station, and a handsome donation towards the great expense which would be incurred. We cannot but take encouragement from this remarkable concurrence of favorable circumstances.

#### MAURITIUS, OR THE ISLE OF FRANCE.

To this populous island, now under the crown of Britain, the Directors judged that a mission might with great advantage be sent. To this measure they were much encouraged by the information afforded by Mr. Thompson and Mr. Milne, who touched there on their way to India and China, especially as they found that some persons of influence were well disposed to encourage such an undertaking. One of the students at Gosport, Mr. Le Brun, of Jersey, whose native language was French, appeared to be an instrument well adapted for this undertaking; he was ordained in Jersey, Nov. 25, 1813, and sailed for the place of his destination, in the Isabella, Dec. 31.

The Directors also embraced an opportunity of sending by a private individual going to this island, and to the Isle of Bourbon, a considerable quantity of books and tracts in the French language, in addition to Bibles and Testaments furnished by the kindness of the British and Foreign Bible Society.

#### CHINA.

From Mr. Morrison, our indefatigable missionary at the most important station upon earth, the Directors have received letters which inform us that he has finished the great work of translating the whole of the New Testament into the Chinese language; the concluding parts were in the hands of the printer when he last wrote, and he hoped to be able to send some copies by the next ships. Copies of most of the apostolic epistles, have already been received, and the rest are shortly expected. The Directors are filled with gratitude to God, who has enabled Mr. Morrison to accomplish so distinguished a service for the cause of Christ. These Scriptures he has hitherto been permitted to distribute, notwithstanding the edict which prohibited such a measure; they have already found their way into distant parts of the empire. Mr. Morrison has also printed and dis-

persed a catechism, containing the fundamental principles of Christianity, and a tract also on its chief doctrines.

Mr. Morrison is not permitted to preach publicly, or to go into the interior of the country; but he expounds the Scriptures to his domestics and a few others, and prays with them. Some individuals appear to have profited by the word, to forsake their idols, and desire to be baptised as Christians. One of them has sent letters to the Treasurer and Secretary of this Society, highly commending the conduct of Mr. Morrison, and desiring from us a full account of the Christian faith.

It gives us great pleasure to report that the Chinese Dictionary and Grammar written by Mr. Morrison, is so highly esteemed, that the East India Company has sent out a suitable person to print it, at their expense, in three volumes folio. Our sincere desire and prayer is, that he may long be spared to persevere in his useful services, and that thousands yet unborn may have to bless his memory as the instrument of conveying to them from Britain the waters of life.

A letter has just been received from Mr. Milne, who arrived at Macao, July 1813, with Mrs. M. and who was gladly received by Mr. Morrison, rejoicing in the hope of laboring together in the work of the Lord. But by the instigation of the Roman Catholic clergy, the Portuguese government ordered him to quit the island in ten days. To this severe measure Mr. Milne was obliged to submit, and he removed to Canton, where, under suitable teachers, he applied himself assiduously to the study of the Chinese language. As European females are not permitted to reside at Canton, he was necessarily separated from Mrs. M. who continued with Mr. and Mrs. Morrison at Macao. Mr. Morrison has since joined Mr. Milne for the season, which continues five months, during which period he will the enjoy the valuable assistance of his experienced colleague: but when that season shall expire, the brethren will be at a loss to determine what method to pursue; if permission could not be obtained to reside at Macao, Mr. Milne at least would remove to Java or to Malacca, and probably Mr. Morrison with him. The Society cannot sufficiently lament the wretched bigotry which should render this removal, with its enormous expense to the Society, unavoidable.

#### LASCAR.

In addition to this statement of our endeavors in India and Ceylon, it will be proper to mention the efforts made by the Lascar and Chinese Committee of this Society, in behalf of some of the natives of Asia while resident in London.

When these labours were commenced, many difficulties in attaining the proposed object were presented; in addition to which they have discovered that the oppressions under which these poor strangers have groaned, were none of the least. Nevertheless, many of them have gladly listened to the word of God; some have attentively perused the Scriptures of truth, and have endeavored to explain them to their countrymen. The young men who have studied the Bengalee language, have performed public worship among them, reading the Scripture, praying, singing, and reading a sermon to them; after which the Lascars declared that they understood every word. One of their number, who teaches the students, has more than once read the Scriptures in Bengalee to his countrymen.

The Committee cherish the hope that eventually some important advantages will be obtained by their teaching such of the Lascars as desire it, the English language, and also from several of the natives learning to read their own language. By these means, a number of persons are collected, and the Scriptures may be read and explained to them.

One of the students has applied himself to the attainment of the Chinese language, under the tuition of a learned native of China; his application and success has obtained the approbation of a very competent judge.\*

## MALTA.

It has pleased God, in the course of the last year, to remove by death Mr. Blomfield, our truly pious and promising missionary at Malta. He had made considerable progress in the attainment of the modern Greek language, and was earnestly desirous of proceeding to Zante, and other Greek islands, in order to promote the knowledge of the Gospel; but a pulmonary complaint, some symptoms of which appeared before he left England, but from which it was hoped he would fully recover, gained ground upon him, and put a period to his valuable life on the 6th of July, 1813. Every kind attention was shewn to him by the Christian friends, and especially by Geo. Yeoland, Esq. an active and zealous promoter of religion there. Mr. Blomfield had been happily preserved from the plague, which then prevailed at Valetta, and had retired to an adjacent village, where he expired, but with great tranquillity and truly Christian composure, ex-

\* *The Committee wish to engage a pious young man, or more than one, who may be willing gratuitously to employ a portion of his time for the above purposes.*

claiming with his last breath, "None but Christ! Precious Jesus!"

Mr. Blomfield's ministry among the English who attended him was acceptable and profitable; they are very desirous of having another minister, and the Directors also wish to gratify them, if they can find a suitable person. They wish also to send out as soon as possible another Missionary for the Greek Islands, and would be glad to hear of a pious young man of good classical attainments ready at once to undertake this work.

## NORTH AMERICA.

## QUEBEC.

MR. SPRAATT, whose original destination was India, but whose health would not permit him to proceed thither, continues to labor at Quebec (during the absence of the minister;) he is well attended, his auditory listen with great seriousness to the word, and he is encouraged to believe that his labors are useful. An Auxiliary Bible Society has been formed at Quebec, chiefly by his congregation; the military hospitals and the jail we furnished with the Scriptures, both in English and in French, and the people are preparing to erect a new and larger place of worship.

## ELIZABETH TOWN.

MR. SMART is diligent and useful at Elizabeth Town, and labors also at several other places from Ganouque to Matilda. When the people are not hindered by military duties, his audience is frequently large, attentive, and apparently impressed by the word of truth. His endeavors are in some measure limited, in consequence of the hostile state of the country; but, to use his own words, he "anticipates a time when the mighty waters of St. Lawrence, now employed in forwarding the hostile operations of contending armies, shall be made to convey the Gospel of Christ to the far distant tribes of Indiana, and the numerous settlers on its banks."

## AUGUSTA.

MR. COX continues his labors at Augusta, and at other places occasionally; but the engagements and miseries produced by war have cramped his exertions. A few attend his ministry, but as yet he receives but little encouragement; he is, however, willing to give a full trial to the station which he occupies.

## NEWFOUNDLAND.

MR. HYDE, who was sent out under the patronage of this Society, to labor in Newfoundland, appears to have been useful at

St. John's; he has also visited some other parts of the island, and at one place established a Sunday-school. Through his instrumentality, an Auxiliary Society has been formed in aid of this Institution, and nearly 40% the produce of a single quarter's subscriptions, have been received;—other useful societies were also contemplated. We cannot but rejoice that in distant parts of the earth to which our missionaries are sent, the spirit of benevolence is soon rendered manifest. He speaks with great concern of the deplorable state of the island in general, and the great need of additional laborers. We earnestly hope that other faithful ministers will be sent out to this destitute and neglected part of the world.

#### WEST INDIES.

##### TOBAGO.

THE accounts from Mr. Elliot at Tobago, are by no means encouraging; he appears almost to despair of success, and was therefore induced to remove, for the present, to another station, at that time destitute of a preacher. We should, however, be sorry to abandon Tobago altogether, but hope to furnish the people with another minister, should they be able and willing to defray a part of the heavy expense attending the support of this mission.

##### TRINIDAD.

SEVERAL letters in the course of the past year have been received from Mr. Adam, who resides at Port of Spain, where he regularly preaches in the new chapel to a considerable number of persons of various colors, to several of whom he has the satisfaction of believing that the Gospel has been made the power of God to salvation; their growth in knowledge and piety afford him much pleasure, and great encouragement in his work. He takes pains also in catechising the negroes and their children, some of whom make rapid progress.

Mr. Adam occasionally visits some estates on the coast, where he meets with great encouragement, and lately determined on spending one Sabbath in every month with them. He wishes for the assistance of another missionary. He informs the Directors that he had disposed of all the Spanish Bibles which were sent him—that many of the Spaniards received them with pleasure; one man, he particularly mentions, received so much delight in reading a portion of it at night, that he came next day to purchase one, bringing with him a dollar (which was more than the price which had been announced,) and received it in an ecstasy of joy, saying,

“This is what I have long desired, but could never obtain before.”

Bibles, Testaments, spelling-books, tracts, and other articles which were much wanted, have been forwarded to him, according to his earnest request.

##### DEMERARA AND BERBICE.

MR. WRAY, with the consent of the Directors, has removed to the neighboring colony of Berbice, where he labors assiduously, in the same manner that he did at Le Resouvenir. Here, of course, he had every thing to begin, and various obstacles to combat; but he has the pleasure of seeing his labors progressively useful. Both adults and children learn to read, and to repeat the catechism; some of the former come for instruction at their breakfast and dinner times. He has procured from the Governor the favor of permitting government slaves to have one day in a fortnight for the purpose of cultivating their own ground, that they may not employ the Sabbath in that work, as the slaves generally do; and he anticipates the time when drivers and whips shall be unnecessary, and when the negroes will be made happy.

##### LE RESOUVENIR.

THE affectionate regard which the poor negroes at Le-Resouvenir pay to the instructions of Mr. Wray, was evinced by the most poignant grief on the occasion of his departure; they wept aloud, and his voice was drowned by their sobs and cries. When the women took leave of Mrs. Wray, who had endeared herself to them by the assiduity of her services, they literally hung about her neck, and wept sore. And when Mr. Wray afterwards visited them, so deeply were the people affected, that he could scarcely proceed in speaking, on account of his own feelings and theirs.

The Directors sent out, as soon as they were able, Mr. Kempton, another missionary from Gosport, to instruct them; it is intended that he shall supply that station for the present, and then proceed to Berbice to assist Mr. Wray. In the mean time, Mr. Elliot from Tobago, having paid a visit to Demerara, and preached to Mr. Wray's former congregation, was so deeply affected by their earnest desires for his remaining with them, that he was constrained to promise he would soon return from Tobago, and labor among them, until the mind of the Directors on the subject of his removal should be known.

##### GEORGE TOWN.

A VAST number of negroes repair to George Town, to hear Mr. Davies, some from the distance of many miles: the

chapel is crowded, and many listen at the doors and windows—more than a thousand attend on the Sunday morning. Hundreds of them apply, Sabbath after Sabbath, to obtain catechisms; and those who have learned the catechism themselves, are diligent in teaching it to others. When they meet a person who can read, they will say, "Massa, I beg you to teach me a little." Mr. Davies says, "Not fewer than five thousand negroes learn the catechism, and attend in rotation." As a pleasing proof that these people prize the Gospel, they have established among themselves an Auxiliary Missionary Society, composed of people of color and of slaves, whose names appear in our last year's list of contributors, and whose subscriptions amount to 1897.

THE friends of the Society have doubtless perused, with the most painful emotions, the representations which have been made in behalf of the missions of the United (or Moravian) brethren at Sarepta, Moscow, and other places, and the great arrear of debt which had accrued, in consequence of the impoverished state of Germany; and the Directors are confident that they will approve of the donation made to them of 200*l.* to alleviate the general distress, and to assist in the support of the missions undertaken by that Christian Society, whose pious example has contributed so much to fan the flame of missionary zeal throughout the Christian world.

#### SEMINARY.

THE Society will partake in the pleasure which the Directors feel in reporting the flourishing state of the missionary Seminary at Gosport. The great cause is not likely to fail for lack of suitable instruments. The last year has produced a great number of candidates for the honor and labor of carrying the Gospel to the heathen; the public meetings held at Liverpool, Leeds, and other places, have excited this noble spirit in several pious young men. There are now in the Seminary fifteen students, of whom the worthy tutor, the Rev. Mr. Bogue, reports very favorably. The greater part of the number have been admitted since the last anniversary, and have not yet had sufficient time to make much progress in their studies, but their application and their disposition promise very favorably.

A few of the students have nearly completed the time usually allowed: two of these are intended for those very important stations, Malacca and Surat; another is applying to the attainment of the Italian language, as there is reason to hope that

an opportunity will be afforded even in Italy for the preaching of the Gospel.

[We have been obliged to defer a part of this Report till next month.]

#### BAPTIST CONVENTION FOR MISSIONARY PURPOSES.

SOON after it was known in America, that Messrs. Judson and Rice had changed their opinions on the subject of baptism, and had joined the Baptist church in Calcutta, measures were taken by persons of the same denomination in this country to support them as missionaries in the employment of the Baptist churches in the United States. Several societies were formed for this purpose before the return of Mr. Rice to America, in September 1813. Soon after his return, he entered upon a journey to the southern states, with a view to assist in the formation of Foreign Mission Societies. The result is, that such societies have been formed in nearly all the states of the union. The great outlines of the plan are two; that the members of these societies engage to make an annual payment, and are represented in a triennial convention, which is styled, *The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions.*

A Convention of this kind met at Philadelphia, on the 18th of May last, consisting of thirty three delegates from Societies in eleven states. The delegates proceeded to deliberate on a plan of combined operations, and adopted a constitution, which is in substance as follows:

Art. 1. Gives the name of the association as above expressed.

2. There shall be a triennial convention composed of not more than two delegates from each missionary society, or other religious body, of the Baptist denomination, which shall contribute one hundred dollars or more to the general missionary fund.

3. This convention shall triennially appoint twenty one persons, who shall be members of said societies, to be called *The Baptist Board of Foreign Missions for the United States.*

4. The Board shall employ missionaries, and conduct all the executive business.

5. Such persons only, as are in full communion with some regular church of the Baptist denomination, and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries.

6. The officers of the Board shall be a President, two Vice-Presidents, a Treasurer, a Corresponding and a Recording Secretary.

The remaining articles relate to the duties of the officers, the mode of transacting business, and of altering the constitution.

The next meeting of the Convention is to be held at Philadelphia, on the first Wednesday in May, 1817, on which day a sermon is to be preached before the Convention, and a collection to be made.

A Board of Commissioners was appointed, the officers of which are as follows:

- Rev. THOMAS BALDWIN, D.D. of Boston,  
*President.*  
Rev. HENRY HOLCOMBE, D. D. of Pennsylvania,\*  
Rev. WILLIAM ROGERS, D. D. of Philadelphia,  
*V. Presidents.*  
Mr. JOHN CAULDWELL, of New York,  
*Treas.*  
Rev. WILLIAM STAUGHTON, D.D. of Philadelphia,  
*Cor. Sec.*  
Rev. WILLIAM WHITE, of Pennsylvania,\*  
*Rec. Sec.*

The Board took Messrs. Judson and Rice under their particular care and direction, and provided for their support as missionaries. They expressed thanks to Mr. Rice for his zealous, disinterested, and faithful services; and directed, that he should be employed, for a reasonable time, to continue his itinerant services in the United States, with a view to excite the public mind more generally to engage in missionary exertions. Mr. Rice committed to the Board about \$1000, which he had received from Foreign Mission Societies and individuals, for the purposes of the institution, during his tour. He made a communication to the Board, in which grateful notice is taken of the hospitality, kindness, and generosity which he had experienced in a great variety of instances.

The Board enumerate seventeen auxiliary societies as having been already formed, the aggregate of whose annual payments, and of the payments from societies about being formed, is estimated at \$5,850. Several societies have since been formed, particularly in Vermont and New Hampshire. The balance in the Treasury of the institution, May 25, 1814, was \$1,556 67.

The pamphlet from which this notice is taken was published by order of the Convention, and contains an address on the subject of missions and the substance of a sermon preached on the occasion by the Rev. Dr. Farman.

\* The towns in which these gentlemen reside are not known to the Editor.

For the Pano  
THE SABBATH.

Mr. Editor,

In this day when the p  
mind is waking up to the al  
ing abuses of the Sabbath, I  
to call the attention of your  
ers to a small volume, rec  
published containing, "Five  
courses on the Sabbath, prea  
at Durham, N. Y. by Seth  
liston, Pastor of the Presbyte  
Church in that place." In  
first three Discourses the au  
spreads before the eye the  
interesting passages of Sc  
ture, which relate to the S  
bath, making suitable comme  
and applications to the practi  
of our country, as he goes al  
By passing over those ideas  
later quotations, which had be  
the subject of previous rema  
he constantly presents the rea  
with something new. In  
fourth Discourse he offers y  
the arguments for the perpet  
ity and change of the Saba  
The fifth is filled with Refle  
tions. The whole conclud  
with an Appendix, containi  
"Some brief Strictures on B  
Paley's Scripture Account  
Sabbatical Institutions."

This useful little work wou  
be a valuable acquisition to ar  
family, particularly those whic  
contain children. If it is not to  
large, (144 pages 12mo.) it ma  
lay a reasonable claim to the no  
tice of the Tract Societies. A  
least those benevolent individu  
als who are in the habit of pur  
chasing small books for gratui  
tous distribution, may find thi  
among the many which are wor  
thy of their pious attention.

O.

Having received the preceding commu-  
nication after the former part of the num-

ber was printed, and being unwilling to defer it, we are obliged to give it a place, which may seem not the most appropriate.  
Ed.

**FOREIGN MISSION SOCIETY FOR THE HARTFORD DISTRICT OF NEW HAVEN COUNTY.**

This Society held its annual meeting on the 31st of May last, at East Guilford. The missionary sermon, by the Rev. Erastus Ripley, of Meriden, was very appropriate and unseasonably interesting. Text Isaiah xi, 9. *They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

The next annual meeting is to be held at Guilford; and the Rev. John Elliott, of East Guilford, is appointed preacher.

The following gentlemen were chosen officers for the year ensuing: viz.

Rev. JOHN ELLIOTT, <i>Pres.</i>	} <i>V. Pres.</i>
Rev. DAVID SMITH,	
Dea. ABRAHAM CHITTENDEN,	
Rev. TIMOTHY P. GILLET, <i>Sec.</i>	
Rev. MATTHEW NOYES, <i>Treas.</i>	} <i>Trustees.</i>
Dea. DANIEL PARMELEE,	
Rev. AARON DUTTON,	
Col. JONATHAN FORD,	
Maj. BENJAMIN BALDWIN,	
Dea. TIMOTHY ROSSITER,	

**THE FOREIGN MISSION SOCIETY OF BOSTON AND THE VICINITY**

Held its fourth annual meeting at the hall of the Massachusetts Bank in Boston, on Monday the 24 instant. The report of the Treasurer was exhibited and accepted, and the other annual business transacted. The following gentlemen were chosen officers; viz.

His Honor WILLIAM PHILLIPS, Esq. *Pres.*  
SAMUEL SALISBURY, Esq. *V. Pres.*  
The Rev. JOSHUA HUNTINGTON, *Sec.*  
JEREMIAH EVARTS, Esq. *Treas.*  
MR. ELNATHAN DUREN, *Aud.*

In the evening of the same day, the annual sermon was preached before the Society, by the Rev. JEDIDIAH MORSE, D. D. from Luke x, 1, 2: *After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and every place, whither he himself would come. Therefore said he unto them, the harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.* The sermon was interesting, and well suited to the present state of the world. A copy

was requested for publication, and will soon appear.

The Rev. JOSHUA BATES, of Dedham is appointed to preach the next annual sermon, and the Rev. JOHN COSMAN, of Dorchester, his substitute.

**CONTRIBUTIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.**

Dec. 29, 1814. From Juvenis, in a letter with the Arkport post-mark, for the translations \$20 00

\$1. From the Foreign Mission Society of Boston and the Vicinity, the balance remaining in the Treasury 64 00

Jan. 10, 1815. From the following societies and individuals, remitted by T. Dwight, jun. Esq. viz.

From the Female Cent Society in Middlebury, (Con.) by the Rev. Mark Mead \$23 09

Subscriptions and donations in the same town 11 75

Donations for the translations in the same town 11 01

From individuals in Derby and Humphreysville, by the Rev. Mr. Swift 28 26

From Deacon Scott, of Salem 1 00

From individuals in North Milford, by the Rev. Mr. Seranton 11 00

From the Female Cent Society in Wallingford, by Mrs. Rhoda Grant \$ 50

From the Female Foreign Mission Society of Stratford, by Miss Maria E. M'Ewen 31 21—125 75

15. From the Foreign Mission Society of Boston and the Vicinity 166 7

\$348 50

**ORDINATIONS.**

ORDAINED, Oct. 10, 1814, over the church and society in New Hartford, Con. the Rev. CYRUS YALE. The Rev. David L. Perry made the introductory prayer; the Rev. Samuel Shepard, of Lenox, Mass. preached from Mark xvi, 15; the Rev. Mr. Hallock made the consecrating prayer; the Rev. Mr. Giffett gave the charge to the pastor, and the Rev. Mr. Miller the charge to the people; the Rev. Mr. Marsh the right hand of fellowship; and the Rev. Mr. Beach made the concluding prayer.

At Meadon, (Mass.) the Rev. SIMON DESSERT. Sermon by the Rev. Mr. Pi-  
pon of Taunton.

At Bristol, (H. I.) the Rev. WALTER CRANSTON, Tutor of the Greek Language in Harvard College, to the order of deacon in the Episcopal Church. Sermon by the Rt. Rev. Bishop Griswold.

At Stratford, (Conn.) on the 24th of Sept. last, the Rev. MATTHEW R. DUTTON, as pastor of the congregational church in that town. The Rev. Dr. Dwight preached the sermon from Gal. i, 8, 9.

### OBITUARY.

DIED, lately, in England, capt. H. GRIMES, aged 92, the last surviving officer who fought at the battle of Embsdorf in 1760.

At Newton, (Mass.) TIMOTHY JACKSON, Esq. aged 53, for fifteen years in succession a representative of that town in the General Court.

In Geneva county, (N. Y.) Mrs. SERLY, killed by a blow on her head by her husband, who afterwards cut his own throat.

In England, JOHN LINCHE, a gardener; who, having sat up in a green-house to watch against robbers, was found dead in the morning. He had all the appearance of having died by suffocation, the vitality of the air being destroyed by the mephitic exhalations of the plants.

### POETRY.

#### VERSES

By James Montgomery, on the death of the Rev. Thomas Spencer, of Liverpool, who was drowned, while bathing in the tide, on the 5th of August 1811, in the 21st year of his age.

*Thy way is in the sea, and thy path in  
the great waters; and thy footsteps  
are not known.* Ps. lxxvii, 19.

From an English publication.

On earth, in ocean, sky and air,  
All that is excellent and fair,  
Seen, felt, or understood,  
From one eternal cause descends  
To one eternal centre tends,  
With God begins, continues, ends;  
The source of ev'ry good.

Him through all nature I explore,  
Him in his creatures I adore,  
Around, beneath, above:  
But clearest in the human mind,  
His bright resemblance when I find,  
Grandeur with purity combin'd;  
I most admire and love.

Oh! there was one—on earth awhile  
He dwelt,—but transient as a smile,  
That turns into a tear,  
His beauteous image pass'd us by,  
He came like lightning from the sky  
As prompt to disappear.

Sweet in his undissembling mein,  
Were genius, candor, meekness, seen,  
The lips that lov'd the truth,  
The single eye, whose glance sublimely  
Look'd to eternity through time,  
The soul whose hopes were wont to  
Above the joys of youth.

Of old\*—before the lamp grew dark  
Reposing near the sacred ark,  
The child of Hannah's prayer  
Heard through the temple's silent air  
A living voice, nor knew the sound,  
That thrice alarm'd him, ere he found  
The Lord, who chose him, there.

Thus early called, and strongly mov'd  
A prophet from a child approved,  
Spencer his course began;  
From strength to strength, from grace  
to grace,  
Swiftest and foremost in the race,  
He carried victory in his face,  
He triumphed as he ran.

The loveliest star of evening's train  
Sets early in the western main,  
And leaves the world in night;  
The brightest star of morning's host,  
Scarce risen, in brighter beams is lost  
—Thus sunk his form on ocean's coast  
—I hus sprang his soul to light.

Revolving his mysterious lot,  
I mourn him, but I praise him not;  
To God the praise be given,  
Who sent him, like the radiant bow,  
His covenant of peace to show,  
Athwart the passing storm to glow,  
Then vanish into heaven.

### TO CORRESPONDENTS.

WE agree with our correspondent R., to the tendency of the piece on which animadverts; but we have hitherto abstained from noticing the work in which the piece appeared. We see no reason present for altering our course in this respect. If R. wishes for his manuscript, shall be left at the publisher's, on his making known to us such a wish. We thank him for his communication, though our previous determination forbids our making use of it.

Several recent communications will be daily attended to.

\* 1 Samuel ii, 3.

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

No. 2.

FEBRUARY, 1815.

VOL. XI.

**BIOGRAPHY.**

MEMOIR OF THE REVEREND  
ASAMEL HOOKER, LATE OF  
NORWICH, CONNECTICUT.

THE mortal epidemic, which so extensively prevailed in this country, in the years 1812 and 1813, will long be remembered. For several successive months, especially in 1813, *the pestilence that walketh in darkness*, swept through the land; and the strong, the active, and the useful, as well as others, were smitten down to the grave. Among the victims of that terrible disease, which filled so many hearts with anguish, and clothed so many families in mourning, was the excellent man, whom this sketch is designed to commemorate.

It is an office of no small delicacy to characterize the dead. Though they are unaffected by the censures or applauses of men, still the claims of truth, in this case, are preeminently sacred, and should never be sacrificed to the partialities of friendship, or the false maxims of the world.

The subject of this memoir possessed an assemblage of excellencies, which made him dear to those who knew him. To such persons this outline of his character may present a precious though imperfect memori-

al of one whom they loved; and, by the blessing of God, it may prove instructive to others, especially to preachers of the Gospel.

The Rev. Asahel Hooker was born at Bethlem, (Con.) in the year 1762. He was a lineal descendant, of the fifth generation, from the Puritan patriarch, the Rev. Thomas Hooker, first minister of Hartford, (Con.) a man of God, whose praise is still in the churches. Many of those amiable qualities, which were unfolded in more mature years, were among the earliest traits of Mr. Hooker's character. From childhood he was distinguished by fondness for books, sweetness of temper and manners, and prudence in speech and behavior. The circumstances of his early life were in some respects favorable to the cultivation of these qualities. Though his parents, on account of many doubts respecting their own personal piety, did not make a public profession of religion till they were considerably advanced in age; yet their serious respect for religious institutions, their correct examples, and their fidelity in the instruction and discipline of their family, made a salutary impression on the tender mind of their son.



But still more deep and salutary impressions were made on his mind by the instructions of the Rev. Dr. Bellamy, under whose faithful and powerful ministry his childhood was spent. That great man was indeed a burning and shining light in the American church. For sound piety, clear and discriminating intellect, and energetic eloquence, he has had few superiors in any age or country. But these strong and cultivated powers of Dr. Bellamy, which qualified him for the discussion of the most profound and sublime subjects, were united with a happy familiarity of style and manner, which rendered his instructions easy to be understood by the lowest of his hearers. The fact deserves notice, that the sermons of one, who was among the first preachers of his age, often made a deep impression upon the hearts of *children*. Nor did he think himself excused from feeding the lambs of his flock in a more particular manner, pressed as he was with the labors of the study, the care of the churches, and of students in theology. The intervals betwixt divine service on the Sabbath, he stately devoted to the catechetical instruction of the children, who were collected from all parts of his parish, and arranged in classes for that purpose. On these occasions, as well as in pastoral visits, his particular attention was attracted by the sprightliness of young Hooker, which he did not fail to encourage by little presents, and other marks of approbation. Though Dr. Bellamy, in his intercourse with men, was often chargeable with austerity of manners, he could,

with perfect ease, accommodate himself to the tender capacities of children, and exhibit all simplicity and kindness which are requisite in their instruction.\*

It was the will of Providence that the invaluable religious precepts which had attended Hooker's childhood, should

\* Let it not be thought foreign to the design of these pages, to say, that so neat an example is worthy of imitation. Among the excellent ministers that the churches of our country, produce there are too few, who suitably bestow their labors of the study with the duties of pastoral duty. We have deemed it honorable to *speculate* than to *act*. We have sunk the *catechist* in the *medicant*. Our champions have not learned the blessed art of building the wall of Jerusalem with one hand, while they wield the polemic pen with the other. Men of the world reverse this principle. They rely more upon *action* than upon *speculation*. The latter has prevailed in the affairs of husbandry, commerce, and war. But it is *action* that gives bread; that builds and mans fleets; that establishes and overturns empires. It is *speculation* that is systematic and vigorous; that can repair the waste places of the church, and make her *comely as Jerusalem*, *terrible as an army with banner*. Christian ministers should unite, in ample, in the work of catechising children and youth, and carry it to its most practicable extent, what an incalculable amount of good would be accomplished. In every place almost, it would attract the hearts of old and young to their duty. It would assist him in adapting the instructions of the pulpit to the capacities of his hearers, and have a tender effect in rendering his sermons serious, plain, and profitable. It would enable him to the best account his pastoral labors, and, in some of those precious moments that are too often wasted, on such occasions, to drop a serious remark which would fix an indelible impression on the infant mind.

The system of catechising as practiced in Scotland, has been productive of the most salutary consequences, and perhaps it is not too much to say, that in this country more has been done to produce correct religious opinions, by this manual called the Assembly's Catechism, than by any other more human

suspended, in some measure, though he was soon transferred to the pastoral care of another faithful, evangelical minister. When he was fourteen years of age, his father removed his residence from Bethlehem to Farmington. Concerning his situation for a number of succeeding years, the writer of this is possessed of only a few general facts. His literary advantages were inconsiderable. His employment was daily labor on his father's farm; and he made no other calculation than that of pursuing husbandry as his business for life.

At the age of twenty, he became the subject of very deep solicitude respecting his spiritual state. Though he had seldom indulged himself in any thing inconsistent with strict decorum; though his blameless deportment had acquired him the character of an "amiable youth" among his acquaintance, yet the Spirit of God was pleased to show him, that, under this fair exterior, was concealed a heart *desperately wicked*. He saw himself to be a perishing sinner. His convictions became more intense and distressing, till he was disqualified for company, amusement or business; and he secluded himself from the world for a season. At length, "He who commanded the light to shine out of darkness, shined in his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ." At least he entertained a humble hope, that he was *created anew in Christ Jesus, unto good works*; and his subsequent life afforded abundant evidence, that his hope was genuine. The

change of heart, in this case, was of course less apparent, though not less real, than that which took place in Saul of Tarsus. Do skeptics, and cold nominal Christians, sneer at such pangs of conscience in a lovely youth? Do they stigmatize conviction and conversion as a dream of fanaticism? What does this prove? Not that experimental religion is a dream; but that they, who account it so, are strangers to its power in their own souls.

From this period, Mr. Hooker became a decided Christian. His zeal for God was ardent, though tempered with habitual discretion and meekness. Religion was the chief topic of his thoughts in retirement; and of his conversation among his acquaintance.

He was baptised by the Rev. Timothy Pitkin, and admitted to full communion with the church in Farmington. His heart was soon fixed on the Christian Ministry, as his future employment. This was made the subject of much solemn prayer and deliberation. Many difficulties were to be encountered, which a person of less zeal and fortitude might have deemed insuperable. The pecuniary aid which his father could afford him, was inadequate to meet the expenses of a public education. But trusting in God, he resolved to proceed; and the divine blessing manifestly attended and prospered the resolution. Benevolent individuals encouraged and assisted him. During his preparatory classical studies, he never lost sight of his main purpose. The desire of devoting his life to the blessed work of preaching the Gos-

pel, seemed to be the impulse which excited and sanctified all his efforts in acquiring knowledge. It deserves to be noticed here, that some of the best and most useful men have struggled through many discouragements in early life. To pass by many names, that might be mentioned in confirmation of this remark, Dr. Isaac Milner, now Dean of Carlisle, and Master of Trinity College, was once an apprentice in a woolen factory at Leeds. Buchanan and Jay, who will long be held in honorable remembrance by the Christian world, were rescued from obscurity, and raised to distinguished usefulness, by the hand of charity.

"Full many a gem of purest ray serene,  
The dark unfathom'd caves of ocean bear;  
Full many a flow'r is born to blush unseen,  
And waste its sweetness on the desert air."

If the friends of the Redeemer were but properly awake to the duty of searching out indigent young men, of promising piety and genius, to be educated for the ministry, doubtless many would be found, who would be an inestimable acquisition to the Church. The public and systematic attention given to this subject, within the last *ten years*, will form an era in the ecclesiastical concerns of this country. These noble and auspicious beginnings, it is devoutly to be hoped, will be followed up with efforts correspondent to the magnitude of the object, till every evangelical college in the country shall be furnished with a respectable fund, appropriated to this purpose. Most certainly, unless the solemn attention of Christians can be drawn to this object, and the united pray-

ers and labors of the Church can be directed to its accomplishment, the number of laborers must continue to be together inadequate to the demand for their labors. For the most pious, orthodox, able preachers, even many of our ancient and once respectable congregations will inevitably fall a prey to sectarian and heretical opinions; or sink into the dark and licentiousness of heat and ism. Still more deplorable the condition of our new settlements. Amidst the wide spreading population of these extensive regions, churches are rapidly forming; but where can pastors be found to supply them? To look to the churches and seminaries in the older districts of the country and cry, "Send us Christian Pastors: give us the bread of life." Must we close our ears to this call; or, instead of bread, give them a stone or serpent! Alas, *the harvest is plentiful, but the laborers are few*. It may properly be added here that no one perhaps has felt this subject more deeply, than the excellent man, whose circumstances in early life furnished the occasion for these remarks. An occurrence which took place in the autumn of 1809, will illustrate his feelings with reference to the point in question.

The two Consociations of Litchfield county proposed to form themselves into a society for the purpose of aiding such youths, as are referred to above, in their education for the ministry. One article of the constitution, submitted for consideration, was, that the monies raised by the society, should not be given to young men, but lodged,

on certain conditions, stipulating a repayment at some convenient time. Mr. Hooker, then in feeble health, and just about to take his departure for Carolina with no sanguine expectations of meeting his brethren again in this world, opposed the article firmly and earnestly. He appealed to his own painful experience; and begged that the society might not frustrate its own good intentions, by resorting to a measure so inadequate to its object: a charity which might place a deserving man in the ministry, to be weighed down with accumulated embarrassments, which would paralyze his efforts or break his heart.

Notwithstanding the late period at which Mr. Hooker commenced his studies, and the many disadvantages under which he prosecuted them, his talents and industry rendered him respectable as a scholar. His sound judgment, his amiable temper, his conscientious and exact regard to propriety, in all his conduct, secured him the esteem of his instructors, and of his associates. But consistent and eminent piety was the most conspicuous trait of his character. The habitual influence of this principle, wrought into the soul, was apparent even amidst the many temptations to stupidity and frivolity, which always attend the intercourse of young men in college. These remarks might be illustrated by many extracts from his letters, written at that period; but only the following short ones can be admitted.

Addressing two persons whom he loved most tenderly, he said, "O my dear friends, how matters

stand between God and your souls is unknown to me, better known to yourselves, and best known to the Searcher of all hearts. But you make no profession of friendship to Jesus Christ, that dearest friend of mankind. Suffer me to say, my heart is pained for you; and might it avail, I could pen my letter with tears instead of ink, and present it to you on my bended knees."

Another example may show his disposition to make a religious improvement of common occurrences. "We had last night a terrible tempest of thunder and lightning. The President's house was struck, but no person hurt. In a storm of thunder there is something surprising and awful: but O the day when the elements shall melt with fervent heat, and the world be set on fire! an event how important, how interesting to all the sons of men! *Woe to the wicked; it shall be ill with him; for the reward of his hands shall be given him.*"

Though Mr. Hooker's health was generally good, he was once severely sick of a pleurisy, while in college, which laid the foundation for subsequent attacks of the same disease, and not improbably for that which terminated his life.

He was graduated at Yale College in 1789. His theological studies he pursued under the direction of his friend and benefactor, the Rev. William Robinson, of Southington. Having been regularly licensed, he preached in several vacant parishes, and received a call to become the pastor of the church in Stonington, (Con.) To this call he gave a negative answer, and was sport-

St. John's; he has also visited some other parts of the island, and at one place established a Sunday-school. Through his instrumentality, an Auxiliary Society has been formed in aid of this Institution, and nearly 40l. the produce of a single quarter's subscriptions, have been received;—other useful societies were also contemplated. We cannot but rejoice that in distant parts of the earth to which our missionaries are sent, the spirit of benevolence is soon rendered manifest. He speaks with great concern of the deplorable state of the island in general, and the great need of additional laborers. We earnestly hope that other faithful ministers will be sent out to this destitute and neglected part of the world.

### WEST INDIES.

#### TOBAGO.

THE accounts from Mr. Elliot at Tobago, are by no means encouraging; he appears almost to despair of success, and was therefore induced to remove, for the present, to another station, at that time destitute of a preacher. We should, however, be sorry to abandon Tobago altogether, but hope to furnish the people with another minister, should they be able and willing to defray a part of the heavy expense attending the support of this mission.

#### TRINIDAD.

SEVERAL letters in the course of the past year have been received from Mr. Adam, who resides at Port of Spain, where he regularly preaches in the new chapel to a considerable number of persons of various colors, to several of whom he has the satisfaction of believing that the Gospel has been made the power of God to salvation; their growth in knowledge and piety afford him much pleasure, and great encouragement in his work. He takes pains also in catechising the negroes and their children, some of whom make rapid progress.

Mr. Adam occasionally visits some estates on the coast, where he meets with great encouragement, and lately determined on spending one Sabbath in every month with them. He wishes for the assistance of another missionary. He informs the Directors that he had disposed of all the Spanish Bibles which were sent him—that many of the Spaniards received them with pleasure; one man, he particularly mentions, received so much delight in reading a portion of it at night, that he came next day to purchase one, bringing with him a dollar (which was more than the price which had been announced,) and received it in an ecstasy of joy, saying,

"This is what I have long desired could never obtain before."

Bibles, Testaments, spelling-books, and other articles which were made, have been forwarded to him, and are being sent to his earnest request.

#### DEMERARA AND BERBICE.

MR. WRAY, with the consent of the Directors, has removed to the neighboring colony of Berbice, where he laboriously, in the same manner that he has done at Le Resouvenir. Here, of course, every thing to begin, and various obstacles to combat; but he has the pleasure of seeing his labors progressively useful. Adults and children learn to read, repeat the catechism; some of the former come for instruction at their breakfast and dinner times. He has procured from the Governor the favor of permitting government slaves to have one day in a week for the purpose of cultivating their ground, that they may not employ the Sabbath in that work, as the slaves usually do; and he anticipates the time when drivers and whips shall be unnecessary and when the negroes will be made happy.

#### LE RESOUVENIR.

THE affectionate regard which the negroes at Le Resouvenir pay to the instructions of Mr. Wray, was evinced the most poignant grief on the occasion of his departure; they wept aloud, an voice was drowned by their sobs and cries. When the women took leave of Mr. Wray, who had endeared himself to them by the assiduity of his services, they all hung about her neck, and wept. And when Mr. Wray afterwards visited them, so deeply were the people affected that he could scarcely proceed in speaking, on account of his own feelings for theirs.

The Directors sent out, as soon as they were able, Mr. Kempton, another missionary from Gosport, to instruct them; it is intended that he shall supply the place for the present, and then proceed to Berbice to assist Mr. Wray. In the mean time, Mr. Elliot from Tobago, being paid a visit to Demerara, and preaching to Mr. Wray's former congregation, was so deeply affected by their earnest desire for his remaining with them, that he was constrained to promise he would soon return from Tobago, and labor among them until the mind of the Directors on the subject of his removal should be known.

#### GEORGE TOWN.

A VAST number of negroes repair to George Town, to hear Mr. Davies, soon from the distance of many miles: (I

chapel is crowded, and many listen at the doors and windows—more than a thousand attend on the Sunday morning. Hundreds of them apply, Sabbath after Sabbath, to obtain catechisms; and those who have learned the catechisms themselves, are diligent in teaching it to others. When they meet a person who can read, they will say, "Massa, I beg you to teach me a little." Mr. Davies says, "Not fewer than five thousand negroes learn the catechism, and attend in rotation." As a pleasing proof that these people prize the Gospel, they have established among themselves an Auxiliary Missionary Society, composed of people of color and of slaves, whose names appear in our last year's list of contributors, and whose subscriptions amounted to 1394.

The friends of the Society have doubtless perused, with the most painful emotions, the representations which have been made in behalf of the missions of the United (or Moravian) brethren at Sarepta, Moscow, and other places, and the great arrear of debt which had accrued, in consequence of the impoverished state of Germany; and the Directors are confident that they will approve of the donation made to them of 200*l.* to alleviate the general distress, and to assist in the support of the missions undertaken by that Christian Society, whose pious example has contributed so much to fan the flame of missionary zeal throughout the Christian world.

#### SEMINARY.

The Society will partake in the pleasure which the Directors feel in reporting the flourishing state of the missionary Seminary at Gosport. The great cause is not likely to fail for lack of suitable instruments. The last year has produced a great number of candidates for the honor and labor of carrying the Gospel to the heathen; the public meetings held at Liverpool, Leeds, and other places, have excited this noble spirit in several pious young men. There are now in the Seminary fifteen students, of whom the worthy tutor, the Rev. Mr. Bogue, reports very favorably. The greater part of the number have been admitted since the last anniversary, and have not yet had sufficient time to make much progress in their studies, but their application and their disposition promise very favorably.

A few of the students have nearly completed the time usually allowed: two of these are intended for those very important stations, Malacca and Strat; another is applying to the attainment of the Italian language, as there is reason to hope that

an opportunity will be afforded even in Italy for the preaching of the Gospel. [We have been obliged to defer a part of this Report till next month.]

#### BAPTIST CONVENTION FOR MISSIONARY PURPOSES.

Soon after it was known in America, that Messrs. Judson and Rice had changed their opinions on the subject of baptism, and had joined the Baptist church in Calcutta, measures were taken by persons of the same denomination in this country to support them as missionaries in the employment of the Baptist churches in the United States. Several societies were formed for this purpose before the return of Mr. Rice to America, in September 1813. Soon after his return, he entered upon a journey to the southern states, with a view to assist in the formation of Foreign Mission Societies. The result is, that such societies have been formed in nearly all the states of the union. The great outlines of the plan are two; that the members of these societies engage to make an annual payment, and are represented in a triennial convention, which is styled, *The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions.*

A Convention of this kind met at Philadelphia, on the 18th of May last, consisting of thirty three delegates from Societies in eleven states. The delegates proceeded to deliberate on a plan of combined operations, and adopted a constitution, which is in substance as follows:

Art. 1. Gives the name of the association as above expressed.

2. There shall be a triennial convention composed of not more than two delegates from each missionary society, or other religious body, of the Baptist denomination, which shall contribute one hundred dollars or more to the general missionary fund.

3. This convention shall triennially appoint twenty one persons, who shall be members of said societies, to be called *The Baptist Board of Foreign Missions for the United States.*

4. The Board shall employ missionaries, and conduct all the executive business.

5. Such persons only, as are in full communion with some regular church of the Baptist denomination, and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries.

*the summer is ended, and we are not saved.*

Sincerely your friend and brother,

ASAHIEL HOOKER."

From this time till the winter following, he was wrought up to the highest pitch of solicitude and effort. He was all life, and soul, and action. He had many almost sleepless nights through anxiety, lest some, who were awakened, should return to stupidity, or rely on false hopes; and others, who were not awakened, should sleep on, and perish in neglect of the great salvation.

But, imperceptibly to himself, his constitution was impaired by these various and unremitted labors. For several months, his friends perceived in his countenance, and especially in the great excitability of his nervous system, indications of latent infirmity. In March, 1808, he preached at the ordination of the Rev. Mr. Pitkin in Milford; and, the same evening, rode to New-Haven, and preached a sermon at the Brick Church. He lodged at the Rev. Dr. Dwight's. Without complaining of any peculiar indisposition, he retired to bed, but was soon attacked with an ague, succeeded by a high fever. He did not acquaint the family with his illness till next morning, when the best medical aid was resorted to. The disease proved to be a distressing pleurisy; but by the blessing of Providence upon the skill of his physicians, and the strictest attentions of an excellent family, the strength of his fever soon abated. In about six weeks he was so well as to return home, and for a season

continued convalescent; with any threatening symptom, except a soreness at his breast. If all men, in such a case, a firm minister, who loves his people and his work, is least inclined to adopt the proper course of speedy and entire recovery, his own strongest inclinations are cited often by the well-meaning but injudicious, solicitations of friends, lead him to depart through the dictates of his better judgment, and sacrifice the prospect of permanent usefulness, to present impulse, and limited views of present duty.

Mr. Hooker, beginning to preach too soon, failed again. He then took a journey to town Springs, which seemed to give temporary relief; but in October he failed entirely. In an elevated situation of God exposes it peculiarly to the blasts of winter. Hoping that a milder region might be more favorable to his pulmonary weakness, he spent the winter of 1808 in New Haven, New York, New Jersey. The state of his health and feelings, during his painful absence from his beloved family and people, will in some measure exhibit a few extracts from his letters.

The first is addressed to Hon. Judge Reeve.

"New York, March 30, 1808.  
"I have no doubt that God is building up his kingdom in your city. You would be astonished to see the multitudes who assemble, in some of the churches, almost every night in the week. The ministers, who have heard on these occasions, appear to me to preach the Gospel, and to do it with

lemnity and earnestness becoming those who watch for souls.

April 8. During the greater part of this week, I have been ill with the influenza. On Wednesday had a physician, was bled, took some medicine, and was in a good measure relieved from severe head-ache, cough, and irritation at my breast. The weather for the last four days has been dismal. This morning, it is very pleasant. I shall probably regain in a few such days, all that I have lost, in a few days past. I hope to return within this month; but what Providence intends to do with me, I must submissively confide to him, till it shall please him to make it known."

To Mrs. Hooker he also writes,  
March 30, 1809.

"My very dear Phebe,

I have formed some new acquaintance with ministers, and other excellent, pious people, whose pleasant and useful society serves to beguile many hours, which might otherwise pass heavily. But when I think of my dear wife and children, it seems to me, at times, that I *must* return to them immediately. Nothing but a conviction of its being a point of duty could induce me to be absent another week.

"March 31. As a kind Providence would have it, your letter, No. 5, was this moment handed in, as I sat at dinner. I am pained to think of the anxiety which you have suffered on my account. Do not, my love, be so anxious again, if my letters should fail. But I will endeavor to have them go, if possible, more punctually. I am at present with good Mr. and Mrs. D. who direct me to

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call for any thing I desire, which is in their house, or in the market. How much reason have I, this moment, and always, to bless the Lord, who is so kind to one so evil and unthankful!"

The subsequent paragraphs exhibit his tender solicitude for his people, and his pious submission to allotments of Providence, so peculiarly and deeply afflictive, that no one can form an adequate conception of them, who has not *been an infirm minister.*

"I am sorry, deeply sorry, for the good people in Goshen, and pray God to take care of them, and provide them a better minister than I have been. If I attempt to stay with them, I am convinced that I must *die* in the attempt. The chance, so to express it, of my living and doing a little good, is altogether in favor of my dismissal. I know that in leaving our present home, we must go forth, like Abraham, we know not whither. But if here lies the path of duty, we will not pause to consider whether we shall walk in it. We will trust in the Lord and do good, and we then have his merciful promise, that *we shall dwell in the land; and verily we shall be fed.*

"Behold the great, eternal God  
Spreads everlasting arms abroad,  
And calls our souls to shelter there."

Meantime, let us remember what is written, *Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth.*

I am sensible, my dear Phebe, that neither we, nor the people of my charge, were duly hum-



bled by the sore sickness which I endured the last spring; nor duly thankful for my recovery. Hence there was good reason why our trials should not be removed. Whether any of us shall profit at all, by the divine chastisements, God only knows: I pray that we may; and while this is my prayer, I do cherish the hope, that if God should restore my health, I may live more to his glory. I feel a strong desire to resume my labors as a minister of Christ; and, after all which I know of myself, am sometimes ready to hope, that if my desire should be granted, I should preach *better* than in years past. May the people of my charge humble themselves

before God and wisely consider his doings. I know not but he is about to remove me out of the way, that he may give them a better minister. I think I should rejoice, could I now be assured, that he would give them a better one. Though I have felt and still feel satisfied as to the duty and necessity of giving up my present charge, I am afraid that my confidence in God will not be so implicit and so entire as it should be, in regard to what awaits me and my dear family. O that we may trust in the Lord, at all times, and pour out our hearts before him. If we are faithful to him, we *certainly* have nothing to fear."

(To be concluded in our next.)

## RELIGIOUS COMMUNICATIONS.

For the Panoplist.

A SHORT SERMON. NO. VI.

Psalm xix, 10. *More to be desired are they than gold, yea, than much fine gold.*

*The law—the testimony—the statutes—the commandments—the fear and judgments of the Lord,* in the context, denote the Scriptures, which were extant, when David wrote this psalm. We may now without impropriety consider these terms as embracing the whole Bible, and say of all the Holy Scriptures—*More are they to be desired than gold, yea, than much fine gold.*

The reasons are concisely these. *They convert the soul—make wise the simple—rejoice the heart—enlighten the eyes—endure*

*forever—and are true and righteous altogether. The servants of God are warned by them; and in keeping them there is great reward.*

That we may derive these important benefits, from the Scriptures, and that they may be to us better than treasures of gold, we must make a proper use of them. Let us then,

1. Inquire how we should regard the Scriptures.

They are *given by inspiration of God*, to teach us what to believe and do, that we may be saved. They are designed to make us acquainted with the only true God, with ourselves, with our Savior, the Lord Jesus Christ, and with all things which relate to our duty, and to our real welfare, temporal and eternal.

Receiving the Scriptures as

the word of God, we must make ourselves acquainted with their contents, studying them diligently, carefully, and impartially, with fervent prayer for the guidance and teaching of the Holy Spirit. We must believe what they teach, and obey what they command. As far as we are able to understand them, we must actually and sincerely make them the guide of our faith and practice. We must cordially love and do, whatever they approve and require; and cordially hate and avoid, whatever they condemn and forbid. We must so delight in them, that their instructions may dwell in our hearts, and be the favorite themes of our meditation day and night.

There is no true religion, where the Bible is not sincerely desired and loved. If a person love God, and desire to know him and his will; if he desire to know the way of salvation; if he desire deliverance from sin, and the possession of holiness; and if the knowledge of the most important truths be agreeable to him;—he will, most assuredly, desire and delight in the law and testimony of the Lord.

Every true Christian delights in the Scriptures; but every one, who studies them, is not of course a true Christian. A Christian delights in them, because they are holy; because they teach the holy character of God; because they search his own heart, discover to him his sins, humble him in repentance, lead him to the knowledge and belief of his Savior, and acquaint him with his danger, his refuge, his duty and his happiness. If a person study the Scriptures, that he

may appear learned in them, and display his critical acumen, gratifying his pride and vanity; if he delight in them, as affording the occasion of displaying his own ingenuity; if he comfort himself in wickedness, by wresting them to the support of error and preconceived opinions; if he delight in them under a misapprehension of their meaning for sectarian or disputatious ends, or for any other sinister purposes; or under the idea, that he is interested in their promises, when he is not;—in all these cases, his love is spurious.

We only deceive our own souls, if we do not desire the Scriptures and delight in them, and use them, for the very purposes, for which they were given,—*for doctrine, for reproof, for correction, for instruction in righteousness*,—that we may be made wise unto salvation, through faith which is in Christ Jesus;—and that we may be perfect, thoroughly furnished unto all good works.

Thus regarded, the Holy Scriptures will prove the most invaluable blessing.

I proceed, therefore,

2. To consider the benefits to be derived from them; benefits which show, that *they are more to be desired than gold, yea than much fine gold.*

These benefits are, in a great measure apparent, from what has already been said. It may however be useful, to take some other views of them.

First: The Scriptures are more to be desired, than a profusion of the richest temporal treasures, because they instruct us in the way to obtain remission of sins

and reconciliation and peace with God.

Our iniquities are many, and aggravated. Who indeed can understand his errors? They have separated between God and our souls; they have brought on us the condemnation of his good and perfect law; and, unless we obtain forgiveness through grace, they will sink us into everlasting darkness and misery. How shall we escape? How shall we appear before God? How shall we obtain forgiveness, reconciliation and peace? These are inquiries of the greatest moment; and what can earthly treasures do here? They are already the Lord's more than ours; for *the earth is his and the fulness thereof*. Were it otherwise, they could do nothing in making compensation for our sins, in procuring forgiveness, or in making God propitious. By reason of our depravity, the possession of them only the more endangers our souls. But the Scriptures inform us of a Savior, the Lord Jesus Christ, who appeared on earth in the form of a servant, died on the cross, *the just for the unjust*, and rose again from the dead. They inform us, that he *ever liveth to make intercession for us; and that he is able to save to the uttermost, all who come unto God by him*. In his name repentance and remission of sins are preached; and all who believe, *being justified by faith*, have reconciliation and peace with God through him.

Secondly; The Scriptures are more to be desired than much fine gold, because they instruct us in the way to obtain the renovation of our hearts, to subdue our sins, to overcome temptations, to lead a

holy life, and to become members of the world of light and above. They are the *instruments* which the Spirit of God uses in our sanctification.

*Wherewithal shall a young man cleanse his way? By taking thereto according to thy law. Sanctify them through thy word is truth.* Our first repent after the fall began in his own likeness, after the image. Consequently we came into the world without holiness and with propensities to sin. Except those, who are regenerated by grace, *the world lies in iniquity, and mankind are defiled with trespasses and sins.*

Sin and misery are inseparably connected under the holiness of God. While people are the servants of sin, they cannot possess true peace and true felicity. They are in misery, *in the gall of bitterness, in the bond of iniquity*; their pleasures are unsatisfactory mixed with wormwood and poison, allowed by innumerable evils. They will continue the servants of sin until they are *born again of the Spirit;—not of the letter, but incorruptly receiving the word of God;—created anew in Christ Jesus unto good works.*

Then they will love and honor God with a true heart, and shun iniquity of every kind. They will have joy and peace in the privileges and promises of the Gospel, and delight in the institutions and commandments of God.

This happy change is effected by the instrumentality of the Scriptures, believed, studied, and obeyed. But do treasures ever make men holy? They procure any thing to be compared with the

*without which no man shall see the Lord, and which is the health, beauty and felicity of the soul, and its preparation for Heaven?*

Thirdly: The Scriptures are *more to be desired than much fine gold,* because all, who obey them, will by their means be brought to the possession of immense and everlasting riches, *an inheritance incorruptible and undefiled, that fadeth not away, reserved in the heavens.* But what, if viewed aright, are the best earthly treasures? They are unsatisfactory. *The eye is not satisfied with riches. He that loveth silver; shall not be satisfied with silver; nor he that loveth abundance with increase.*

They are corruptible and perishing. They are *uncertain riches; often making themselves wings and flying away.* As they are generally regarded and used, they are *vanity and vexation of spirit;* and when we die, (and how short and precarious is our life,) we can carry none of them with us.

Such are the most valuable treasures of the wicked, even of those, who are most prosperous and opulent. But most of the ungodly can obtain only a small proportion of these treasures. True religion would undoubtedly improve their temporal condition. Indeed every one, who obeys the word of God, is a gainer in this world; and death will put a period to all his afflictions, and bring him to the full fruition of what he most loves.

Fourthly: The Scriptures are *more to be desired than gold,* because they afford us the best support and comfort in afflictions. Gold may prevent some afflictions; and procure alleviations in

some others. But it also generally occasions many afflictions, cares and anxieties. In war and public commotions, riches often endanger their possessors; and poverty is often a security. On the whole, it is doubtful whether the rich have much advantage over the poor, in regard to worldly troubles. But how many are the pains of body, the troubles of mind, the disappointments and bereavements, the dangers and gloomy prospects, in which the Scriptures can afford support, consolation, and direction, and profit the soul, when riches can do nothing?

Fifthly: The Scriptures are *more to be desired than gold,* because they teach us, how to use earthly treasures, or to be contented and happy without them.

Wealth is a talent, which the possessor should employ in promoting the glory of God, and the good of men. The ungodly, however, always idolize, or mispend, their treasures. To them they are generally the occasion of pride, of groundless confidence, or of profligacy. No person uses affluence in a right manner, from right motives before God, who does not obey the Scriptures. Do your riches increase? The Scriptures will teach you, not to set your heart on wealth, to honor God with your substance, to be ready to distribute, willing to communicate, and to abound in good works. Obey them, and they will secure you from the snares and dangers of prosperity, and teach you safely to enjoy, and wisely to use, the bounties of Providence, in the best methods of doing good.

But are you poor, and do you find it difficult to obtain a com-

portable subsistence? In the Scriptures still you find, what will be infinitely more valuable than gold to you. Obey them, and they will deliver you from envy and repining, from the bondage of every sin; they will make you contented with the allotments of Providence; they will ease your anxiety, sweeten your labours, and lighten and rejoice your heart. In fine, they will enable you to derive good from all things, and make you *rich in faith, and heirs of the kingdom, which God has promised to them that love him.* Be thankful, then, for the Scriptures; think yourselves happy in possessing them; and avail yourselves of the blessings, which they were designed to convey. To this inexhaustible mine of wisdom and consolation you may have daily access.

Many reflections arise in the mind from the view, which has been taken of the Holy Scriptures.

How guilty and how unwise are they, who neglect, or pervert them. How deeply it should be lamented, that any do this. But alas! the conversation and conduct of multitudes show too plainly, in what low estimation they hold the word of God. Let every one ask himself, whether he desires the Scriptures more than much fine gold; whether they are his delight, his guide, and his consolation? Here we have a test of our Christian character. Let us not deceive ourselves. To be eager after worldly gain or pleasure, and to neglect the words of eternal life, is a decisive proof, that we are yet in our sins, and know not the way of peace and salvation.

How thankful we should be for the possession of the Scriptures. How rich a treasure should esteem them, and diligently and faithfully should use them, for our edification in faith, hope, and charity. Perhaps you have heard that some have travelled to the Scriptures, and with heartfelt joy and rapture have received them, who what it is to be destitute of religious advantages. Let instances make us ashamed to value and use our Bibles.

What gratitude must pious and benevolent hearts owe to the Author of all good, for the institution of Bible Societies, and their well directed exertions to communicate the word of the indigent and to the Hebræan Missionary Societies, also indeed all societies, and institutions for the support and propagation of true religion, connected with Bible Societies in the grand object;—to make the Scriptures known and understood for the conversion, instruction, comfort, and salvation of sinful men. Let all, whose hearts rejoice in the light and advantages, in the consolation and hopes of the word of God, his name, and cheerfully contribute, as God shall enable, to all proper methods of extending the same blessings to the far and near. To make the word better, to deliver them from destructive vices, and to promote their eternal welfare is the extensive and noble object. All should give something towards accomplishing these important purposes. A small contribution may be the means of saving a soul. You, who have no

else to give, should always remember to offer your daily prayers.

R. W.

#### AN ADDRESS TO CHRISTIANS.

How great, my fellow Christians, are your obligations to your adorable Redeemer. How strong and endearing are the ties, which bind your souls to Him, and urge you to ardent zeal, in his glorious cause. His grace has rescued your souls from exposure to endless flames, and will conduct them safely to the hill of Zion, there to mingle in all the sacred felicities and unfading glories of the saints in light. When the thunders of the divine law filled your hearts with anguish, and there appeared but a step between you and all the miseries of the bottomless abyss, then the hand of mercy from on high conducted you to the foot of the cross, where, leaving your burdens and reposing your souls, you commenced with cheerful step your journey to a better country. Happy indeed was the hour of your espousals to Christ. Liberated from the bondage of Satan, and standing secure on the immoveable Rock, your souls triumphed in the contemplation of pardoning mercy, and your lips sung hosannas to your great Deliverer. You were then made acquainted with feelings and principles never to be extinguished, to which you were before utter strangers. Warmed with the ardors of holy gratitude, did you not ask with the devout Psalmist: *What shall I render unto the Lord for all his benefits?* This question you have doubt-

less frequently repeated. Say, my friends, have you not a supreme regard to the glory of God, a predominating desire to honor your Redeemer, and extend the victories of his grace?

You are engaged in a cause precious to angels. For its advancement all holy beings unite their voluntary and cheerful exertions, and unholy beings promote it, *though they mean not so, neither do their hearts think so.* It is a cause for which your Redeemer bled; and He has pledged his word, that it shall prevail. Every event, however minute or apparently inauspicious, will be ultimately subservient to its prosperity; and vain are the combined efforts of men and devils to exterminate it from the earth. Amidst all the commotions and calamities, which lay kingdoms and empires waste, covering our globe with carnage, devastation, and woe, rejoice, Christians, that this cause is safe. Exult in those predictions of its universal triumph, which we derive from holy men of old, *who shake as they were moved by the Holy Ghost.* How sublime the prospect of the millennial glory! How divinely transporting to penetrate the cheerless night which now wraps the earth, and discover the bright effulgence of that morning which shall ere long burst upon the world from on high; a morning without clouds, enlightened by the beams of the Sun of righteousness, and vocal with songs of salvation from millions of redeemed sinners. When a few more years of gloom have run their rounds, this period shall arrive with all its amazing realities. Then shall this dying world arise.

to immortal life; and, filled with ardent devotion and admiring joy, shall unite in one immense concert of rapturous praise. Then shall the peace, which descends from the regions of purity and love, scatter its enduring blessings in every land; and indissolubly unite all nations in the bonds of Christian affection. The hearts of men shall beat in happy unison, influenced by the benevolent spirit of the Gospel, while their lips, touched like Isaiah's with hallowed fire, dwell on Immanuel's name with holy transport. If angels and departed saints rejoice over one repenting sinner, what must be their emotions when nations are born in a day; when unnumbered millions of our apostate race reflect the image of Jesus, and are forming for eternal improvement in the excellencies and glories of the heavenly state? What celestial ardor will swell their bosoms, and how divinely will they attune their harps to louder notes of praise? And shall we, my friends, in view of these glorious displays of almighty grace, be indifferent? Have our hearts felt the glow of pious affection, and shall they not now burn with a livelier flame? Shall we not exclaim, *Even so; come, Lord Jesus; come quickly?* If this period, so full of glory to God and happiness to man, is nigh, even at the door; and if it is to be introduced by the instrumentality of Christians; how alluring, how powerful, the inducements to new, combined, and vigorous exertions, in the cause of Christ! Is it possible for a friend of Jesus to slumber in criminal su-

pineness at this moment crisis?

My friends, *the time is short*. With every passing moment, with every heaving breath, curtail the transient term of life, and draw nearer to grave, *where there is no work nor device, nor knowledge, nor wisdom*. Your days are flying away with great rapidity, with them all your opportunities of communicating and receiving good; but the manner in which you spend them will appear from the archives of eternity and will have a vast influence on your future condition. Eternity! let the word deeply at our hearts, and extend its salutary power to every action. The consequences of this state of probation will reach thro' the scene of "futurity forever," through ages on ages of endless succession. Our weeks, our months, our years are rapidly measuring their flight. The last particle of our allotted time will soon arrive, and leave our mortal frames in the embraces of death, while our souls will survey with awful gaze the regions beyond the grave. And when in the unclouded light of eternity, we shall view divine truths, O how infinitely important will they appear! What shall we then think of earth, of the world of heaven, of hell, of the world of redemption, of the mean grace, and of engagedness in the service of God?

Did we live under just apprehensions of eternity, we should do with our might, whatsoever our hands find to do, perform every duty with a prompt fidelity, and zeal, of which

have now little conception Feeling that we are acting with reference to the bar of Jehovah, how earnestly should we seek *that honor which cometh from God only*. What holy circumspection would mark our habitual conduct. With what noble indifference should we look upon the censure and applause of mortals, and upon all the fleeting things of this world. Shall not these considerations be engraven on our minds, and urge us to a diligent improvement of our time, our talents, and all our active powers, in preparation for the last great day?

I repeat it, Christians, *the time is short*. Your moments are too invaluable precious to be trifled away in unworthy pursuits, or negligence, for they will certainly be few, and on them rest consequences lasting as the existence of your souls. Your Savior speaks to your souls: *work while the day lasts, for the night cometh wherein no man can work*. Oh, let it be realized, that what you do for him, must be done quickly. Should you neglect present opportunities of glorifying Him, you may never be indulged with more on earth, for death may be at hand to convey you hence. Your days, with all their toils and sorrows, are transient, and will soon give place to the rest of Canaan, your everlasting home. *Be not weary in well doing; nor suffer your minds to faint because of crosses and trials: for they belong to this state of probation, and are especially the portion of pilgrims and strangers here*. What, though with David you ascend mount Olivet, weeping as you measure your weary steps, yet shortly

your feet will stand on the verge of Heaven, and walk the streets of the New Jerusalem.

My friends, are you heavily oppressed with numerous and complicated afflictions? Do you groan under a weight of sin? Turn your eyes, then, from this valley of woe to those regions of glory to which you are hastening, where millions of holy spirits forever encircle the throne of God, and mingle their ceaseless hallelujahs; where the character of the Deity presents its transcendent charms without a veil, filling the bosoms of saints and of angels with considerations too mighty for utterance; where pleasures immeasurable and eternal flow without ceasing from the exhaustless river of life, far surpassing the comprehension of finite creatures, and such as the language of heaven alone can adequately describe. O the infinite value of that blood, which was shed by the compassionate Savior, to purchase this amazing bliss for worms of the dust! O the boundless mercy, which can raise ruined sinners from the gulf of everlasting perdition to share in the exalted employments and felicities of angels. Say, Christians, is not your Redeemer altogether lovely, worthy of your perfect confidence, your unre-served obedience? Do you not rejoice in prospect of the hour, when, far from the tempestuous winds and storms of this unfavorable clime, you shall find that rest, which remains for the people of God? And when, from the heights of the celestial Zion, you shall take a retrospect of your wanderings in this waste howling wilderness, will you regret your labors



and sufferings in the cause of your Lord? If tears could be found in heaven, you would ingenuously weep to think how much time you had wasted, how many opportunities of doing good you had neglected, how many duties you had entirely omitted, how many others had been very coldly performed, and in how many various ways you might have advanced the honor of your Divine Master, which, alas! you failed of entering upon. Were these considerations familiar to your minds, unquestionably you would exhibit lives more honorable to God, more ornamental to your profession, and conducive to the best interests of immortal man; while you would, of consequence, be abundantly more acquainted with those sublime comforts of your holy religion, which are usually enjoyed by such as cultivate the power of godliness, and render uniform obedience to the requirements of the Gospel.

But, after all these motives to ardent engagedness in the best of causes; motives, which ought constantly to retain a commanding influence over your hearts, do you, my friends, wish for more? If so, more I present you. Direct your eyes to Calvary; and survey that cross on which are suspended your hopes of heaven. Whom see you there, loaded with ridicule and insults of rebels, oppressed with anguish and agony unutterably severe, and meekly sinking into the arms of death? Ah! Christians, it is your Lord. To these sufferings he voluntarily submitted, that he might procure

pardon, peace and salvation to guilty men, who were obnoxious to the tremendous curses broken law; and exposed to the interminable horrors of hellish death. Through his glorious passion, *mercy and love have met together, righteousness and peace have embraced each other*; the gate of heaven is barred; and the tree of immortal life extends its fruit to a destitute famishing world. Ye able votaries of the cross of Christ; ye followers of the path of sorrows, when you contemplate this melting scene do your hearts yield to a heavenly influence, and burn with a sacred flame? And do you not resolve to determine, that by divine assistance you will shake off inactivity, and be co-workers with God, in accomplishing his purposes of love and grace? Come, then, consecrate yourselves anew to the service of your Beloved; henceforth let every day be heaven a favorable report of your efforts to extend the conquest of Immanuel, and promote the eternal welfare of beings destined to live forever. Thus you will constrain sinners to receive the excellence of Christ, and prevent their taunting. *What do ye more than a* Thus you will manifest cordial attachment to the cause, bring glory to your God, bestow blessings to the church and world, and increase your inextinguishable felicity in the kingdom of heaven, where departed souls *rest from their labors and their works do follow them.*

CLE

(To be continued.)

## MISCELLANEOUS.

INTERESTING FACTS RELATIVE  
TO THE IGNORANCE OF RELIGION,  
WHICH EXISTS IN  
SOME PARTS OF OUR COUNTRY.

In the autumn of 1814, a narrative of the religious state of that part of New York, which lies between the western line of Connecticut and Hudson's River, was drawn up for the information and at the request of a number of ministers; and from it are taken the following facts, which the writer himself witnessed.

"I HAVE already mentioned, that one object in my journey was to ascertain to what extent the poor people of this region were destitute of the Bible. For this purpose I made, in many places, and in this town,\* more than others, particular inquiry.

"As I was riding on a road, which leads through the central part of the town, I came to a small, poor house, and, as was my custom, rode up to it, to ascertain whether the family had a Bible. As soon as I reached the door, I saw two small children playing together in the house, one of whom was a boy, according to appearance about 8 years of age, very active and sprightly. I bade them good morning, and was immediately answered by the little boy, with great promptness and confidence. I inquired, if his parents were at home? To which he replied in the negative. I thought, however, I would proceed to discover, if possible, the object of my visit; and accord-

\* The town here alluded to is Philips-town in Putnam County, opposite West Point.

ingly asked the little boy, the other child being still less, if his parents had a Bible in the house? To this question, he seemed to be at a loss to give me any answer; stood with his eyes fixed upon me, and, with much expression in his countenance, said, "A what, Sir?" I gave answer, by stating to him what I meant by the Bible; telling him I meant that good book, which good people commonly read on Sundays; and then renewed my question. He continued to appearance equally amazed, and completely at a loss to give me any answer. Anticipating, what might be the cause of his silence, I spoke to him affectionately, and said, "my little friend, have you never heard of the Bible?" To which he immediately answered, "No Sir." To hear such an answer, from one living in this Christian land, much surprised me; and thinking, that probably these children had never been taught the great truths of the Christian religion, I determined to spend a little more time with them, and proceeded to make other inquiries, such as the following:—"Do you know who made the sun, and moon, and stars; the mountains, trees, and men, and every thing else you see about you?" To which he answered, "No Sir."—"But, have you never heard of God, who made you and all things?"—"No Sir."—"Well you know that people die, and that you must die too, before a great while; have not your parents ever told you, where you and they must go, when you die." He answered again, with

the same simplicity, "No Sir."—"But, have you never heard of heaven and hell?" To which he continued to answer, "No Sir."—These are some of the questions which I put to him, and are sufficient to show, that what I have said respecting the religious instruction of many children in this town, is not without some foundation. After I had finished interrogating my young friend, I endeavored to give him some account of the great truths of religion, and his own interest in them; requested him to ask his parents certain questions on the subject, and thus left him.—That the boy was not intimidated, and therefore unable to answer my questions properly, was evident from his whole behavior, and will appear so to all, when they are told, that on my leaving him, he seemed anxious to know who I was, and asked with much boldness, "What may I call your name, Sir?" Besides, children brought up as he had been, are not usually troubled with bashfulness.

"How far this instance may be taken, as a fair representation of the moral state of children generally in this town, or rather those parts of it; usually denominated "The Mountains," I will not presume to say. I hope there are but few such instances: yet from what I have seen and heard, I have reason to fear there are many such.

"From the inquiry made, it also appears, that a large proportion of the poor families in this town are destitute of the Bible:

"The following statement is taken from the journal, which the writer kept while riding through this town, and in which

he wrote the names of all heads of families as he either entirely destitute of Bible, or possessing only a part of it. The names of heads of those families, who were found destitute, will be represented, for obvious reasons, by numerical figures.

"The first had no Bible; part of the Old Testament; Testament; 4, no Bible; 5, part of the Old Testament; 6, 7 and 10, none; 11, a part of a Bible; 12, none.

"The first and last of families are not more than miles asunder. The houses on the road are at some distance from each other, and those referred to above form a large portion."

In his description of another town in the same county, the writer of the above mentioned, has given an account of another instance of a family destitute of a Bible, the particulars of which he relates as follows:

"As I was riding on a road which is travelled but little, I came to a poor log house; perceiving that a family resided there, alighted with a view to inquire in and ascertain whether they had a Bible. Accordingly I walked up to the door, knocked, when a person who had been bade me walk in. On entering the house, I saw a black woman with three little children, one of whom she held in her arms, sitting by the fire. The woman and the children, and every thing about me, bore marks of extreme poverty. After making some inquiries respecting the Bible of herself and family, I inquired of her, if she had a Bible. To which she answered, that she had not. I inquired, if she

any one of her family, could read? and was answered in the negative. I then made several observations to her, on the importance of being acquainted with the great truths contained in the Bible; of her own and her children's interest in them; of the judgment of the great day to which she was hastening, and the reward of the wicked and the good, which awaited them in a future world: reminding her, that though she was poor in this world, yet, if she was without an interest in Christ, she would be infinitely poorer in the world to come; and that her poverty here was of little consequence, if she knew what it was to have a treasure in heaven.

"All this time she hung her head; and appeared very attentive, as well as affected, with what was said.

"When I had finished what I had to say, she very humbly and solemnly replied, that though she was poor and unworthy, and had no learning; yet she hoped God had taught her these great things by his Holy Spirit, changed her heart, and made her to love him; or in words to that amount, for I cannot now remember exactly those she used. I was much disappointed to hear such an answer from her, for I had addressed her, as one whom I supposed not only ignorant of divine truth, but opposed to it. I next made some inquiries respecting her experience, and received very satisfactory answers. She observed, that she had often grieved, that she could not read the Bible, and that she had none in her house; that she had deter-

mined several times to try and learn to read; but said she was very poor, and had to work hard, to help support herself and family, and on that account could find no time; that she, however, went to the neighbors' and got them to read it to her, and in this way and attending meetings she had endeavored to obtain some knowledge of the Bible. I encouraged her to pursue this method, and concluded by asking her, if she would endeavor to have her children taught to read the Bible, and labor herself to have others read it to her constantly; in short, if she would make a good use of it, should I give her one. To this question I received no answer, but a *flow* of tears; as if she thought I suspected she did not really love the Bible, and doubted whether she would make a good use of it. After a short time, composing herself, she answered in a very humble manner, that she would try. I then promised to furnish her with one, and directed her to some means for obtaining it. On my leaving the house, she followed me to the door, and with tears in her eyes thanked me for calling, and said she hoped the Lord would bless me for what I had said and done.

"Thus I left her. I have seldom seen so strong marks of grace in any person. Her whole deportment was that of a humble, broken-hearted Christian; in short, of one who seemed to be possessed in an eminent degree, of that *charity which vaunteth not itself, is not puffed up, becometh itself not unseemly.*"

## RELIGIOUS INTELLIGENCE.

REPORT OF THE DIRECTORS TO THE TWENTY-FIFTH GENERAL MEETING OF THE MISSIONARY SOCIETY, MAY 15, 1814.

(Concluded from p. 29.)

## FRENCH PRISONERS.

FOR nearly two years past, those of the students at Gosport who could speak French, have every Lord's-day visited the prisoners from France, either in the prisons of Porton and Porchester, or in the several prison-ships (fourteen in number) in the vicinity of Portsmouth, but chiefly in the latter: among these men they have preached the Gospel faithfully and affectionately, and have distributed Bibles and Testaments kindly provided by the British and Foreign Bible Society; together with Doddridge's Rise and Progress, Mr. Bogue's Essay on the New Testament, French hymns, and tracts furnished by this Society, composed of both which little libraries have been formed, which have supplied a multitude of the prisoners both with entertainment and instruction. In one of the ships particularly, which contains about seven hundred men, a peculiar degree of serious attention was paid, several of whom requested that the Lord's Supper might be administered to them; to some of these, after a strict examination, the ordinance was administered by Mr. Perrot, of Jersey, accompanied by Mr. Bogue, and the French students. Several English ladies and officers of the ship, with many of the well-disposed prisoners, were spectators. The scriptural simplicity with which the service was conducted presented to their minds a striking contrast to the artificial pomp of the Roman Catholic ceremonies; and the consideration that citizens of two nations then at war with each other, were sitting together as brothers at the table of the Prince of Peace, kindled in every breast a flame of holy joy. At Porchester, a building occupied by the prisoners as a theatre, which will hold about five hundred persons, has served the purpose of a chapel; and here the word of God has been preached to a multitude of very attentive hearers. There is great reason to believe that many of the prisoners have been, in the Gospel sense of the phrase, made free, and have experienced a divine change by the power of the Holy Spirit accompanying the word of truth. Two or three have expressed a desire to become missionaries; their applications are under careful consideration.

Two of our brethren, Mr. Cope of Launceston, and Mr. Cobbin of Crediton, have paid repeated visits to the prison at Dartmoor, and have preached in French to a great number of the French prisoners, and in English to the American prisoners; many, especially of the latter, attended to the word with great seriousness and affection, and there is good reason to believe that the seed of the Gospel sown among both, will be productive of happy fruits.

Among these and other prisoners, measures have been taken to furnish them with Bibles, and Testaments by the liberality of the Bible Society, and with useful books and tracts from this Society; for the latter purpose (the purchase of tracts in French and other languages) 50*l.* in addition to what had been previously given, was voted on Monday last; which they may take home with them to France and other countries, and so disseminate, to a wide extent, the blessed word of God which we are confident will not return unto him void, but accomplish that unto which he has appointed it.

Before we conclude this Report, we are constrained to acknowledge, with heartfelt gratitude, the increasing liberality of our Christian friends. The Directors have frequently expressed in former years, their firm persuasion, that whatever might be the exigencies of the institution, the generosity of the public would readily meet them; and their expectations have not been disappointed. When the expenditure of the Society had exceeded its annual income, our friends stepped forward immediately to supply the deficiency; and when the Directors intimated their intention to extend their efforts, the brethren hastened to convince them that their most strenuous exertions should be supported. Thus encouraged, the Directors have lately commenced new missions to Java and the Isle of France, and have several more in contemplation to Surat, Malacca, and other parts of the east; besides making a large addition to the number of missionaries in South Africa, for the stations recommended by Mr. Campbell. They have also admitted into the Seminary a greater number of students than at any former period, and are ready to receive still more, assured that the providence of God will yet present to their view many more suitable

places in which the Gospel of his Son may be promulgated.

Among the generous donations lately made to this Society, the gift of \$01. by a lady who modestly withholds her name, deserves the most honourable mention. The receipt also of \$01. from a few Christian friends in Bermuda, demands a grateful acknowledgment. We have also to acknowledge the receipt of books for the use of the different missionary stations, and take this opportunity of inviting further donations of the same kind, as it appears from the letters of our missionaries that there is an ardent desire at their several stations to peruse the valuable books of divinity.

To the Auxiliary Societies, both in town and country, the thanks of this meeting are especially due. The addition made to their number and to their efficiency during the past year, has been very great; we cannot specify them, but those of Bristol and the West Riding of Yorkshire have been eminently productive; nor have those of several smaller districts, towns, and particular congregations been less meritorious. It is impossible to express the delight with which those of the Directors who visited Bristol, Liverpool, Leeds, Newcastle, and Hull, witnessed the Christian affection and zeal manifested by the friends and supporters of the Society in those places, and to whom the most grateful tribute of thanks is cheerfully paid. The female friends in the metropolis, at Tottenham Court Chapel, at the Tabernacle, at Hoxton, at Surry Chapel, and at other places, (equal in zeal though not in numbers,) have done worthily, and have shewn the world what great and good effects may be expected from the exertions and influence of pious females.

In the autumn of the last year the Rev. Dr. Jask of Manchester, and the Rev. Mr. Tracy, paid a visit to Ireland, where the cordiality with which they were received by ministers of every church, Episcopalian, Presbyterian, and Independent was highly gratifying. The auxiliaries which have been formed in the four northern counties, and in Cork in the south, which have already contributed to the funds of this Society, are proofs of the lively interest which the Christians in that province of the United Empire feel in the great cause of missions to the heathen, and pledges of what may be further expected from our fellow Christians in Ireland.

Nor can the Directors pass over in silence the praise-worthy efforts of their youthful friends in Bristol and Hull, as well as in London and other

places; with joy they receive these tokens of their love to Jesus and to their fellow creatures. Their sacrifices of juvenile gratifications, made for this purpose, will, we doubt not, be acceptable to Him, who, when on earth, treated with so much kindness the rising generation. Who does not hail, in these pleasing buds of Christian philanthropy, the future and precious fruits of that beneficence which shall hereafter contribute largely to the happiness of the whole world.

We congratulate our Christian brethren on those most wonderful and merciful events which have recently taken place on the Continent. In the termination of those calamitous hostilities which have desolated a great part of Europe, and in the prospect of general peace, we rejoice with all the friends of humanity; and as Christians, associated for the purpose of publishing to all nations the Gospel of peace, we feel peculiar cause of exultation; for we trust that many impediments to the free course of the Gospel will be now removed, and that to whatever port the mercantile vessels may sail, the glorious Gospel of the blessed God will also be transmitted. The effects of this Society on the Continent, which have been for many years unavoidably suspended, will, we hope, be soon renewed, and on a far more extensive scale. Already have the Directors resumed their intercourse with their worthy coadjutors in Holland, who ardently desire to promote the missions in Africa and Batavia. From our old friends also at Basle, in Switzerland, we have lately received pecuniary aid. Our German and other brethren, will, we are persuaded, soon manifest their zeal to support and extend the efforts of Christian missionaries.

We conclude with entreating the fervent prayers of all our numerous friends throughout the British empire, for the blessing of God upon our Society, and upon all similar institutions. The increase of a spirit of prayer among us will be (of all others) the most encouraging token for good. The number of monthly prayer-meetings in the metropolis for the spread of the Gospel is already increased at the instance of our friends; and we trust that the same spirit is manifested throughout Britain. He who has himself directed us to "give him no rest day nor night, till he make Jerusalem a praise in all the earth," will assuredly hear the voice of our supplications; then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

## POSTSCRIPT.

Since the preceding report was read, letters have been received from India, from which the following brief accounts are extracted.

## GANJAM.

Mr. LEE, in a letter dated at Ganjam, Aug. 2, 1818, says, that his regular English congregation is from one hundred and ten to one hundred and twenty, and that they hear the word with remarkable attention. Immediately after the service of the Lord's day evenings, he reads a portion of the Scriptures to the natives, who are present, and explains it to them in the Gentoo language. He was then erecting a place of worship, fifty feet by thirty-eight, in doing which he is assisted by the government. His monthly missionary prayer-meetings are attended by forty or fifty persons. He has translated Dr. Watts's first Catechism, and other useful books for children. He is also proceeding in his translation of the book of Genesis into the Telinga.

Ganjam is described as very populous; both the Telinga and Odia languages are spoken; and as the situation affords great facilities for the wide diffusion of Gospel light, he earnestly wishes for the assistance of another missionary.

## BELHARY.

Mr. HANDE, in a letter dated October 29, 1818, informs the Directors that he continues in a weak and languid state of body, in consequence of a very severe attack of the liver complaint, so that he has not been able to proceed so rapidly as he wished in the translation of the Scriptures; but as he was gradually gaining strength, he hoped to be soon enabled to go on with more vigor.

His schools, in which he is much assisted by Mr. Taylor, continue to flourish. Mr. Taylor is also studying theology and the Canara language. Some copies of the New Testament in the Telinga tongue, which Mr. Hands brought with him from Vizagapatam, have been distributed among the Gentoo at Belhary, and several have been sent into the surrounding districts by strangers who have called to visit him. He has also a class in the native school, who read the Telinga Gospels.

The zeal of the country-born people who attend upon his ministry has afforded him much pleasure; they have raised upwards of five hundred rupees in aid of the Auxiliary Bible Society at Calcutta. He had the pleasure also of sending to the same Society one hundred and thirty-three rupees, received for Bibles sold to the soldiers and others. He speaks with great

delight of the piety of some of the tary. There has been a great mort among the 56th regiment, who was camp; many are also sick at Belhary whose instruction and consolation Hands and Mr. Taylor labor assiduously. He mentions the death of one man, and was remarkably triumphant, and cited much attention among both the officers and privates of the regiment—all that he was a true Christian, and expressed an earnest desire that his end might be like his.

A large parcel of excellent books, were sent out for Mr. Hands and those who wished to possess them, together with apparel for Mr. H. have unfortunately been lost in a vessel which was then from Calcutta to Madras. This appointment is severely felt. The party had suffered severely by drought. Mr. Hands and his family were greatly assisted by the kindness of ladies and gentlemen in the neighborhood, without whose friendly aid they could scarcely have obtained the necessaries of life. He expresses also much thankfulness, that the government has favored him with a garden the ground occupied by the Missionary den, which contains about eight acres is to be held free from rent, as long as it is appropriated to the use of the Christian School.

## CHINSURAH.

Mr. MAY, in a letter to the Directors dated November 26, 1818, mentions the death of Mrs. May on the 17th of October. Her last moments were peaceful and happy. On the following day the solemn event was improved by funeral discourses; one in the morning by Mr. Forsyth, and another in the evening by Mr. Lawson, one of the Baptist missionaries, who kindly came to visit the mournful occasion.

Mr. May superintends the Free School at Chinsurah, in which he has introduced some beneficial improvements; he is about to commence a native school in the month of January, on the British Speaking of schools, he says, "It is the rising generation chiefly, that we must succeed. By teaching them to read the Scriptures, and laying before them the grand principles of our holy religion, may remove their prejudices and shocking them." He is looking on for five or six more native teachers, as recommended by Dr. John, and wishes to pursue the employment of a good lady up the country, who employs two or three native teachers each of them four rupees a month, and annas for every regular scholar; and desires them diligent in procuring and teaching the children.

Mr. May has received some encouragement from the children under his care, several of whom not only attend his ministry, but are much impressed by the word, repeat the catechism, prayers, and hymns, and receive a short lecture weekly on sacred history. He much wishes for more assistance, and particularly desires that any who may come out may be well acquainted with the improved method of teaching. He regrets that he had not made himself master of it before he left England.

He had heard from Vizagapatam, about a fortnight before he wrote, that Mr. Gordon was then recovering from a severe attack of the liver disorder, which had confined him to his room for three weeks. The number of children then in the school was about seventy.

## MADRAS.

A VERY pleasing letter from Mr. Loveless, dated August 23, 1813, has just been received, containing many pious reflections on the instances of mortality among the missionaries, expressing also his earnest hope that the Legislature of this country would afford that liberty for sending missionaries, which we now rejoice has been granted. He mentions that the American brethren Hall and Nott were at Bombay; where they were permitted to remain, and it was expected they would proceed to Surat. He recommends strengthening the mission at Belhary especially, on account of the state of Mr. Hands's health.

Mr. Loveless was attended at the chapel as usual, and was greatly encouraged by the generous exertions made by the friends of religion at Madras to liquidate the debt of his chapel. One liberal gentleman who would not suffer his name to appear, has contributed seven hundred pagodas for that purpose. He longs for additional help in that great and populous city.

## EXTRACTS OF A LETTER FROM THE REV. MR. BURDER, TO THE REV. DR. WORCESTER, DATED SEPT. 28, 1814.

"Dear Sir,

I VERY gladly avail myself of an opportunity of renewing my correspondence with you, by means of the return of our highly valued friend, Dr. Romeyn.

"A happier state of public affairs is, I hope and pray, at hand, when intercourse will be easier.

"You will have heard long ago of the success of the numerous petitioners in this country for liberty to send missionaries to India.\* The door is now open,

\* We have been informed, that a passage in the Report of the London Missionary Society, published in the Pamphlet for December, has been misunderstood. The passage is in these words: "Nine hundred petitions (a number unequalled on any other occasion,) claimed liberty to preach the Gospel to the millions of India." Some persons have understood this sentence to state, that there were nine hundred applicants, who wished to be employed as missionaries to India. The fact on which the Directors were congratulating the friends of the Society was, that nine hundred petitions, signed by nearly half a million of individuals, were presented to Parliament, intreating that missionaries might be permitted to reside in India.

under certain restrictions, and we trust many laborers will gradually be sent. Some are already gone. We have sent three to Batavia, and one to the Isle of France. Another is gone to Canton and Macao to assist Mr. Morrison. But such was the power of the Popish priests, at the Portuguese settlement at Macao, (where Europeans are obliged to spend part of the year, not being allowed to continue many months at a time at Canton,) that they prevailed on the Portuguese government to send Mr. Milne, (the assistant,) away in a few days. After spending some months at Canton, he went to Malacca, Java, Mauritius, &c. every where dispersing printed copies of the New Testament in Chinese, (which Mr. Morrison had completed,) together with catechisms and religious tracts. Thus, as it was in the beginning, the dispersion of the disciples may more extensively diffuse the truth abroad. We consider the translation effected by Mr. Morrison as a great work. He is eminently qualified for it, and, we have reason to believe, a great scholar in the language. He has been, for two or three years past, employed as a translator for the East India Company. We send you a copy of this work for your missionary Board, of which we beg your acceptance.

Mr. Campbell's visit to all the missionary stations in South Africa, as briefly related in our Report, you will peruse with interest. He has been most marvellously preserved in great perils; has made great discoveries; and his arrangements will we trust be productive of great advantages. Some, indeed, already appear. A great awakening has taken place at Griqua town, formerly Klaar Water, near the great Orange river, many hundred miles north of the Cape. Mr. C. visited the city of Latakkoo, four miles long, (scattered,) and found that there are twenty two nations north of that city, who all speak the same language. We are about sending several missionaries,

missionary Society, published in the Pamphlet for December, has been misunderstood. The passage is in these words: "Nine hundred petitions (a number unequalled on any other occasion,) claimed liberty to preach the Gospel to the millions of India." Some persons have understood this sentence to state, that there were nine hundred applicants, who wished to be employed as missionaries to India. The fact on which the Directors were congratulating the friends of the Society was, that nine hundred petitions, signed by nearly half a million of individuals, were presented to Parliament, intreating that missionaries might be permitted to reside in India.



among whom will be one or two capable of forming a grammar. We hope a translation of the Scriptures may hereafter be made into that language.

Mr. C.'s travels are just going to press, and will be uncommonly interesting. Mr. C. visited some places, where a white man was never before seen. His producing a looking glass astonished and affrighted multitudes. His watch exceedingly terrified the queen, who thought it alive, and could not be prevailed upon to put it to her ear."

"Farewell, my dear Sir. Salute all the dear brethren united with you in promoting the great cause of our dear and adorable Redeemer. For Him let us all work harder and harder, for the night is at hand.

"I am, dear Sir, your truly affectionate friend and brother, Gzo. BURDAH."

In another letter to Dr. Worcester, dated Oct. 1, 1814, Mr. Burdett says: "I greatly rejoice that your missionary efforts meet with such encouraging support from your churches. It is a token for good." He adds:

"From the last accounts, which we had from India, it appeared that your missionaries were allowed to continue at Bombay."—"I believe it was by direction from the supreme government at Calcutta—Lord Moira, who is friendly to missions."

#### EXTRACTS FROM MR. NEWELL'S LETTERS.

*We now present our readers with some parts of Mr. Newell's letter, dated Dec. 20, 1813, which were thought less necessary than other parts to be published in the appendix to the Report of the Prudential Committee. The Christian public are already aware of the reasons, why the missionaries did not go to the Burmah empire in the first instance, as was contemplated at the time they left this country. Still it may be desirable to peruse Mr. Newell's brief statement of these reasons, with several interesting facts, which will be new to most of our readers.*

"The reasons for giving up Burmah," says Mr. Newell, "will, I hope, be

\* Mr. C. brought several curiosities with him, among which is the King's robe, composed of thirty two cat-skins neatly joined together, though the inhabitants never saw a needle. These, with many other articles from other countries, the Directors are forming into a little museum.

satisfactory to you and all our Christian friends. The first things which we saw about that country on our arrival were these: Mr. Chater, a missionary from the Baptist Society, had been years at Rangoon, had learnt the Burmah language, commenced the translation of the Scriptures, and expended many thousands of rupees on the mission, and when he had given it up, left the country, and returned to Ceylon. Mr. Pritchett, a missionary from the London Society, who had been in the country nearly as long, and made nearly the same progress, had left, and gone to join the mission at Amoy. Mr. F. Carey still continues at Rangoon; but, in a private letter we saw, he said, that he had but a very poor prospect of doing good in any other country than by translating the Scriptures, with the help of his pundits, he could do well at Serampore as at Rangoon.

"The reasons, which the mission assigned for leaving Burmah, were partly these: the unsettled state of the country, the ferocity of the Burmah ruler, and the despotic nature of the government. The Burmans were, as has been for a long time, at war with the Siamee. The missionaries were exposed to danger, both from the insurrectionary enemy, and from civil commotion occasioned by the pressure of taxes and tyranny of the government. The ruler is an absolute despot, and the laws are also absolute, in their respective provinces. Their laws are sanguinary to an extreme, which is unknown in our countries. Their common punishments are decapitation, crucifixion, and being melted lead in small quantities down the throat. Mr. Chater tells us these dreadful punishments were inflicted merely for the offence of drinking spirit or chewing opium. Dr. Carey informed me, that very recently a commander had ordered five hundred to be buried alive, and his commands instantly obeyed. And strange to say, poor men had committed no offence, they were recruits, that had been taken a general by an officer to whom they were all put to death in that manner.

"About the time of our arrival in Bengal, the English inhabitants at Calcutta had narrowly escaped a general massacre by taking refuge in one of his ships of war then lying in the harbor. Mr. Carey and his family were detained by the captain by the vice-roy of Bengal, but the captain refused to deliver them till the vice-roy entered into an agreement with Mr. Carey, by which he promised him protection and a p

residence in the country. After the storm was over, several merchants gave large sums to the viceroy for permission to leave the country, with their families and effects. From these statements, and the advice of our Serampore friends, we were induced to give up the idea of establishing our mission in the Burman empire. Indeed, there is no other place in Burmah but Rangoon, to which we could have access; and as the Baptist Society have a mission there already, it would not be advisable for us to settle in the same place. If we had been Baptists, we might have united with Mr. Carey, and strengthened that mission. But to establish a separate mission did not appear to us to be proper, and I am persuaded, it would not have been agreeable to your wishes. It was your desire and ours to have the seat of the mission at Ummerapoora; but the missionaries from the London Society had ascertained the impracticability of such a measure. The country is at present in a more quiet state, and brother Judson has gone to join Mr. Carey. "My objects in going to Rangoon," (he writes me,) "are two: first to get out of the reach of the British government until a change favorable to missions may take place, which we hope for on the arrival of Lord Moira, and the renewal of the charter; secondly, to ascertain whether it be practicable for us to live under the Burman government." I have not had a letter from him since his arrival at Rangoon; but have indirectly learnt, that he and sister Judson are there. As Mr. Carey was quite alone, I think it altogether probable, that brother and sister Judson will continue with him, if it be possible for them to live in the country.

"The reason of our going to the Isle of France brother Rice will explain to you. We had no other alternative left us, but to do this, or, what was worse, to quit the field and return home."

#### DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Jan. 24, 1815. From two children,\* \$2 00  
A New Year's present from several young ladies in Askport, Steuben county, (N. Y.) 5 20  
Carried forward, \$7 20

\* The circumstances of this donation are thus related by the father of the children, a respectable clergyman, in a letter to the Treasurer. Happy would it be, if all professed Christians had the self-denial and perseverance of these children.

"Last summer, my son, who is seven

Brought forward, \$7 20  
25. From the Female Cent Society in Marlborough, (Ver.) by Madam Lyman, the Treasurer, remitted by the Rev. Ephraim H. Newton, 10 00  
26. From the Female Charitable Society in Westford, (Mass.) by Mrs. Hannah Prescott, their Treasurer, 22 08  
From a young lady in Westfield, by the Rev. Isaac Knapp, 5 00  
28. From the Female Cent Society in Bridport, (Ver.) a semi-annual contribution, made at the first meeting, in August, 1814, remitted by Mr. Pliny Fish; 30 00  
From Miss Mary Parker of Westfield, (Mass.) by the Rev. Dr. Lyman, 2 00  
From the following persons in Sherburne, (N. Y.) remitted by the Rev. John Truair; viz. Mr. Nathaniel Brown and Mr. Eleazer Lathrop, \$2 each, \$4  
Three friends of missions, \$1 each, 3  
Two friends of missions, \$2 each, 4  
A friend of the heathen, 5  
Mr. Josiah Lathrop, for the translations, 3  
A friend to the heathen, for do. 1—20 00  
From the Female Mite Society in Sherburne, (N. Y.) remitted by L. Kasson, Directress, for the translations, 15 00  
From the following persons, by the Rev. Joseph Lee, of Roy-alston, (Mass.) viz.  
Mr. George Talburd and his family, of Athol, (Mass.) \$10 00

Carried forward \$10 00 \$116 28

years old, hearing of a similar instance, proposed to deny himself the use of sugar in his tea and coffee for six months, if I would give him a dollar for the use of Foreign Missions, or the distribution of the Scriptures among the heathen. My daughter, who is four years old, immediately proposed to do the same. I cheerfully promised to give them each a dollar for the purpose. The two dollars I now enclose; and will only observe, that they were very particular not to use any sugar, and, when their mother was about to give them any through forgetfulness, would always remind her of it. My son, of his own accord, still denies himself the use of sugar, and seems to be bent on doing it permanently for the object proposed at first."

Brought forward,	\$ 10 00	\$116 28
Mr. Silas Hale, of Phil- ipston,	5 00	
Mr. Joseph Goddard, of Athol,	1 00	
Friends of Foreign Mis- sions in Royalston	30 60	46 60
From an aged clergyman, a friend of Foreign Missions, it be- ing an unexpected present to him, on a certain occasion, and which he instantly devoted to this purpose, by the Rev. Dr. Morse,	5 00	
From the following Societies and individuals, by Mr. Henry Hudson, the agent of the Board at Hartford; viz.		
The Auxiliary Foreign Mission Society of Mid- dlessex county, (Con.) by Richard Ely, 2nd. Esq. Treasurer,	\$98	
A female in Sidney, Delaware county, (N. Y.)	2	
The Foreign Mission Society of the Western District of Fairfield coun- ty, (Con.) by Matthew Marvin, Esq. the Treas- urer,	32	
The Female Foreign Mission Society in Frank- lin, (Con.) by the Rev. Mr. Nott,	26	158 00
31. From the following per- sons and society, by the Rev. Dr. Payson of Rindge, (N. H.) viz.		
Mr. William Barker, of Rindge,	\$2 00	
Mr. John Stearns, of do.	2 00	
Several children in do.	1 33	
Rev. Dr. Payson,	8 00	
The Female Cent Soci- ety in Rindge, (their col- lection for 1813, including 86 cents interest,)	6 06	
The same Society, their collection for 1814,	13 68	28 07
Feb. 2. From Mr. Isaac Tuck- er, of Milton, (Mass.) by the Rev. Samuel Gile,	4 00	
From friends of Foreign Mis- sions,	8 00	
From the Congregational Soci- ety in Gorham, (Maine,) a contribution, half to missions and half to translations,	30 34	
6. From a stranger, a friend to missions, by the Rev. Dr. Griffin, (a guinea,)	4 72	
8. From Mr. Solomon Good- ell, of Jamaica, (Ver.) toward		

Carried forward \$396 01

Brought forward	\$396 01
spreading the knowledge of the Word of Life among the heathen,	61 00
From the Foreign Mission So- ciety of Brunswick and Tops- ham, by the Hon. Jacob Abbot, Esq. the Treasurer,	13 00
From the Female Cent Soci- ety in Rowley, by Mrs. Harriet A. Tucker, the President,	42 00
15. From the Female Cent Society in Dalton, (Mass.) by Mrs. Jennings, the Treasurer,	20 00
15. From the Religious Char- itable Society in the county of Worcester, by the Rev. Joseph Goffe, the Treasurer,	114 50
16. From the Piscataqua Branch of the Foreign Missionary Soci- ety, by Peyton R. Freeman, Esq. the Treasurer, remitted by the Rev. Dr. Worcester,	32 00
From a lady, in a neighboring town, by the Rev. Mr. Hunting- ton, of Boston,	20 00

\$638 51

DISTRIBUTION OF THE BIBLE IN GER-  
MANY.

*Extract of a letter from the Rev. Dr.  
George Christian Knapp, to his cor-  
respondent in Philadelphia, dated  
Halle, Sept. 21, 1814.*

"As an exhilarating sign of our times, I add, that the Canstein Bible Press has received such numerous orders for Bibles, from London and other places, that all our presses are in a state of unparalleled activity, and that we shall find ourselves compelled to apply to other offices here, for the printing of our Bibles. Through the medium of the above Bible Society (London) there are now several Bible Associations forming in Germany and other places. Not long ago a Prussian one was established at Berlin, a Danish one at Copenhagen; and a Saxon one at Dresden. The most eminent state and municipal officers participate actively in these institutions as presidents and members. In Warsaw a Polish Bible Society is at this moment forming, which, like the other institutions, is to distribute Bibles partly gratis, and partly at reduced prices."

DEDICATION, ORDINATIONS, AND INSTAL-  
LATION.

On Wednesday the 25th ult. the new church in East Sudbury, was solemnly dedicated to the service of Almighty God.

At the same time, the Rev. JOHN B. WISST was ordained pastor of the congregational church and society in that town. Sermon by the Rev. Dr. M'Kean.

ORDAINED, at Weston, (Mass.) on the 1st inst. the Rev. JOSEPH FIELD, jun. Sermon by the Rev. President Kirkland.

INSTALLED, at Goshen, (N. Y.) in April last, the Rev. Ezra Fisk. Sermon by the Rev. Mr. Grant, of Bedford.

ORDAINED, at New Windsor, (N. Y.) in May last, the Rev. ARTEMAS DEAN. Sermon by the Rev. Mr. Hopkins, of Amity.

At Chester, (N. Y.) in September last, the Rev. MR. THOMAS. Sermon by the Rev. Mr. Fisk, of Goshen.

At Locke, (N. Y.) on the 30th of November last, the Rev. JOSEPH DEAN. Sermon by the Rev. Mr. Walker, of Homer.

- HAMPSHIRE MISSIONARY SOCIETY.

THE annual meeting of this Society was held at Northampton, on the 18th of August last, when the following gentlemen were chosen officers: viz.

The Rev. JOSEPH LYMAN, D. D. Pres.

Rev. JOHN EMERSON, V. Pres.

Hon. EBENEZER HUNT, Esq.

Rev. SOLOMON WILLIAMS,

JUSTIN ELY, Esq.

Rev. DAVID PARSONS, D. D.

Rev. ENOCH HALL,

Hon. JOSEPH LEMAR, Esq.

CHARLES PHELPS, Esq.

Rev. RICHARD S. STORRS,

ETHAN ELY, Esq. and

Mr. NATHANIEL SMITH, Trustees.

RUGLES WOODBRIDGE, Esq. Treas.

Rev. ENOCH HALL, Cor. Sec.

Rev. PAYSON WILLISTON, Rec. Sec.

The Society expended the following sums during the preceding year: viz.

For the services of missionaries	\$1,729 91
For books	519 62
Transportation of books	34 11
Postage, &c.	14 94
Other contingent expenses	10 92
Loss by counterfeit bills	9 00
	<hr/>
	\$2,318 50

The receipts of the Society within the same period, exclusive of between two and three hundred dollars interest on money lent, were as follows: viz.

Contributions from towns and parishes in the county	\$985 36
From the Female Association in the county	509 26

From the Female Charitable Society of Whitestown, (N. Y.)	137 00
Contributions from individuals in the new settlements	119 40
Contributions at the annual meeting	60 60
25 Bibles from Mass. Bible Society	16 92
Profits on the Panoplist	22 30
Other donations	22 12
	<hr/>
	\$1,872 96

The funds of the Society, at the date above-mentioned, amounted to about \$5,400.

The Society distributed, during the last year, 116 Bibles, and a great number of other religious books, both bound and in pamphlets and tracts.

The Report of the Trustees states, that eight missionaries had been employed in the course of the year 1815, the aggregate of whose labors was 170 weeks, i. e. three years and a quarter; and that the aggregate of services engaged for the year 1814 amounted to 185 weeks, or more than three years and a half.

The Trustees also state, that the contributions of the several towns and parishes of their connexion have almost uniformly exceeded those of former years; and other generous aids have been superadded. We gladly notice this fact, as it confirms an opinion which we expressed long ago: viz. that the donations which had been made to support missions abroad would not diminish but increase the donations to support domestic missions. Few portions of our country have entered upon the business of supporting foreign missions with more zeal, than the district which annually contributes to the Hampshire Missionary Society; and yet we find, that notwithstanding the pressure of the war, the contributions to this Society are greater than ever. The same result is observable in other places. The fact is, that contributions for the spread of religion have never yet been limited by the ability of the people, throughout any large extent of country; probably not in a single parish. There is room for great and indefinite enlargement of such contributions; and, unless we are greatly mistaken, the world will soon see greater things of this description, than it has hitherto seen.

The following paragraphs close the excellent report of the Trustees.

"The multiplication of Missionary and Bible Societies and of other charitable associations for relieving the distressed and promoting the happiness, temporal and spiritual, of our guilty suffering world affords pleasing earnestness, that a season of deliverance and salvation is fast approach-

ing. The Trustees cannot fail to propound these joyful events, which are taking place in the administration of Providence, as animating considerations to their brethren of the Society and to their female associates in this work of the Lord, that all may be quickened to future zeal and liberality; that all may combine in their humble and devout supplications to the God of all light and grace, that he would by his sanctifying Spirit, teach their hearts to glow with an affection still more ardent for the redemption of immortals; that, in answer to the prayers and labors of his people, he would extend more largely the means and operations of this and all charitable associations, and make them the honored and joyful instruments of bringing home souls to Christ, *as the price of his blood and the trophies of his cross.*

"At this momentous period, the Christian world have every consoling argument to establish their confidence in the promises of the covenant, that God will redeem Zion with judgment, and build up the walls of Jerusalem which have been broken down; that he will lengthen the cords and strengthen the stakes of his redeemed Church; that he will silence the blaspheming tongues of those who revile, and break the rod of those who oppress his heritage.

"Let the notices of Divine Providence enliven the hopes and rouse the exertions of God's people to come up to the help of the Lord against his enemies. In obedience to his animating voice let all of us, having begun well, go forward until we shall see the day of our Jesus in the sal-

vation of a countless multitude of immortal souls, until the righteousness of our Zion shall go forth as brightness, and her salvation as a lamp that burneth; until Jews and Gentiles shall see her righteousness and all kings her glory; when she shall be called by a new name which the mouth of the Lord will name, and shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God.

"The state of our funds will be exhibited in the several documents annexed to this report. From them will be seen what reason the friends of this Society have for mutual gratulation, to be of good courage, and to redouble their exertions for accomplishing that good work of the Lord, in which they are engaged, and in which they have in times past been so happily succeeded.

"May the Lord of the harvest send forth laborers into his harvest. The wide extended fields are now white and ready to be gathered in. May the good Lord now graciously accept the imperfect, feeble labors and prayers of his unworthy, waiting servants, and use them as the privileged joyful instruments in his hands of advancing the glorious designs of his redeeming grace, in restoring this guilty world from the woful depravity and deserv'd misery of an ungrateful rebellion and apostasy: May he make us all co-workers with our Father in heaven in the fulfilment of that consoling promise made to our dear Redeemer, that he will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession."

## OBITUARY.

The following notice of the Rev. Mr. Farrar was received soon after his decease, but was mislaid by accident. We now insert it for the purpose of preserving the memory of an excellent man.

DIED at New Ipswich, (N. H.) the Rev. STEPHEN FARRAR. He was born at Lincoln, (Mass.) October 23, A. D. 1758; and was graduated at Harvard College, in 1765, with a class, which produced an unusual number of distinguished characters. He was ordained at New Ipswich Oct. 23, 1760. In the death of Mr. Farrar, no ordinary loss is sustained by the religious community. His talents were considerably above the common standard. He had clear discernment, sound judgment, and a good knowledge of the human character. His piety appears to have commenced at an early age; which induced him to enter, while very young, on the work of the ministry. In his manners there was a

portion of gravity, which, at first view, appeared somewhat austere and forbidding. It was, however, tempered with urbanity and Christian benevolence, so that he was not only an instructive, but pleasant companion. In his private deportment, as well as in the public duties of the ministry, he never failed to manifest a very deep sense of the majesty and holiness of God, and the value of the Gospel. Scarcely any thing can be conceived more solemn, than his devotional addresses. His temper, naturally severe, was so softened by the spirit of Christ, that prudence and moderation held a distinguished place among the large assemblage of his virtues. As a theologian, he was decidedly a Calvinist. His ministry was not ineffectual. The church, over which he presided, has for many years been numerous. There are many, it is believed, both in heaven and on earth, who will appear

as his joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming. To a former parishioner who visited him a few weeks before his death, and was speaking of the state of religion in the place, he replied, "I believe, it will be said hereafter of many a man and woman, that they were born here."

The writer would only add, *They, that are wise, shall shine, as the brightness of the firmament; and they, that have turned many to righteousness, as the stars forever and ever.*

At Keene, (N. H.) the Rev. AARON HALL, A. M. in the 63d year of his age, and the 37th of his ministry. Mr. Hall was highly respected by his numerous acquaintance. He was esteemed as a pious and useful minister of the Gospel. Suavity of manners, affability, modesty, courtesy, kindness, philanthropy, politeness, and Christian decorum, were shining traits in his character. Although he was a zealous supporter of the orthodox creed of the churches, the doctrines of the reformation, yet he was remarkably candid toward those who differed from him in opinion. Pacific in his disposition, he conspicuously exhibited the character of a peace-maker, in all his intercourse with his people, and in ecclesiastical councils, called on subjects of complaint or controversy. Possessed of the sympathetic affections, in a very eminent degree, he always listened atten-

tively to the tale of woe; and readily imparted all the consolation and relief in his power. Having a proper sense of the worth of immortal souls, he was zealous in the performance of the duties of his sacred office. In catechising the children; in giving suitable instruction to the rising generation; in attending conferences, prayer-meetings, and other moral and religious associations, he was active and fervent, and highly useful. He was indeed instant in season, and out of season. He lived in great harmony with his people, and retained their affections and esteem till his death. His last sickness, which was short, he bore with Christian fortitude and resignation. His example at death, comported with his precepts and examples in life. He viewed the prospect before him, of awaking in eternity, and appearing before the Judge of all mankind, with serenity, and holy anticipations, founded on evangelical faith. Yielding that life, which had been laboriously spent in the vineyard of Christ, into the hand of God, he finished his course in Christian joy and hope; and took his departure into the world of spirits, to receive the reward of the faithful servant and minister of Christ. He has left a widow, four children, and a large society, to mourn, that they shall see his face no more on earth.

## POETRY.

LYRES ON THE SABBATH BY THE LATE DR. LEYDEN.

Hail to the placid, venerable morn,  
That slowly wakes while all the fields are still;  
A pensive calm on every breeze is borne,  
A graver murmur gurgles from the rill,  
And echo answers softer from the hill,  
While softer sings the linnæet from the thorn,  
The sky-lark warbles in a tone less shrill;  
Hail, light serene! hail, holy Sabbath morn!

The gales, that lately sighed along the grove,  
Have hush'd their downy wings in dead repose,  
The rooks float silent by, an airy drove,  
The sun a milk, but solemn lustre throws,  
The clouds that hover'd slow forget to move;  
Thus smil'd the day when the first morn arose.

For the Panoplist.

*If it be proper to insert in the Panoplist lines so unpolished as the following, they are offered for that purpose. The subject, and the occasion, are their only recommendation; but the writer would be glad by any means to turn the attention of Christians more to these poor creatures.*  
Kingston, N. J. April, 1814. T. C. S.

THE SLAVES AT THE COMMUNION.

Poor negro, drink; his vital blood  
The Savior gave for thee and me:

*Hymn...Peace...To Correspondents.*

He peared for all the crimson flood:  
The stream was free, divinely free.

And still 'tis free, as when he hung  
High on the cross and prayed—('tis true—)  
"Father, forgive the nameless wrong—  
Forgive—they know not what they do."

'Tis free for *thee*: nor rank, nor wealth,  
Nor fairer flesh, more welcome here:  
To thee, to all, presenting health  
The stream of life flows wide and clear.

The Shepherd Chief, who watchful leads  
The fainting flock through deserts dry,  
With *equal* love the hungry feeds,  
The thirsty fills with kind supply.

Then *equal* praises let us bring  
To Him, who saves us by his love;  
With *equal* zeal we'll touch the string,  
That wakes his praise in heav'n above.

For the Panoplist.

HYMN BY A PIOUS YOUNG LADY LATELY DECEASED.

Oh! I have shed the burning tear  
Of mingled shame and grief;  
And I have felt the pang severe,  
Could scarce admit relief.

I mourn that folly round me throws,  
Her poison influence still;  
And while my cheek indignant glows  
I'm passive to her will.

Sick of a nature prone to err,  
How longs my soul for rest;  
When grief and shame no more shall stir  
The calm, untroubled breast.

A hope so cherished and so dear  
I may not fix below;  
In Heaven alone shall every tear,  
Forever cease to flow.

PEACE.

We sincerely congratulate our readers on the return of peace. We had intended to devote a column to this subject; but, in the first moments of joy, it seems hardly possible to say any thing, which shall make a deeper impression than the bare news of this happy event. Let us all receive so great a blessing, as becomes those who are favored with the Gospel of peace, and who are accountable to God for the use which they make of this new instance of the Divine benignity.

TO CORRESPONDENTS.

SEVERAL communications on our files will be inserted; and others will be noticed hereafter.

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

No. 3.

MARCH, 1815.

VOL. XI.

**BIOGRAPHY.**

MEMOIR OF THE REV. ASANEL  
HOOKER.

*(Continued from p. 42.)*

WHEN Mr. Hooker reached Goshen, it was apparent to his friends, that the flattering expectations of his speedy recovery, which had been indulged, were premature. Indeed, his whole appearance excited painful apprehensions, that he was sinking into a settled decline. These apprehensions continued through the next summer, which he spent in short excursions, attended wherever he went by Mrs. Hooker. In the autumn, he concluded, with the advice of judicious physicians, to avoid the hazard of a northern winter by a voyage to Carolina.

Among the tender and trying scenes, which preceded the execution of this purpose, was that of his taking leave of his numerous circle of friends, and especially of his people. On the Sabbath before his departure, he made an address to his church and congregation. His debility being such, that he scarcely seemed able to stand in the pulpit, his not having publicly spoken to his hearers, in many months, and the probability that he might never speak to them

again, rendered the occasion deeply affecting.

Having stated the grounds, on which he had before thought it expedient for him and them, that he should request a dismissal from his pastoral charge, and the reasons which had more recently induced him to waive that request for the present; having made a voluntary relinquishment of his salary for the relief of the Society; and exhorted them to receive it, as though it were his dying charge to be liberal in their future support of the Gospel; he closed his address as follows:

“You know my purpose of spending the ensuing winter at Charleston, (S. C.) This purpose, which has been contemplated with much reluctance and anxiety, and with many prayers to God for direction, has been matured with the unanimous advice of the ablest physicians, and the concurring opinion of many other respectable persons. If the Lord will, I shall take my departure to-morrow, or shortly after. To me the present occasion is deeply interesting. I have already taken leave of my children, and must now take leave of you, my beloved charge, not knowing what things await



me in my journey, and in a land of strangers; nor whether I shall return again to my house, or my place know me any more. The event I would solemnly, submissively, commit to the decision of the infinite Disposer. Should you see my face no more, I trust that my wife and children will not be forgotten, or suffer through want of any kindness, which you can shew them. Should I return, and with such health as may enable me to resume my labors with you, I shall greatly rejoice. While I hope for a daily remembrance in your prayers to God for me, I can say, God forbid that I should sin against the Lord, by ceasing to pray for you.

"I have now been with you almost nineteen years, as a watchman for your souls. During this period, I have been peculiarly happy, in the harmony which has subsisted betwixt me and the people of my charge. I can add the testimony of my conscience, that I have steadily aimed, (though with much imperfection, for which I would humbly look to the blood of Christ for pardon,) to preach the truth as it is in Jesus, and to declare unto you the counsel of God faithfully. Should I be so happy, as to be accepted, through infinite grace, I humbly trust that some of you will be my crown of rejoicing, in the day of the Lord Jesus. If God should be pleased to return me to you, after an absence of eight months, some of this numerous assembly I shall probably never see again in this house of prayer. But of one meeting we are fully assured, in which ministers, with their hearers, will be as-

sembled at the judgment-seat of Christ. Then *we shall meet again*. With reference to the awful solemnities of that day, I intreat and exhort those of you, who have confessed Christ before men, to love one another. Let your light shine. Keep yourselves unspotted from the world. Be sober and watch unto prayer. Evince your love to Christ, by keeping all his commandments.

"Concerning these of you, my hearers, for whom I have labored in vain, as to any saving advantage, the anxiety which I have often felt, is greatly heightened on the present occasion. Let me once more beseech you, in Christ's stead, to be reconciled to God, lest you mourn at the last, saying, how have we hated instruction and our hearts despised reproof.

"I once more beseech you, who have children committed to your charge, not to ruin their souls by your unfaithfulness. You are witnesses that I have often and earnestly addressed you on this subject. Your children, too, are witnesses of this. As you regard their salvation, be intreated to train them up with Christian fidelity, lest they perish, and their blood be required at your hands.

"I beseech you all to pursue the things which make for peace. *Behold how good and how pleasant it is, for brethren to dwell together in unity*. I pray God, that you may not be divided and scattered. Forsake not the assembling of yourselves together; but be always glad when it is said, *Let us go into the house of the Lord*. Should I return to you no more, or be able no more

to minister to you, in this place, may the great and good Shepherd send you another pastor; even one after his own heart.

*"Finally, brethren, farewell. Live in peace, and may the God of peace be with you. Amen."*

The people received this address with many tears of tender and undissembled affection, and the prayers of many hearts attended their beloved pastor, in the doubtful enterprise before him. At the time proposed, he commenced his journey, with Mrs. Hooker, whose company was deemed indispensable to the success of the undertaking. The passage from New York to Charleston was short and prosperous, except that Mr. Hooker was much troubled with seasickness. To those, who know the character of the people in Charleston, it is needless to say, that his reception and residence there were peculiarly pleasant. Some circumstances, which contributed to this, will be best made known to the reader, by a few paragraphs taken from his letters.

*"Charleston, Nov. 20, 1809.*

*"My very dear Mary,*

After a pleasant passage of eight days, we arrived in this city on the 13th instant. On the day following, we were invited to take up our residence at Dr. Keith's, where we are treated with the utmost kindness. Many of the respectable and good people soon called to see us, to inquire about Mrs. Washburn, and bid us welcome to their city. They are very affable; and their hospitality to strangers almost makes me ashamed of some among my own countrymen. Though pilgrims in a strange

land, we can hardly feel ourselves to be any longer strangers. Our friends here, (for such we are bound to consider them,) seem determined to do every thing in their power to render us happy. A merciful Providence continues to deal very kindly with us. My cough, which became more troublesome in New York, has almost left me. I hope, my dear child, you will improve in the best manner, the opportunity, with which you are so seasonably favored, of attending school. Above all, look well to your spiritual and eternal interest. This is infinitely more important than all your other concerns. If this be neglected, you will be undone, whatever else you may have gained."

In a letter to the Hon. Judge Reeve, dated Dec. 1st, he says: "A number of excellent people meet at Dr. Keith's, weekly, on Wednesday evening, when a sermon is read, a prayer made, and several hymns sung. But religion cannot be said to flourish in this city, nor in this region. Including a hundred miles, in all directions from Charleston, there probably are not half so many regular ministers, as in Litchfield County. There are some hopefully pious people among the blacks. On a pleasant morning, I have seen about sixty of these people, from neighboring families, at prayers in Dr. Keith's house. Several hundreds attend his meeting on the Sabbath, and occupy about half the gallery, in one of the largest churches in this country.

"I am unquestionably better than when I left home; and but

For some remaining weakness in my left breast, I should expect during the winter to regain my health. God knows what is best. With him I hope cheerfully to leave the decision. He has dealt bountifully with me and mine. The kindness which we have received from many, not in word only, but in deed and in truth, has served to alleviate much of that solicitude, which seemed inevitable, when going into a far country among strangers. Mrs. Hooker and I have often agreed, that we will never distrust our Heavenly Father any more."

The kindness of friends, so often referred to in Mr. Hooker's letters, was not confined to common offices of hospitality, but extended to liberal supplies of money, and other articles which his circumstances rendered necessary. The grateful marks of attention and generosity, which he experienced in his journey to Savannah, and on his return homeward, as well as at Charleston, doubtless contributed in no small measure to the restoration of his health.

The people of Goshen, during this absence of their pastor, were supplied by Mr. Harvey, an excellent young man, whose labors were very acceptable to them. The small probability, that they might enjoy Mr. Hooker's ministrations in future, induced their committee to request of him an explicit declaration of his views on this subject. His answer to their letter says: "I do not think it expedient, either for my people or for me, that I should attempt to continue with them. Should the attempt be made, and fail, it would be calamitous for

both. That it would fail, I have but little doubt. In my own view, the permanent recovery of my health depends so much on my removal to some more favorable situation, that it is my duty to request a dismissal from you. The contemplation of such a scene excites emotions not easily described. To leave a people, to whom I have been so strongly attached, for so many years, and to go from them in total uncertainty as to my own future prospects, is one of the greatest trials to which I have ever been called. But *the will of the Lord be done.*" The communication, of which the above is a part, was dated Philadelphia, May 16, 1810. The contemplated dismissal took place soon after Mr. Hooker's return to Goshen. In justice to his character relative to this transaction, I insert an extract from the minutes of a church meeting, held on in that place, June 11th, 1810.

"Voted, that we consider the reasons offered this day by Mr. Hooker, for requesting that the special connexion between him and us should be dissolved, to be sufficient; and accordingly give our consent that the same should be dissolved.

"Voted, unanimously, that we reciprocate the expressions of affection and attachment, offered by Mr. Hooker; and that, while we express to him our approbation of his past labors for our good, and the good of our children, as an exemplary and faithful minister, and lament the occasion for his dismission; we also tender him our best wishes for the complete restoration of his health, and that a kind Providence would direct his way in

future, and long preserve him as a blessing to his family and an instrument of much good to others."

The next day he was dismissed by the Association, convened at Canaan. A respectable member of that body, who was present, observes; "As we were about to separate, after closing with prayer, in which Mr. Hooker requested a particular remembrance, he proposed that we should unite in singing the parting hymn, entitled, "Brotherly Love." "Blest be the tie that binds, &c." I know not how many voices faltered." To that excellent circle of ministers he had long been endeared by the strongest ties of kindred sentiment and affection. The pangs of separation from a beloved and afflicted brother, who had for eighteen years been regarded as one of their most valuable members, are more easily conceived than described.

Soon after Mr. Hooker's dismissal, he was invited to preach at the Brick Church, in New Haven, the congregation having become destitute of a minister by the removal of the Rev. Mr. Stuart to a professorship in the Theological Seminary at Andover. He also received a call to become the pastor of Christ Church parish, near Charleston, (S. C.) The next winter, he supplied Spring Street Church, New York, for several months. Still his health, though considerably better than in preceding years, was so delicate as to require great caution in respect to exposures and labors, especially of the lungs. In the summer of 1813, he travelled eastward, and spent some time in Boston and

the vicinity. During this period, he preached at Andover with great acceptance. The people having failed of being united in several attempts to settle a minister, many of them were very solicitous to obtain Mr. Hooker. His established reputation as a preacher, his experience in the sacred office, his fervent piety, the attractions of his person and manners, his engaging simplicity in the pulpit, and the sacred instruction of his sermons, were thought to be a combination of qualities, peculiarly adapted to one of the most responsible stations among the American churches. One of the reasons, which induced him to decline all advances towards a settlement in Andover, was an apprehension of exposure to the severe cold of winter, similar to that from which he had suffered so much at Goshen.

In the autumn of 1811, he was invited to preach at Chelsea parish, Norwich, (Con.) from which the Rev. Mr. King had been dismissed on account of a painful division in the church, relative to a question of discipline. Here again, as at Goshen, Mr. Hooker's prudence, suavity of temper, and bright example of that religion, which is first pure, then peaceable, were, by the blessing of heaven, instrumental in producing the most salutary effects. After he had been with this people a few weeks, the church requested him to preach at a meeting, which had been warned for purposes of conciliation. He accordingly did preach a very searching discourse, and with very solemn effect, from these words: *Lord is it I?* After sermon, the brethren began to con-

fess their faults one to another. The scene became deeply interesting. A great part of the church were melted into tears. Having prayed together and taken each other by the hand, in a very affectionate manner, they parted with peculiar expressions of joy, at such a happy settlement of their difficulties. A change so unexpected and marvellous, ascribed as it was by the people to Mr. Hooker's instrumentality, greatly increased their attachment to him. He was installed as their pastor, with a very auspicious degree of harmony, on the 14th of Jan. 1812. In the full vigor of his faculties, with the aid of all his experience and past preparations for the pulpit, he entered upon the duties of his new charge, with the fairest prospects of success. Without giving details, it must suffice to say, that he engaged in the various labors of the pastoral office, like an ardent and devoted minister of Christ. During the last year of his life, he preached with more power and pungency than ever before. Mrs. Hooker once remarked to him, that she feared his people would not long endure such searching sermons. His reply was, "I must preach the truth. If I yet pleased men, I should not be the servant of Christ." His last sermon was from this text: *Be ye doers of the word, and not hearers only.* Some of his people, as they were returning home after hearing this sermon, remarked to each other, that, if he should never preach again, he had delivered his own soul: and one said, "He preaches as though he had not long to stay in our world."

His health was unusually good

from the time of his installation till February, 1813. After a few weeks of slight indisposition, he was seized in the latter part of February, with what was called the epidemic. His lungs, however, were not affected; and by good medical assistance, he soon recovered. On the 8th of April, the same disease returned like an armed man; and means were utterly ineffectual to arrest its violence. For about a week, considerable hopes were entertained that this terrible fever might spend its strength without a fatal issue. But on Friday the 16th, it became more apparent that He, whose *ways are past finding out*, was about to extinguish this burning and shining light of the church.

During this distressing scene, all Mr. Hooker's family were present, except his son, who was at College. The following letter from his eldest daughter to a friend, is inserted here, it being the only correct statement of facts, that was committed to paper at the time.

*Norwich, April 22, 1813.*

"I received your kind letter my dear A—, in which you send your love to my father, and wish me to write by every mail until he is well. My mother says, he has got well. Dear, departed saint!

"I will endeavor to give as regular an account, as I can, of this melancholy, interesting scene. It is unnecessary to apologize to you, for the minuteness with which I shall relate the circumstances.

"On Wednesday, he said, "Oh, my dear Mary! how much you need a Father in heaven. I must commit you to God. I can do

no other way. This is an instructive scene to you. I do not know that I shall die now, but if you were in my situation, I think it probable you would, as your anxiety would produce great excitement."

"On Friday he prayed frequently, and though in extreme distress, and considerable derangement, he prayed with great fervency, and propriety. His mind was often much confused, though we can hardly say he was delirious: but whenever this was the case, as well as at other times, his thoughts ran upon the best things. His anxiety for his people was great, as they were destitute of preaching.

"On Saturday he said to me, "Oh my dear child! my heart loves you, but it can't save you." He also said, "If I am to die of this sickness, and God is pleased to take me to heaven, I shall sit down with Abraham, and Isaac, and Jacob, and the holy apostles, and good ministers; and what is still better, I shall behold the face of Jesus Christ." He appeared excessively distressed, but said it would be dreadful to repine, after receiving so many mercies. Mamma asked him how he should feel in the view of death; he replied, I cannot tell how I should feel; but I trust, that if I have an interval of quiet before the trying moment, my soul will be made *as the chariots of Amminadab.*"

On Sabbath morning, he said something which implied, that he little expected to behold another Sabbath in this world. I ought to have mentioned before, that we thought him dying, at one time on Friday evening, and that from that time he failed fast. I did

not tell you, that on Saturday he begged me to sing, and appeared much composed after I had performed this very difficult task. On Sabbath we sung repeatedly by his request. Once he wished us to sing the forty-sixth psalm, beginning with "God is the refuge of his saints." At evening, the physicians came and appeared alarmed; every thing was done as if the case was desperate. They were both in the room, together with the nurse—the two watchers—Mamma, and myself. He seemed surprised at the hurry and agitation which marked every thing we did; and looking very inquisitively, said, "Why,—you seem to be in a kind of amazement; you had better some of you go to bed, and whoever is here more than is necessary had better go and take care of some of the other sick people in the neighborhood." I bade him good night, merely to gratify him, and left the room, but soon returned. Our kind friends were some of them in the other room, and all seemed ready to burst with grief. At eleven o'clock Mamma asked him, if he was willing God should direct. He replied—"I should be a very unreasonable being, if, after preaching resignation so long, I were to be unsubmitive to God's will." Soon after he said, "Oh that this people would be *doers of the word, and not hearers only.* That was my favorite sermon." At twelve o'clock he said, he wished he could say a few words, but he was too feeble. After a few moments he cried out; "Oh Lord, have mercy on me, and mine, and this beloved people, for Jesus' sake, amen." At half after twelve he said, "I cannot

talk, but if this is the last time, I must say the Lord's will be done. I have lived\* and I shall die with a dearly beloved people; and may I go with them to be happy!" After several minutes, during which he seemed deep in thought, he said, "I do not feel any hesitation or reluctance to place my all for eternity there"—meaning undoubtedly, *in the hands of God*. To mamma—"my dear, I hope God will be your stay and staff." Soon after—"I believe I am ready to go into eternity: but I could wish for calmness to address some endearing and parental conversation, to a few *beloved* objects." Mamma said, what shall I tell Edward? "Oh, tell him to choose God for his Father and Friend—and that it would be my chief joy to have him preach the unsearchable riches of Christ." I knelt at his bed-side, while he said, "Oh my dear Mary, raise the one thing needful, and make God your portion and hope, and rely on him for support and consolation; be eminent in doing good—comfort and support that *dear* woman—let it be your meat and drink to do her will." To Elizabeth, he said, "Elizabeth, dear child! you are volatile: it appears not to flow from ill intention, but inconsideration. Love your dear mother, who has been your kind nurse and instructor; look to her for advice and instruction, and endeavor to overcome that volatile disposition. It may prove the ruin of your soul." The connexion between himself and the people of his charge occurring to his

\*This is a reference to his residence in Cochen.

mind, he said, "Tell my dear people that I sincerely love them, and have sincerely tried to promote their best good. My services have been poor at best, but I believe I have endeavored to preach the Gospel to them with fidelity. This, and other things, respecting them, and my own soul, I must leave to the judgment of the *great day*."

"At one o'clock he said, "I do *servently* desire to depart soon, and be with Christ;—but the will of the Lord be done. I feel very safe in his hands." At half after one, he requested Mr. H——, to pray with him; and although he was in great distress, a calm acquiescence was discoverable and accompanied him in his fervent commitment of his soul to God. He soon after said, "I hope God will bless my dear flock of a family, and family of a flock." That sympathy in the sorrows of others, which always shone in his character, discovered itself to the last: seeing my grief—he said—"My poor child! you seem very much *owed* down." On a hope being expressed, that we might all meet in heaven, he said, "I hope we shall; do all commend me, a poor dying sinner, to the infinite mercy of God, through Christ." To one of his friends he said—"Oh, I am sorry I have not been more faithful to you and yours." The reply was, "Mr. Hooker, you *have* been faithful, you have discharged your duty." After this he said, "I hope and trust my standing before God will be blessed. I have some desire to go. I am assured that great joys are laid up for the blessed, and those joys I hope to share abundantly, through the grace and mercy of

Christ. I hope this people will be kind one to another, and never suffer any more roots of bitterness to spring up and trouble them." At half past two he again requested Mr. H— to pray with and for him, and for his dear family and people. After this he closed his eyes, and appeared very calm, though distressed with difficulty of breathing. In about five minutes he roused up and said, with great solemnity, "I am now ready to be offered, and the time of my departure is at hand; I *trust* I have fought the good fight, that I have kept the faith, and that henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day—I hope to have an abundant entrance to the heavenly inheritance, through the merits of Jesus, the blessed Redeemer." Afterwards—"I believe I am ready to go; God only knows; with Him I leave myself, these few moments that remain." A hymn being read on beholding God's face in heaven, he said, "Oh I hope with all my heart to realize His presence." Mr. H—, who seems made to attend a dying bed, read to him in the Hartford hymns from the 172d, "'Tis Jesus calls my soul away," to the 174th. He then said, will you read "I love thy kingdom, Lord." He wished to see his neighbors, and, when they came to his bed-side, he enjoined perseverance in the Christian race. He was very desirous to depart and to be with Christ, and cried out, "Come, Lord Jesus; come quickly, and take me home to thyself." He continued to discover the most lively views of the heavenly Jerusalem,

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and longed to be there. He repeated, passages from several hymns, all expressive of the joys of the redeemed, in the world to come. Mamma in repeating—"Jesus can make a dying bed," &c. made a slight mistake, which he corrected, and finished the verse himself; repeating the last line—"And breathe my life out sweetly there," with great emphasis. He again expressed an earnest wish to be with the Savior, but repeated his entire acquiescence in the divine will. Some time before this, he expressed a hope that his people would not forget his dear wife and family. Looking at Elizabeth, he said, "Poor weeping child! I hope you will love God more than earthly parents; He is able to support and protect you."

"At three o'clock, he wished to have bricks laid round him. The nurse thought it would produce no good effect; but I knew that ether and bricks *had*, in a few instances, been used to a good purpose, and he evidently was anxious that it should be done. I believe he wished to live for *our* sakes. After this he became a little warm; and there was less of that cold sweat. He asked for Aunt T.: when she came to the bed he said, "Tell Alla-Mary, that I love her, but the most important thing is, that she should love Jesus Christ—and that I wish her to remember, that the world is full of snares." After a little while he said, "Oh, how would my heart be strengthened, could my feet at this moment enter the gates of the heavenly city!" I said, I hope we shall meet in heaven: he answered, "I have a thousand times sincerely desired it, my dear—if

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this proves an instructive scene to you, it will be a happy thing; I hope it will be so to Edward and to Elizabeth. Oh, my family and friends, what will become of them—they little know the distress of these parting scenes." My mother replied—don't be troubled about us; we shall be provided for. "Oh, yes! God will take care of you." After this my mother and I lay down for half an hour. When we returned, we found the physicians there. They gave him brandy and ether, mixed. He seemed grateful for every little attention, and always said, *thank you* to his watchers and nurse for every teaspoon-full, even as long as he was able to speak.

At about eight o'clock, though his sufferings were diminished, yet his face was expressive of great agony; but he was pleasant, and patient. His eyes were very large—the pupil distended, and the white very yellow; his whole countenance was pale—and, not merely that, *death* was upon it. Mamma and I both asked him, if he knew us; he seemed much surprised, and said to each—"Why my dear, I know you as well as ever I did!" After this he exclaimed, "God bless my dear wife and children." Mr. H— read to him the eighth chapter of Romans, and asked him if he died in this faith. He answered, "I should have no solid ground for a hope of happiness, were I now to turn about and reject it." From this time until his death, I sat upon the right side of the bed and held his dear hand, which he once took away, and then returned to me. I asked him if he would send his love to Edward: he said

—"Oh, certainly!" At eleven o'clock he expired without a struggle. At the moment, he became black, but in less than half an hour, he was the most natural, placid, and beautiful corpse I ever saw. I believe I was relieved when he expired, for I knew he could not live; and it scarcely seemed desirable to detain the struggling spirit, when its sufferings were so great: Dr. T. says they were far greater than are common.

"I had a chill after twelve o'clock on Monday, and as my predisposition to fever was very strong, I complied with the wishes of the physician, and denied myself the sad pleasure of attending even the prayer below. On Tuesday morning, I beheld for the last time the *dear beautiful* piece of clay—so lately animated by the gentlest spirit. Oh my dear A—it required all my fortitude to deny myself the melancholy satisfaction of attending his remains to their long home.

"The colors in the harbor were half mast high, business was suspended, and our friends generally wore badges of mourning. I am thus particular about these comparatively trifling circumstances, because I know they will be to you, as they were to us, gratifying, as testimonies of affectionate respect. Dr. Strong preached an excellent sermon, which is to be printed. In giving the character of my lamented father, he quoted these lines from Cowper—"Would I describe a preacher such as Paul," &c.

"If *sympathy* could heal this wound it would be healed; for we have received every mark of ten-

derness. Our good Mr. H. was a great support to my dying father, and to us all.

"Mamma has been supported in this trial beyond almost any instance I ever knew. They have been lovely and pleasant in their lives—

"I could write you as much more; but you would not expect it of me yet.

Yours affectionately,

MARY A. HOOKER.

The following inscription was placed on a plain, neat, marble monument:

In memory of  
Rev. ASAHEL HOOKER:

Born Aug. 29th, 1762:

Died April 19th, 1812.

He was 18 years the beloved Pastor of the church in Goshen: dismissed for want of health: installed over the church in Chelsea, January 16th, 1812.

Constant in his Master's service,

He affectionately sought by precept and example to win souls to Jesus; and finished his public labors with this injunction:

*"Beware doers of the word and not hearers only, deceiving your own souls."*

[The general character of Mr. Hooker will appear in our next.]

## RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE SABBATH. NO. VII.

*The prohibitory part of the fourth commandment.*

THE correctness of what was advanced in my two last numbers being admitted, it follows, as a necessary consequence, that no part of the Sabbath may be devoted to common secular employments or recreations. For, if the whole day should be spent in meditation, prayer, self-examination, and such other religious duties, as I specified, then no time can be left for the indulgence of worldly thoughts, nor for any of the ordinary labors, or relaxations of human life. This single inference, which, as it appears to me, can neither be fairly evaded, nor resisted, overthrows at once most of the arguments and pretences, by which thousands try hard to justify themselves, in their habitual encroachments upon those

sacred hours, which God emphatically claims as his own.

Since, however, the strict observance of the Lord's day is a matter of vital importance to religion; and since it has become fashionable to pare off and explain away, till the very essence of the sacred institution is exposed, it seems necessary to examine the subject with some particularity. The prohibitions of the law respecting the Sabbath, are concisely and admirably stated by the Assembly of Divines, in their exposition of it, contained in our shorter catechism. "The fourth commandment," say they, "forbiddeth the omission, or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about worldly employments or recreations."

The clause in this exposition, that now claims our particular

attention, is that, which declares, that it is forbidden to be engaged, on the Sabbath, in "unnecessary thoughts, words, or works, about worldly employments or recreations." It will be proper for us to try the correctness of this exposition, by appealing to the law itself, and by a careful examination of such explanations of this law, as God has given us in various parts of the Sacred Volume.

The prohibitory part of the law is, as every well instructed child knows, in these words: *But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger, that is within thy gates.* In the clause of the commandment which immediately precedes this, God had said; *Six days shalt thou labor and do all thy work.* Whether we regard this, in the light of a permission to labor six days, or as making it a duty to labor, is immaterial to the present argument. Men are to do, not the greatest part, but all their work in six days. There is no proviso to accommodate the idle, the busy, or even those, who may have been sick all the week previous to the Sabbath. Every one must admit, that the form of expression amounts to a positive prohibition; for who, that does *all* his work in six days, can have any left for the seventh? But God saw fit to make the prohibition doubly strong, by adding, *In it thou shalt not do any work.* Surely, no man, after reading this, could think of attending to his secular affairs on the Sab-

bath, till he had made up his mind to trample upon the law and to set the authority of the Legislator at defiance. But a depraved heart, always fertile in evasions, might have suggested, that children, servants, and cattle, could be employed in labor without any infraction of the law, had not every plea for such an interpretation been taken away, by the explanatory clause which follows, in which the labor of sons and daughters, of servants, of cattle and of strangers, is explicitly forbidden. All these things demand the reader's particular attention. They were written for our learning, on whom the ends of the world are come.

In the first place, then, we, who act for ourselves, whether heads of families or not, may do no work upon the Lord's day. We may, and ought to be diligent in our respective callings on other days. Idleness is a great sin; but we must not take *God's* time, for doing *our* work. He has given us six days out of seven, which, when rightly used, are quite sufficient for our own employments. We may not encroach upon the Sabbath. It is holy time. If we have been idle, or dilatory, we must bear the loss. If we have undertaken too much in one week, we must defer a part to the next. If we have been sick, or providentially called away from our business, we must not attempt to redeem the time, by breaking God's law, but devoutly spend the day which he has sanctified, in religious duties, trusting in his bounty, for the supply of our temporal wants.

Secondly; are we parents or masters, the prohibition includes

our children and servants, as well as ourselves. We may neither require, nor permit, them to labor upon the Lord's day. We may not *require* it. If they have labored faithfully six days, they need the rest, which the Sabbath was intended to give them. And whether they have been faithful, or not, we have no right to employ them about our secular affairs, on that holy day. In saying, they *shall not do any work*, God has precluded us from the exercise of that authority, which he permits, and makes it our duty to exercise, on other days. To command a child or servant to work, when God has expressly forbidden him, is nothing less than setting up our authority, as paramount to that of Jehovah; and he, who does it, must prepare to abide the tremendous consequences.

Again; as we may not *require*, so neither may we *permit*, our children and servants to work on the Sabbath. God has subjected them to our authority; and made us, in no small degree, answerable for their conduct. It will by no means be sufficient for us to plead, when called to our last audit, that we laid no commands upon them, contrary to the requirements of the divine law; that we gave them much good advice; and that we should have been highly pleased, had they listened to it. Let us not forget the woes, which were denounced against the house of Eli, and which were fearfully executed, because his sons made themselves vile, and he restrained them not. As parents, guardians, or masters, we are, so to speak, placed in God's stead.

And we are as much bound to restrain our children, or servants, from what the divine law *forbids*, as to enforce their obedience to what it *requires*.

It may not be possible, I allow, for the most vigilant and faithful parent or master to prevent his children or servants, in every case, from violating the Sabbath. They may sometimes steal away from his presence, and without his knowledge, engage in labor, in foolish talking and jesting; or in various vain recreations equally inconsistent with the spirit of the fourth commandment. But let no one, who has children under his care, lay hold of this admission as an excuse for his negligence. Let us, if we would obtain the divine approbation, keep a watchful eye over all the members, especially the young members of our families on the Lord's day. Let us make an effectual trial of mild, affectionate persuasion, and should that fail, let us not shrink from the employment of coercive measures, more or less severe, as circumstances may require. I cannot dismiss this topic, without reminding unfaithful parents, if this page should ever catch the eyes of such, what a fearful account they will have to render at the last day. Let those, especially, who profane the Sabbath themselves; who go with their sons into the field, or who send them thither alone, remember, that God will vindicate the honor of his sacred institutions, by pouring *indignation and wrath, tribulation and anguish*, upon such daring transgressors.

Again; the law of the Sabbath goes further. It is a law of per-

cy to beasts as well as men. It places itself, as a strong and sacred barrier, between the avarice of our species and the abuse of those animals, which God has created for our use, and, under important limitations, subjected to our authority. We have an undoubted right to employ our cattle in moderate labor, during the whole time, that we are permitted to labor ourselves; but when the Sabbath comes, the right is suspended. The command is explicit, that *they shall not do any work*. We may neither subject them to labor in our own business, nor let them out to others. The latter mode of employing them, though regarded by many as less criminal, is even worse than the former; because, in nine instances out of ten, men will drive a hired horse harder, than they would one of their own. How then, will those impious contemners of God's law answer for their conduct, who keep horses and carriages, with a view to let them *more* upon the Lord's day than upon any other. I am not here condemning a mere phantom of my own imagination. I am well assured, that in some of our principal cities and towns, so great is the demand for horses and pleasure carriages on the Sabbath, that in many instances, the owners ask, and actually receive, twice as much for their hire, as upon any other day in the week.

Further; what a dreadful account are the proprietors of stages, in all parts of the United States, preparing for the last great day. And what an amazing aggregate of guilt is contracted, by thousands in our land, who are every Sabbath goading

on their teams, to hasten the transportation of goods from city to city, and from one end of the union to the other. What will they do, when God shall come to vindicate his own law, and take the part of his abused creatures, against their cruel and ungodly masters.

Again; the prohibitory part of the law now under consideration includes all persons not before mentioned, who may happen to be within our gates upon the Lord's day. The phrase, *within thy gates*, as employed by the sacred penmen, amounts to the same thing, as *within the limits of thy control, or rightful authority*. Thus, when a stranger entered the house of an Israelite, he was so long as he remained there within the owner's gates; and, in some sort, subject to the rules of his family. When a stranger went to one of the cities of Israel, whether for traffic or for any other purpose, he was within their gates, and was bound equally with them, to keep the Sabbath holy; as was every one, who might have occasion to spend the day any where, within their territorial limits. In like manner, all strangers passing through the state, or town where we dwell, or coming to reside amongst us, are, to speak in Scripture language, within our gates; as are all those, also, whom we receive into our houses, during the time of their continuance with us, whether it be longer or shorter. As it respects strangers, then, the law of the Sabbath may be considered as imposing certain duties on magistrates, and on heads of families:

First on magistrates: The law;

I speak now of the Divine law; makes it their duty to coerce the stranger, if he cannot be induced by milder means to keep the Sabbath. Thus should a foreigner take up his residence in the state of Massachusetts, or Connecticut, and undertake to pursue his secular business without any regard to holy time, the civil authority of the place would be bound to admonish him, and to proceed as much further as might be necessary to restrain him from open violations of the fourth commandment. The law says, that *he shall not do any work*, and so saying makes the executive officers in his neighborhood answerable to God for his obedience. Such officers are bound, also, to keep a vigilant eye upon our public roads, and not suffer the passing stranger to prosecute his journey for gain, on the Lord's day. I am not ignorant, that informing officers and magistrates are severely censured by many, for presuming to detain men on the road, who, it is said, are peaceably going about their own business. This censure, let it be remembered, falls directly upon the Divine law. In that law, the stranger as well as the citizen, is expressly forbidden to do any work, and when he is not disposed to obey it, magistrates not only *may*, but *must* compel him:—if they do not, a great sin lies at their door.

Secondly: The clause of the fourth commandment, which respects strangers, imposes certain duties upon heads of families. I here use the word *strangers* to designate all, who may happen to spend the Sabbath with us, whether they be visitors or boarders; whether of our ac-

quaintance or not. We are undoubtedly in no small degree answerable for their conduct. The rules of our families should not fail to include, as a fundamental point, the religious observance of holy time. This point we must not yield to any man, or number of men. The same authority, which enjoins upon us the oversight and control of children and domestics, makes us, for the time being, the keepers of all other persons, who may be within our gates. No relaxation in favor of the friend, the boarder, or the passing stranger, is admissible. If any should be so lost to decorum, as well as the fear of God, as to insist upon doing their own work, and finding their own pleasures on the Sabbath, they ought unquestionably to be dismissed. Not even the nearest relative may remain with us, any longer than he is disposed to reverence the Lord's day.

This is a point of immense practical moment. It is no uncommon thing for boarders, strangers, and even relations while on visits, to be unmindful of the obligations which the divine law imposes. Though in such cases, the last extremity must often be extremely painful, the cross must be taken up. If we love father, or mother more than Christ, we cannot be his disciples. We must obey God. We must vindicate the honor of his law, at least in our own houses. When all proper measures have been taken to restrain the disobedient, and have failed, we must not hesitate to tell them plainly, that we cannot, without partaking of their guilt, permit them to remain with us any longer. Z. X. Y.

## AN ADDRESS TO CHRISTIANS.

*(Concluded from p. 50.)*

CHRISTIANS, evince to the world that you are followers of Christ. Manifest by your sublime and heavenly deportment, that, not satisfied with terrestrial good, you have fixed your hopes and affections on a brighter world, where neither sin nor sorrow can ever intrude. Are you not expectants of glory? Then be nobly indifferent to the charms of this perishable earth, and live as becomes those, who have caught the spirit, and anticipated the joys of heaven. Bought with the blood of your Redeemer, let a view of his honor guide your conduct, and impart sacred energy to all that you do. Call forth your latent powers to exertion for the promotion of his glorious cause, and, by a constant readiness to every good word and work, let your light shine with a divine splendor before others, alluring them to *go and do likewise*. An extensive field for usefulness presents itself to your view, where arduous labor is imperiously required and may be crowned with blessed success. This is the season for action; the time for ardent, and zealous, and persevering efforts. Your Redeemer condescendingly looks down to behold your conduct, and having encompassed you with immeasurable mercies, and manifested his glories to your admiring souls, he now waits to receive your grateful returns. Comply with his gracious invitations; obey his holy commands; and while you testify the ardor of your love, by your fidelity and engagedness in his service, *be*

*clothed with humility, and repeat, each one for himself, the penitent exclamation, God be merciful to me, a sinner.*

Christians, how much may you do for the honor of your Lord. Arise, then, and, shaking off the slumbers of the night, exert every faculty, and strain every nerve, for the enlargement of that kingdom, *which is not of this world*. Look around you, and witnessing the spread of error and infidelity, the merciless ravages of sin and death, let your eyes affect your hearts, and induce you to enter earnestly upon every hopeful plan, for the suppression of vice, the alleviation of misery, and the general promulgation of the Gospel. Behold your fellow mortals, bound to an eternity of retribution, and endowed with souls, which must await the unutterable destinies of the last day, and earnestly inquire in what way you can be instrumental in promoting their immortal good. When you see them walking the downward road to perdition, and tottering on the crumbling margin, beneath which roll the billows of devouring fire, O raise your warning voices as those that have felt the terrors of the Lord, and cannot forget that the vengeance of heaven impends over the heads of the impenitent. Intreat and admonish them with all the eloquence of holy zeal and tender compassion, accompanying all your attempts with importunate supplication to Him that heareth prayer, and can subdue the hearts of rebels. But be not selfish and contracted in your views. Extend your benevolence to the utmost bounds of the earth, wherever wanders

an apostate being, and expand your bosoms to feel for a perishing world. Yonder are the forlorn heathen, immersed in abject ignorance, idolatry and wretchedness, destitute of a single ray of light to illumine their benighted minds, and guide their wayward feet in the paths of life. They feel the baleful effects of the first disobedience; they groan under the galling yoke of Satan; but no life-giving sound of salvation salutes their ears, no pardoning mercy from Calvary whispers peace. While they roam the solitary desert, spending their days in listless indolence and degrading vice, they fix their characters for eternity and seal up their endless doom. Friends of Immanuel! feel for their souls. When you enjoy the delights of communion with God, and the smiles of your Redeemer, commiserate the hapless millions, who never raised to heaven the uplifted eye, nor listened to the cheering sound of a Savior's name. When from Pisgah's eminence you descry the boundless joys and imperishable glories of the upper world, and, ravished with the sublime perspective, you are ready to long for the coming of your Lord: Oh turn from the enrapturing vision to those, who never greeted from on high the message of God's pacification, nor beheld the flowers of Paradise blossom on the grave.

Their souls are infinitely precious. Realize, if you can, their celestial origin, their exalted capacities, their undying existence, and your bosoms will heave with emotions too vast for expression. Surely you will recoil from the

thought of being accessory to their eternal ruin. Consider, then, the importance of prayer, and of pecuniary aid, for the promulgation of the Gospel and the diffusion of its everlasting blessings among the perishing heathen. Open the hand of liberality, and scatter its charities far and wide. Contribute, according to your ability, as under the inspection of Jehovah, and with reference to that day, which shall more clearly disclose the value of such offerings; when the world, with all its glittering wealth, will be enveloped in flaming ruins, and you and the heathen must give up your last account and receive your final allotments. While you press the Bible to your bosoms, and the meridian lustre of the Sun of Righteousness shines upon your path, you will ardently long that its light may arise upon those who are sitting in the darkness and shadow of death. For the attainment of this benevolent object, lend your countenance and assistance to those measures, which are calculated to bring it into effect. Nor rest here, but devise and execute new plans for the spread of the Gospel, which bringeth salvation.

The numerous Bible Societies, which have recently been ushered into existence, have excited the liveliest gratitude of wondering thousands, and smile propitiously on the interests of the Redeemer and the immortal souls of men. Let those, who have engaged in these labors of love, be stimulated to abound yet more and more, exulting in thought, that their labors shall not be in vain in the Lord.



Christians, you love to pray; and God does wonders in answer to prayer. If you wish the spiritual welfare of your own souls, if you long to hail the glorious splendor of the millennial day, and the salvation of a dying world, be exhorted to frequent, fervent, and importunate prayer. Sacredly cherish a spirit of devotion, and a reverent familiarity with heaven. Remember, for your encouragement, that in your humble retirements, you may render your most important services to the kingdom of the Messiah, secluded from the observation of mortals, and known only to Him who seeth in secret.

To female disciples of Christ permit me to say, here is employment to which your souls are attuned, and in which you may be instrumental in producing great and lasting good. In your closets and circles for devotion, you may be the means of qualifying and commissioning faithful ambassadors of Christ, to carry the tidings of great joy, wherever the curse of sin extends; and you may, in the same manner, secure the listening attention of multitudes to the heavenly message. The Gentiles will join in that divine song: *How beautiful upon the mountains are the feet of him that publisheth peace, that bringeth good tidings of good, that saith unto Zion, thy God reigneth.* You may clothe the prowling inhabitant of the wilderness with the robes of righteousness, and make the desert vocal with Immanuel's praise. You may bid the benighted pagans forget their miseries, and unite with you in

drawing living waters from the wells of salvation, and in exploring a country beyond the boundaries of mortality.

Say not, that you move in a sphere so circumscribed, as to exclude your usefulness. *Verily, you have much to do.* Your assistance is urgently required and needed in erecting the house of the Lord, and adorning it with the beauties of holiness and praise. Without passing beyond your proper bounds you may render as essential service to the cause of Christ, as the faithful "legate of the skies," who proclaims the glorious truths of the Gospel to listening thousands. You love your Lord; you love the souls for whom he died; and you prefer *Jerusalem above your chief joy.* Frequent, then, your closets, and breathe to heaven your fervent supplications for the coming of that blessed day, when the Rose of Sharon shall bloom in the desert, and every solitary corner of the earth shall reverberate the songs of Zion. In these favored seasons of intercourse with God, you will affectionately bear on your hearts the ministers at the altar, and the missionaries of the cross; for surely they need your prayers. Fail not to pray ardently, that they may have divine support under all their peculiar labors and trials; that they may be enabled to preach the truth, in a discriminating, solemn, and faithful manner; that they may be led by the Holy Spirit to select those subjects, which shall be most appropriate and useful to their hearers; and that their ministrations may be abundantly blessed to the edification and consolation

of true believers, and the awakening and conversion of formal hypocrites and stupid sinners. Realizing that *the harvest truly is great, but the laborers few*, you will intreat of your Lord to multiply the heralds of salvation, that great may be the company of those that publish his word, and that the Gospel may be preached to every creature. Be exhorted to let no opportunity of usefulness escape unimproved. Devote not your inestimably precious hours to visits of ceremony, where trifling conversation so lamentably prevails, but redeem them to spend in the too much neglected cottages of the poor, in the chambers of sickness and affliction, and in encircling the female social altar of devotion. Those of you, who are possessed of a moderate share of learning, and have time at your disposal, may be eminently useful in the benevolent task of instructing ignorant and indigent children. The rising generation ought to be near your hearts; and such, especially, as have few or no advantages for mental culture and the acquirement of religious knowledge, urgently claim the exercise of your compassion. It is believed, that Sabbath schools, well conducted, may be largely conducive to the interests of morality and piety, and that so many have been formed is matter of gratitude to Him, who works in his people both to will and to do. Those of you, who are engaged in these delightful acts of charity, may reflect, for your encouragement, that if you entered upon your employment with right feelings, and are faithful to the

souls entrusted to your care, though you may not witness the happy fruits of your labors, your prayers, and your tears, yet at the bar of God many may rise up and call you blessed, regarding you as the instruments of their eternal salvation. But, it is not my design to enumerate the various ways, in which you may effectually subserve the interests of your Lord. If your hearts are warm with grateful affection to the Redeemer, you will readily observe and diligently improve the opportunities of glorifying him, which continually occur. Let me affectionately urge you *to live for God—to live for eternity!*

My Christian friends, patronize, as far as possible, every plan and institution, calculated for the benefit of society, and the glory of your Maker. Direct all your energies to the cause of heaven. Be willing to labor and suffer in the vineyard of the Lord, not counting even your lives dear to you, so that you may accomplish your assigned work and *finish your course with joy*. Mark the signs of the times. Consider how eventful is the day, in which you live, and say, can he deserve the appellation of Christian, who *now* indulges in slothful inactivity, and indifference? May the Lord refresh his children with abundant effusions of grace from above, and hasten that divinely glorious day, when Zion shall shine in renovated and transcendent beauty; when the religion of the cross shall pervade every land, arraying this apostate earth in all the immortal charms of holiness, peace, and sublime felicity. Let every pi-

ous heart breathe to heaven the ardent aspiration: O thou Desire of nations,

"Come, and added to thy many crowns,  
Receive yet one, the crown of all the earth,  
Thou who alone art worthy."

CLEORA.

#### EVIDENCES OF GRACE.

THE apostles and primitive preachers of the Gospel required evidences of grace, in those whom they admitted to their holy communion: and the Scriptures require professors of Christianity to exhibit evidences of grace to one another, and to the world. *Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven. Whosoever shall confess me before men, him shall the Son of man confess before the angels of God.*

The Scriptures also require professed Christians to examine themselves, and prescribe rules or propose evidences by which they may prove themselves, *whether they be in the faith.* Hence, to examine themselves, determine their state, and exhibit evidence that *they are born of God*, become important duties incumbent upon every professor of religion. It is not the object particularly contemplated to specify the evidences of grace.

These are so scattered throughout the inspired writings, that they will occur to every sober, attentive reader of the Holy Scriptures. Christ has distinctly taught us, that the tree is known by its fruit. Visible holiness of life is visible evidence of grace in the heart.—But it is my design to inquire, what kind of evidence is the most direct and

satisfactory. All religion essentially consists in benevolent affections, that is in love to God and men. Evidences of grace are consequently only evidences of love to God and men; and when we inquire for evidences of grace, we only inquire for evidence of this disinterested holy affection. It is almost the invariable practice, when we inquire for evidence of grace with respect to others, or ourselves, to seek evidence of love to God; but it is questionable whether this evidence is the most satisfactory and conclusive. Not that it can ever be otherwise, in its own nature, than genuine and true; for, either love to God, or love to man, is, where it really exists, perfect evidence of religion; but, from incidental circumstances, the one may be more imposing than the other; and when we inquire for the most satisfactory, we only inquire for that by which we are the least liable to be imposed upon and deceived.—It will not be apprehended from any observations on this subject, that love to God ever exists without love to men, or love to men without love to God; as these are only diversified exercises of the same benevolent affection; nor that evidence of love to God is not evidence indirectly of love to men, and evidence of love to men, indirectly evidence of love to God; but as this benevolent affection, or grace, is exercised towards separate objects, it may be proper to give the evidences of it a separate consideration.

I resume the question, therefore, which is the most direct and satisfactory evidence of grace, or which exposes the least

to deception, evidence of love to God or of love to men?

It is now proposed to produce some arguments to prove, that evidence of love to men is more satisfactory and conclusive evidence of a gracious state, than evidence of love to God.

Upon examination, it will probably appear, that the duties, which respect our fellow men including ourselves, are more frequently inculcated in the Scriptures, than the duties which relate to God; from which we may infer, that the duties which respect our fellow men are the most exposed to neglect, and the most difficult to perform; and consequently the performance of these duties is the most unexceptionable evidence of that disinterested affection, which is the essence of true religion. But more particularly,

1. The apostle James i, 27, has defined *pure and undefiled religion* to consist in visiting the *fatherless and widows* in their afflictions, and in keeping oneself *unspotted from the world*. This definition represents true religion as consisting in benevolent or compassionate affection to the distressed, and in a self-denying temper. The evidence of this sympathetic self-denying disposition, consequently, is essentially necessary to support a gracious character; and evidence of love to God without evidence of this temper, will be essentially defective. So this apostle, iii, 16, has described the wisdom which is from above, and the apostle Paul the *fruit of the Spirit*, Gal. v, 22, 23, principally by the social graces.

2. In determining the sincerity of his professed disciples,

Christ referred to the duties implied in the second great commandment.

When the scribe addressed Jesus, Matt. viii, 19, 20, *Master, I will follow thee whithersoever thou goest*; Christ replied, *Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head*. As though he had said, I am poor and destitute; can you submit to my indigent self-denying condition? When the ruler came to Christ, inquiring what he should do to inherit eternal life, Christ referred him to relative duties. When he professed to have observed these from his youth, Christ required him to sell what he had and distribute to the poor, assuring him that upon doing this he should have treasure in heaven; but by this requisition Christ lost a hopeful disciple, and the ruler a promising character.

3. In describing a true saint, or the qualifications which are essential to prepare a man for the kingdom of heaven, the Psalmist has drawn his character from the performance of relative duties; Ps. xv. *Lord who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, and doeth not evil to his neighbor, and he that taketh not up a reproach against his neighbor. He that swureth to his own hurt and changeth not. He that letteth not his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved*. As this was a most important subject, to pre-

went deception it was peculiarly necessary that the evidences or character should be most discriminating and infallible. As the Psalmist has produced these evidences from the practice of relative duties, from integrity, justice and compassion, we rationally infer, that such practice is more decisive of character, than visible conduct towards God is. It may also be remarked, that the apostle, in describing those who will be finally rejected, has principally characterized the transgressors of precepts which relate to men, 1 Cor. vi, 9, 10. *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor extortioners, nor revilers, shall inherit the kingdom of God.* See also Ephes. v, 5. It is proper to add, that the exhortations of the apostle addressed to Christians, especially respect social duties. Ephes. iv, 32. *Be ye kind, tender-hearted, forgiving one another, as God, for Christ's sake, hath forgiven you.* Read, also Rom. xii, 9—19; Coloss. iii, 12, 13; Philip. iv, 8.—Opposed to these virtues are the sins, which the apostle exhorts them to avoid. Ephes. iv, 31. *Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice.* Read also Colos. iii, 8; 1 Pet. ii, 1; and iii, 8, 9.

4. The apostles have explicitly decided, that professions of love to God, not supported by acts of benevolence and compassion to the indigent, are vain and

delusive. James ii, 14—16. *What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one say to them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone.* By the works which prove the sincerity of faith, may we not consistently understand the apostle to denote deeds of compassion to the indigent and distressed? 1 John iii, 17. *But whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* The observation of the apostle is evidently of this import. The wretchedness of man affected the compassion of God, and induced him to give his Son to redeem and save us. How can that compassionate love of God dwell in the man who has this world's goods, and seeth his brother have need, and shuts up his bowels of compassion from him? It is impossible.

5. The violation of precepts, which relate to men, is produced in Scripture, as decisive evidence of hypocrisy in the worship and service of God. To this effect are Isa. i, 10—15; and lviii, 3. *To what purpose is the multitude of your sacrifices unto me? saith the Lord; Bring no more vain oblations; incense is an abomination to me—it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts, my soul hateth;*

—and when you make many prayers, I will not hear; your hands are full of blood. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, ye fast for strife and debate, and to smite with the fist of wickedness. Most gracious promises are made to the practice of the opposite duties.

6. The practice of relative duties constitutes the basis, upon which Christ, the Supreme Judge, will finally determine the characters of men and assign their eternal recompences. This Christ himself has taught us, Matt. xxv, 34. Then shall the king say unto them on his right hand, *Come, ye blessed of my Father. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in. Then shall he say also to them on his left hand, Depart from me ye cursed. For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in.* As this will be a most public and important process, we may be assured that the Supreme Judge will adopt the most unexceptionable principle of scrutinizing and determining the characters of men; and as he will ascertain their characters from the practice of relative duties, we may be confident that this is the most infallible criterion, and, consequently, that evidence of love to men is more decisive of a gracious state, than evidence of love to God.

Presuming that the preceding observations have illustrated my

proposition, some reasons for it will now be assigned.

1. Apprehensions of the majesty, power, purity and presence of God, impose a powerful restraint upon the passions of the mind, and produce solemnity and propriety of deportment towards Him. For the same reasons that persons appear more circumspectly in the presence of a superior, than of an equal or an inferior, will all men appear in the presence of God, so far as his presence is realized by them, more solemn, dutiful, and submissive, than in the presence of men; and, in all their professions and transactions with Him, proportionally so much more devout, affectionate, and sincere. *They are so much less themselves,* and have so much less opportunity for the latent principle, and genuine motives of their conduct to be disclosed, in their transactions with God, than with men, that they are much more exposed to err in judgment respecting them.

2. Love to God, and love to men, are manifested by different expressions. Love to God, except it be by acts of benevolence to men, is principally expressed by professions, and a visible respect for his institutions; but the performance of these duties may require no painful sacrifices, and correspond with interested motives. Our fellow men, however, will not be satisfied with *be ye warmed, and be ye filled.* We must love them in *deed;* and bestow *those things which are needful to the body;* and these duties may interfere with some favorite object, and will put our benevolence to the test, and more

effectually illustrate the sincerity of our professions.

3. Persons acknowledge their dependence upon God, and from Him their hopes originate: by Him, also, are they to be judged, and their final state decided; and even the sordid principle of selfishness may induce them to conduct themselves respectfully and dutifully towards Him, in the hope of conciliating his favor, and securing his blessing; but they are not in the same sense dependent on their fellow men. They have more inducements to deal falsely with God, than with men. They consequently disclose the genuine principles of their actions more frankly and undisguisedly, and their true character is more accurately ascertained, from their transactions with men, than from their professions of love and duty to God.

4. God is infinitely above men; *his fear falls on them and his dread makes them afraid*; and this lays a powerful restraint upon their passions and conduct, and constrains them to behave themselves circumspectly and dutifully towards Him:—but their fellow men are their equals, and they are not under the same restraints, and act out themselves towards them more simply, and spontaneously, and manifest their true character more correctly. Hence we may observe a manifest difference in their conduct towards God and towards men, in similar circumstances and in reference to the same subjects. If God more immediately disconcerts men in their prospects, and reduces them to distress, we frequently observe them to be silent, patient and

submissive; but if they are opposed and injured by men, how irritable, passionate, and vindictive? But does not this difference of appearance evidently originate from their apprehensions of the majesty and power of God? Is it not obvious, that if men were in the place of God, and God in the place of men, they would conduct themselves toward men, as they do toward God, and toward God as they do toward men, and that they are not as violent and malignant in their conduct toward God, under the disappointments and afflictions of his providence, as they are toward men, under injuries received from them, is to be attributed to the restraint which a consciousness of God's power lays upon them. Consequently, their character is not so decidedly ascertained from their conduct toward God, as toward men.

5. Men are more immediately in their view, and there are more opportunities, and occasions of manifesting the dominating principles of their heart, in their connexions and transactions with men, than in their professions of love to God.

This appears to be the basis of the apostle's reasoning, and inference, 1 John iv, 10. *If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen.* If a person denies his compassionate aid to the indigent at his door; with whom he is acquainted, will he exercise true love to God? Who will believe it? We may infer,

1. In investigating the sincerity of religious professions, we

are principally to respect the conduct of the professors, in their connexions and transactions with their fellow men. Persons may appear very devotional, and highly gratify us with the relation of transporting views and glowing affection to God; but let us not be precipitate in our conclusions about their true character. These are not the most discriminating evidences of a gracious state. To adopt the expression of Mr. Flavel, "*we may say, there is an eminent saint, but God may say, there is a self-cozening Pharisee.*" How many, who make a credible profession of love to God, are very defective, if not essentially deficient, in the evidence they give of love to men? How many, if we inspect their practice, and determine their character by this evidence, upon whom will be written, *TEKEL; Thou art weighed in the balances, and art found wanting?* How many, whose visible practice towards God, and his institutions, is regular and commendable, who in their practice with men are contentious, dishonest, contracted, fraudulent, and unjust; who oppress, speculate upon the necessities of the poor, deny their compassion to the destitute, and give occasion for the reproachful reflection, *There is one of your professors.* But if, by their uniform practice, they support the character of men, who are pure, upright, just, faithful, peaceable, benevolent, merciful, and kind, in their social relations, who dare impeach the sincerity of their professions of love to God? How necessary and important is it, then, for professors of religion, who would possess evidence themselves,

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and exhibit evidence to others, that they have received the grace of God not in vain, that they be uniform and habitual in the exercise of all Christian graces, and the practice of all Christian duties—that they give *all diligence to add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;* that doing these and abounding, they be neither barren nor unfruitful in the knowledge of Jesus Christ; and that an abundant admittance may be administered to them into the everlasting kingdom of their Lord and Savior.

2. The most safe and satisfactory method of examining themselves, and determining their own characters, and state, is not principally, by their professions of love to God and respect for his institutions, nor even by their practice in their relative connexions, though these are essential and important; for even these may proceed from unworthy motives; but by a serious and impartial investigation of the internal principles and motives of their actions, in their most retired situations, when they are most exempted from the influence and restraint of external considerations, and their views and motives have the best opportunities spontaneously to disclose themselves, in their true and simple nature. For the same reasons, that persons manifest their character more correctly in their social relations, than in their transactions with the Supreme Being, their predominating dispositions being

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under less restraint, will the dispositions of their hearts disclose themselves more simply and genuinely, in private and retired situations, than in public view. *They are more themselves.* If when no human eye sees them, they are conscious that they habitually indulge improper thoughts of God, and their hearts secretly say of his service, *What a weariness is it?* if they are impatient under restraints, and would be liberated from his government and authority; if they are refractory under his corrections, and submit not voluntarily to his will; if they consume his mercies upon their lusts, and esteem not his Gospel above hidden treasure; or if they seek their own interest inconsistently with that of others; if they injure, oppress, and defraud; if they turn away their eyes from the poor, and shut the bowels of their compassions from the needy; or if they are conscious, that they habitually indulge pride, envy, malice, and resentment, or impure imaginations and secret lusts, or live in the neglect of acknowledged duties; have they not internal evidence, that their hearts are not right with God? and if their hearts condemn them, God is greater than their hearts, and knoweth all things. But if with the psalmist, they hate vain thoughts, and improper feelings toward God are occasions of painful regret and heaviness daily; if they habitually mourn over a stubborn, rebellious, undutiful, and intractable spirit, and abhor themselves for their secret sins; if they put off anger, wrath, and strife, and lay aside malice and guile, envies and evil speakings; if they mor-

tify pride, and the old man with his corrupt and deceitful lusts; if they cultivate honorable thoughts of God, delight in his law, and are in subjection to his will; if they are obedient to his precepts, and submissive under his corrections—if they put on, *as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long suffering forbearing and forgiving one another;* if they studiously imitate the example of Christ, when they are reviled not reviling again, and not threatening when they suffer, and in being *holy, harmless, and undefiled;* then have they internal evidence, that they have passed from death to life, and may assure their hearts before Him; for if their hearts condemn them not, then will they have confidence toward God.

3. The preceding remarks prescribe to saints the most effectual method of exhibiting the most satisfactory evidence of a gracious state, adorning their holy profession; and promoting their spiritual interests, peace, and comfort; not simply by being blameless in the ordinances of the Lord, though this is important; but by suppressing sinful passions, and preserving the meekness and gentleness of Christ, amidst the numerous provocations to bitterness, wrath, and resentment, which will successively occur from the fraud, injustice, dishonesty, abuse and ingratitude of the crooked and perverse generation, among whom they reside; which will occasion the most severe conflicts; conflicts which will require the vigorous exercise of holy fortitude, and patient per-

nevering exertion to suppress. Let Christians proceed habitually, in the exercise of that love, which is the fulfilling of the law, expressing itself in the various acts of integrity, justice, honesty, fidelity, goodness and peaceableness, with forbearance, mercy and forgiveness. By this will they exhibit visible and satisfactory evidence that they are born of God, and the children of their Father in heaven. By this will they adorn their holy profession, manifest the superior, the divine excellencies and impressive beauties of that religion, which is *pure, and undefiled before God and the Father, in its simple and genuine nature and blessed effects*. By this, also, will they possess evidence, that they know the grace of God in truth, and for their joy and rejoicing will have the testimony of their consciences, that *in simplicity and godly sincerity by the grace of God they have their conversation in the world, as the fruit of righteousness is peace, and the effect of righteousness, quietness and assurance forever*.

4. I urge the solemn obligations of Christians to observe practically the directions and exhortations of the apostles, in the performance of social and relative duties. So important is the performance of civil duties, that the holy apostles exhorted Christian pastors, first of all to make *supplications, prayers, intercessions, and thanksgivings for all men, for kings, and for all that are in authority; and to put Christians in mind to be subject to principalities and powers, to obey magistrates, not only for wrath, or through fear of punishment, but also for conscience' sake; and directed to*

render to all their dues; *tribute, to whom tribute; custom, to whom custom; fear, to whom fear; honor, to whom honor*. In the same manner, they exhorted to the performance of conjugal, parental, filial and social duties. If they neglect these duties, and to this neglect indulge in the opposite practice, will they not give occasion for that holy name, by which they are called, to be blasphemed? Will not Christ be wounded and bleed in the house of his friends? Let us suppose an ardent professor of love and zeal for God, and a constant attendant on his institutions, yet destitute of love to men and indulgent in unsocial passions, and what a discordant, distorted character? Consider a professor of religion, as a subject, speaking evil of dignities, impatient and refractory under restraints; as a husband, morose and unkind to the desire of his eyes; as a wife, disrespectful and peevish to the guide of her youth; as a parent, without natural affection; as a child, undutiful and disobedient; as a citizen, contracted, fraudulent, faithless, unjust, oppressive, and destitute of sympathy and compassion to the distressed; and propose him as a disciple of the meek and lowly Jesus, and what mind does not revolt, what heart does not recoil? But if professors of religion regularly perform civil and relative duties, if husbands *love their wives, as Christ loved the church, and wives respect their husbands, as the church is subject to Christ; if parents are affectionate, and faithful to their children, and children are dutiful to their parents; if men are peaceable and inoffensive, pitiful and*

courteous; if they study to be quiet and to do their own business; if the spirit of love and goodness habitually inspires and regulates their conduct, in their civil and social relations, how impressively do they display the pure and blessed religion of Jesus, and shine as lights in the world? How imperious then are their obligations to walk in wisdom towards those, who are without, *to be blameless and harmless, the sons of God without rebuke*, that in all things they may adorn the doctrine of God, their Savior! *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.* A. K.

For the Panoplist.

#### CONCERT OF PRAYER.

It is known to the writer of these lines, that the proposal for a *Concert of Prayer*, which was stated and explained in the *Panoplist* for January, p. 19, has been received by many Christians, both ministers and private members of our churches, with great interest. A similar proposal had been communicated by letters to a considerable extent; and I have the pleasure of stating, that a large number of churches will commence the observance of this concert, on the first Monday of the present month.

Since the proposal above alluded to was made public, it has pleased God, in the abundance

of his mercy, to restore to us the blessings of peace. On many accounts this is a most joyful event; but the Christian will not fail to acknowledge it to be pre-eminently desirable, as it opens the world to missionaries, and to all benevolent exertions. It will be a very pleasant and profitable part of the exercises, at this concert, to return thanks for so signal an interposition of the divine favor; and to offer earnest supplications to God for his Holy Spirit, that Christians may be inclined to engage heartily in the great work of the Lord.

The world never saw such a period before. Twelve months ago the whole Christian world was engaged in a most violent and unprecedented war; now the whole Christian world is at peace. After wars of so violent and desperate a character, as were those which have ceased within the year past, it is reasonable to expect a period of quiet. The world is exhausted by war; it indispensably demands a season of rest. May we not confidently hope, that, in answer to the united prayers of his people, God will cause pure and undefiled religion to prevail; that he will extend his church in a manner never before paralleled; and that the pacific dispositions inculcated by the Savior of men will gain such influence, as that the present peace shall remain inviolate for ever. It is not too much to affirm, that if Christians, comparatively small as their number is, will discharge all their duties actively, thoroughly, and perseveringly;—if they will pray, as they ought to do, when they consider the efficacy of prayer, and the want

and miseries of their fellow men; if they will live, as they ought to do, when they reflect on the great privilege of leading others in the way of immortal life, by the power of a good example;— if they will labor, as they ought to do, when consulting the interests not of themselves mere-

ly, but of their country, the world, and all posterity;—the issue will be transcendently glorious, the world will be reformed, and renewed, and all men will come to the knowledge of that Gospel, which is able to make them wise to salvation.

March 3, 1815. A. M.

## RELIGIOUS INTELLIGENCE.

### DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Feb. 20, 1815. Part of a residuary legacy, bequeathed to the Board, by Sally Thomas, late of Cornish, (N. H.) and paid by Newton Whittlesey, Esq. of that town, as executor of her will.\* \$250 00

From Mrs. Esther R. Whittlesey, wife of Newton Whittlesey, Esq. 10 00

From Mrs. Pratt, of Pawlet, (Ver.) by Mr. Benjamin C. Meigs 1 00

From a poor woman, by Mr. Meigs 50

From Mrs. Buntell, of Fitchburg, by do. 80

24. From the Female Foreign Mission Society of Tyringham, (Mass.) by Miss Abigail Hale, the Treasurer, remitted by the Rev. Joseph Warren Dow 20 00

March 4. From the Rev. Jonathan Fisher, of Bluehill, (Maine.) by Mr. Philip Newins 10 00

7. From the Society of the Friends of Morals and Missions in the West Parish of Westminster, (Ver.) by the Rev. Dr. Lyman, of Hatfield 15 00

10. From a female friend of Foreign Missions, in the north

Carried forward \$307 30

\*The testatrix was, at the time of her death, 46 years old. She had never been married; but had always lived in respectable families, at moderate wages. The fruits of her industry amounted to about 600 dollars. After giving such legacies to individuals as she thought proper, she left the residue of her estate to the Board, to be expended, according to their discretion, in promoting the cause of Christ among the heathen.

Brought forward \$307 30  
parish of Andover, by Mr. Edward Warren 3 00

From a female friend of missions in Centre Harbor, (N. H.) by Mr. Warren 2 00

\$312 30

### FOREIGN MISSION SOCIETIES.

The Merrimac Branch of the Foreign Mission Society held their fourth annual meeting in Newburyport, on the 9th of January last, when the following gentlemen were elected officers for the year ensuing, viz.

THOMAS M. CLARK, Esq. Pres.  
Capt. JOHN PEARSON, V. Pres.  
Mr. SAMUEL TENNEY, Sec.  
Mr. JOSEPH S. PIKE, Treas.  
Rev. DANIEL DANA, D. D. Aud.

The Foreign Mission Society for Lowell and Augusta and the Vicinity held their fourth annual meeting, Jan. 4, 1815, when the following gentlemen were elected officers.

Rev. ELIPHALET GILLET, (Hallowell,) Pres.  
Rev. BENJAMIN TAPPAN, (Augusta,) 1st. V. Pres.  
Rev. DAVID THURSTON, (Winthrop,) 2d. V. Pres.  
JOHN SEWALL, Esq. (Hallowell,) Treas.  
Gen. HENRY SEWALL, (Augusta,) Sec.

The Foreign Mission Society of Bath and its Vicinity held their fourth annual meeting, on the third of January last, when the following gentlemen were unanimously re-elected; viz.

Rev. WILLIAM JENKS, Prof. in Bowdoin College, Pres.  
Rev. JOHN W. ELLINGWOOD, V. Pres.  
Dr. SAMUEL ADAMS, Sec.  
Mr. JONATHAN HYDE, Treas.  
Dr. JOHN STONKBRIDGE, Aud.

## CHINESE VERSION OF THE NEW TESTAMENT.

THE London Missionary Society has lately received fifty copies of Mr. Morrison's *Translation of the New Testament into the Chinese Language*, a work of immense labor and supreme importance. Mr. Morrison has been for many years employed in the study of Chinese Literature, preparatory to this great undertaking, while resident at Macao and Canton as a missionary. That he is well qualified for the work we have this important testimony; viz. that the East India Company have resolved to print, at their expense, his Dictionary and Grammar of the Chinese Language, in three ponderous volumes. Indeed, Mr. Morrison's correspondence shews him to be a man of talents, industry, and entire devotedness to the cause of Christ.

The completion of this translation, and the commencement of its distribution in China, and among the Chinese population of many Asiatic islands, form an era in the history of the Church.

The London Missionary Society, under whose auspices, and at whose expense, the work has been finished, has sent two copies to this country; one to the American Board of Commissioners for Foreign Missions, and one to the General Assembly of the Presbyterian Church in the United States. These copies have come safe to hand, and are a precious memorial of Christian affection as existing between all who are engaged in the same cause, and an interesting monument of what can be accomplished by perseverance, as well as a powerful stimulus to proceed with vigor in the great work of evangelizing mankind.

This work is contained in eight pamphlets, elegantly folded, sewed, and covered, in the Chinese fashion; the four Gospels in their order occupy the four first; the Acts the fifth; Romans to 2 Corinthians, inclusive, the sixth; Galatians to

Philemon, inclusive, the seventh; and the remainder of the New Testament, the eighth. These pamphlets contain about 150 pages of letter press, large octavo, each, and are all enclosed, when not in use, in a neat pasteboard covering, or box.

The Chinese read from top to bottom, and from right to left. They begin at what we should call the last page of the book, and read the right hand column from top to bottom, and so on, taking each column in its order. Each page has seven columns, which, as to their positions, resemble the columns of monosyllables in our spelling-books. The numeral characters are very simple, so that any person can learn in a few minutes to turn to any chapter and verse. The characters are very fair, beautiful, and distinct, each character occupying about as much space, as is occupied by each letter in the word *Panoplist* at the head of the first page of our blue cover. As many of the characters are very complicated, and as they are very numerous, it is indispensable that they should be large and distinct. From the appearance of this work, we should suppose that aged persons might read it, without glasses, with perfect ease. Each page has a marginal running title, beside the seven columns, expressing, as is evident by a comparison of different parts, the name of the book, and the number of the chapter. The paper is very fine, thin, and strong. As the strokes are pretty broad and full, and the paper is thin, the ink would strike through so as to mar the beauty and distinctness of the work, if it were printed on both sides. The blank pages are therefore folded in, the front edges being accurately adjusted and not cut open. So nicely is this process performed, that the fronts appear quite as even as the front of any book which is out, and the examiner would not suspect, without a particular scrutiny, that the leaves were double.

## OBITUARY.

DIED in Austria, the celebrated Prince de LICKE, a field-marshal in the Austrian armies, aged 80.

At Welfleet, (Mass.) THREE YOUNG MEN, buried under a sand-bank, which fell upon them as they were walking along the shore.

At Philadelphia, the Hon. FREDERIC SMITH, Esq. formerly chief-justice of New Jersey.

In England, JOANNA SOUTHCOTT, the leader of a sect of fanatics.

At Berlin, (Mass.) on the 12th ult. Dea. STEPHEN BAILEY, aged 61. He be-

queathed one hundred dollars to the American Board of Commissioners for Foreign Missions.

In Georgia, JAMES WILDE, Esq. district paymaster, murdered in a duel.

At New-York, JOHN TRASHMAN, African teacher, aged 61.

At Norfolk, (Vir.) the Rev. MICHAEL LACY, for many years pastor of the Roman Catholic Church in that borough.

At Nantucket, Mr. PETER HUSSEY, one of the principal inhabitants, aged 40.

In Pennsylvania, Mr. CONRAD HAWK, aged 79. He was the first man who drove

a waggon over the Allegany mountains, using a driver in the expedition under General Forbes against Fort Pitt, in 1758.

At Bolton, (Mass.) Mrs. ELIZABETH SAWYER, aged 105. She retained her senses to the last, and recollected many things which took place a hundred years ago. Her descendants amount to between three and four hundred; and some of the fifth generation attended her funeral.

At Smithfield, (R. I.) a child aged two years by his clothes taking fire.

At Brattleborough, (Ver.) Dr. WILLIAM BIGELOW, aged 88.

At Providence Grove, Jamaica, a free black from Congo, aged 140. She was brought to that island in 1687, during the government of the Duke of Albemarle.

At Schenectady, (N. Y.) Mrs. ELIZABETH ROMEYN, relict of the late Rev. Dr. Romeyn, aged 75.

At Boston on the 3rd inst. THOMAS M'CONN, Esq. representative in the General Court from the town of Phippsburg, (Maine,) aged 87.

At Hudson, (N. Y.) on the 2d of Feb. last, GEORGE WASHINGTON TALMAN, son of John Talman, Esq. Mayor of that city, aged 7 years and 7 days, after a painful illness of 14 days.

The circumstances attending the illness and death of this little boy were peculiarly interesting to all who knew him. The early indications of his opening intellect were much beyond his years, and promised much usefulness had he been spared to manhood. His constant vivacity and sprightliness, the sweetness of his temper, his affectionate disposition from his earliest years, and the assumption of the manners of more advanced life, whilst they endeared him to his family, rendered him more than usually interesting to all whom he approached.

For about three weeks before his last illness, he appeared much impressed with the expectation of dying soon; and spoke of this impression frequently to those around him. He became serious and thoughtful for whole successive days,

would put away his playthings and relinquish his sports: and when urged to cease thinking and talking about dying and his own unworthiness—to resume his amusements and suffer himself to be diverted—he insisted that he could not—that “he had such thoughts that he could not play”—that he feared he was not good. He would then recal and confess the faults he had committed, even those that were known to himself only, asked to be forgiven of his parents; and was grieved that he had not always obeyed them as he ought. His affection and anxiety for them and all around him, seemed to be increased daily. He could not manifest it sufficiently. He seemed like one, as he often intimated himself, who was certain he should not tarry long with them.

From the first day of his illness he spoke of his death as a thing that was ascertained, and never expressed even a wish to recover, except when distressed with the affliction of his parents. Even while suffering excessive pain, he prayed earnestly that God would bless and comfort his parents; his petition for himself was that he might be taken away. His resignation to suffering and death, his manifestation of early piety and his affectionate conduct to all who approached him, whilst they the more endear his memory to the bereaved and afflicted, afford them the Christian assurance that he has only fled from them to the bosom of Him who said, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.”

To the little companions of his sports, who may read or hear of this account, let it speak the language of their Savior, who took little children in his arms and blessed them—“Go ye and do likewise.” Then, when even the affectionate sympathy and anxiety of parental love can do nothing to comfort them, they shall be divinely assisted to pray to God, as their departed playfellow did, and shall be comforted and supported under, and saved from, their sufferings.

## POETRY.

(From a late London paper.)

### TO MORROW.

How sweet to the heart is the thought of to-morrow,  
When Hope's fairy pictures bright colors display!  
How sweet, when we can from futurity borrow  
A balm for the griefs that afflict us to-day.

When wearisome sickness has taught me to languish  
 For health, and the comforts it bears on its wing,  
 Let me hope, (oh! how soon it will lesson my anguish)  
 That to-morrow will ease and serenity bring.

When trav'ling alone, quite forlorn, unbefriended,  
 Sweet the hope that to-morrow my wanderings will cease;  
 That at home then, with care sympathetic attended,  
 I shall rest unmolested, and slumber in peace.

Or when from the friends of my heart long divided,  
 The fond expectation with joy how replete!  
 That from far distant regions, by Providence guided,  
 To-morrow will see us most happily meet.

When six days of labor each other succeeding,  
 With hurry and toil have my spirits oppress'd,  
 What pleasure to think, as the last is receding,  
 To-morrow will be a sweet Sabbath of rest!

And when the vain shadows of time are retiring,  
 When life is fast fleeting and death is in sight,  
 The Christian believing, exulting, aspiring,  
 Beholds a to-morrow of endless delight:

But the infidel then!—he sees no to-morrow!  
 Yet he knows that his moments are hast'ning away;  
 Poor wretch! can he feel without heart-rending sorrow,  
 That his joys and his life will expire with to-day!

#### TO CORRESPONDENTS AND READERS.

THE letter from the *Rev. Professor Jenks* reached us too late for this number. We shall insert it with pleasure in our next.

TWO communications from *EPSILON* are received and will be published.

We regret that our limits would not admit extracts from the last *Report of the New York Bible Society*. We had prepared them; but all our pages were pre-occupied.

We hope next month to present our readers with further accounts of the revivals of religion in Princeton and Portland.

Letters have just been received from the American Missionaries in India, dated Bombay, April 9, 1814. The last dates previously received were, it will be recollected, Dec. 20th, and 23rd, 1813. Mr. Newell had joined his brethren at Bombay. Particulars hereafter.

#### ADJUDICATION OF PREMIUMS.

THE premiums, which were proposed in the *Panoplist* for Jan. 1814, have been re-

cently adjudged by three gentlemen, (two of whom are professors in one of our colleges,) who had been requested to perform that service. Their decision is as follows:

The premium of *Twenty Five Dollars*, offered to the writer of the best composition in prose, is adjudged to the writer of the *Essays on the Sabbath*, the first of which was published in the *Panoplist* for May.

The premium of *Fifteen Dollars*, to the writer of the best piece of poetry, is adjudged to the writer of *Buchanan*, which was also published in the *Panoplist* for May.

The premium of *Ten Dollars*, for the second best composition in prose, is adjudged to the writer of the *Essay on the Education of Children*, published in the *Panoplist* for September.

THE *Rev. HEMAN HUMPHREY*, of Fairfield, (Con.) is entitled to the first of these premiums; *Mr. WILLIAM T. DWIGHT*, of New Haven, (Con.) to the second; and *JOHN HALL*, Esq. of Ellington, (Con.) to the third.

The same premiums are offered to writers in the current volume of the *Panoplist*.

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

No. 4.

APRIL, 1815.

VOL. XI.

**BIOGRAPHY.**

MEMOIR OF THE REV. ASAHEL  
HOOKER, LATE OF NORWICH,  
CONNECTICUT.

(Concluded from p. 75.)

In answer to some inquiries respecting this scene of affliction, Mrs. Hooker remarked to a friend:—"Should I attempt to describe the deep anxiety of Mr. Hooker's people, the distress of his family, his extreme sufferings, and wonderful patience, his groans, and the agony of the parting scene;—language would fail me. *Righteous art thou, O Lord. I was dumb, I opened not my mouth, because thou didst it.* Then the world, and all that pertained to it, dwindled to a point. Then I seemed to stand on the threshold of eternity; and, in my affections and desires, followed the dear, departing spirit."

A considerable number of pious persons in Litchfield, hearing of Mr. Hooker's sickness, held a special prayer meeting on his account; and, by the numerous circle of friends around him, who were more especially interested in the preservation of his valuable life, prayer was made without ceasing for his recovery. But the Lord's time was come for this excellent man to die.

The funeral was attended by a  
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large concourse of people, and by a number of ministers from the adjacent towns. After the interment, the Rev. Dr. Strong delivered, to a very full and solemn assembly, the sermon above referred to, which has since been published.

Before entering upon the general character of Mr. Hooker, it is proper to say, that the writer was long and intimately acquainted with him, and that the following paragraphs are the result of a deliberate view of his estimable and admirable qualities, rather than a hasty tribute of affection, at the grave of a friend.

Mr. Hooker's person and manners commonly excited a pleasant interest in the minds of strangers. In stature he was rather above the middle height. His figure was erect and well proportioned; his features regular. The chief expression of his countenance, especially of his eye, was a delightful mixture of intelligence and mildness. His manners, equally remote from austerity and from levity, exhibited the man, simple, open, amiable. In moments of relaxation, his conversation was often facetious, but never frivolous; never unbecoming his sacred office, nor inconsistent with strict decorum. Though he was, for



many years, in habits of intimacy with persons of the first respectability, he could with great ease accommodate himself to the circumstances of those, who were in the humblest walks of life. His whole deportment was a pattern of that better sort of politeness, which consists not in a studied conformity to the usages of the fashionable world, but in *simplicity and godly sincerity*. He was free from that affected frankness, which makes a merit of uttering every rude and unseemly thought to others, and in the very act of doing a kindness, infallibly gives offence. Yet no man could tell another of his faults with greater fidelity or effect than he. The native benevolence of his heart, united with habitual delicacy of feeling, and sanctified by religious principle, qualified him to perform the most difficult duties, in the most unexceptionable manner.

To those, who knew him, it will not be unpleasant to dwell thus on this trait of character; it revives the image of the lovely man. The following extract of a letter to Mrs. Hooker may be explained, so far as explanation is necessary, by referring to the correspondent date, in the foregoing sketch.

*"New Haven, April, 1808.*

"My very dear Phebe,  
I went to bed last night in tears. This was not because I was in pain; nor because I had been so long absent from my dear family; but the kindness of *this* family is enough to break my heart. I shall never repay them; but I hope the Lord will."

Similar illustrations of his amiable sensibility might be multiplied. But let it only be

remembered, that, in the agonies of a fever, and on his dying pillow, he did not forget to thank his nurse for every teaspoonful of medicine, while hundreds of hearts were bursting with solicitude on his account, and it is easy to see why he had no personal enemies. With all his other gifts and graces, it is easy to see why inveterate divisions, in churches and societies, once and again yielded to the charm of his influence.

In his domestic relations, he sustained the same consistent and excellent character. In the bosom of his own family, the qualities of his heart appeared to the highest advantage. No man valued the endearments of home more than he. His affectionate attachment to his wife and children was severely tried, by repeated seasons of absence for the recovery of his health, during the last years of his life. On these occasions he wrote many letters, which breathe the same spirit with those of the admired Newton. To insert copious extracts from them here, would doubtless be acceptable to many readers, if it were consistent with the necessary limits of this memoir. As it is, a part of one letter only will be inserted, to exhibit Mr. Hooker in the character of a *Christian Father*. It was addressed to his son, then a member of the public school at Middlebury, (Ver.) where a powerful revival of religion had commenced.

*"Charleston, S. C. Jan. 15, 1810.*

"My very dear son.

[After some prudential directions, as to the prosecution of his studies, and the preserva-

tion of his health, the letter proceeds:—]

“But there is another subject of much greater solicitude to us, and of infinitely greater importance to you, than your preparation for College. We are inexpressibly more concerned for your right improvement of the precious season now enjoyed, for knowing the things which belong to the peace and salvation of your soul. On receiving your first account of the revival at Middlebury, we could not but hope that your next would give some more comfortable intelligence respecting your own state. But while we rejoice, it is with fear and trembling, lest you should be left to sleep in the midst of harvest, while so many around you, and even some of your fellow students, are gathering fruit to eternal life. Alas! how can we, your dear parents, and how can you, bear the thought of your saying, with others who will have neglected this precious season: *The harvest is past, the summer is ended, and we are not saved.*

In whatever business you may hereafter be called to engage, it is of the first importance, as it respects both your duty and your happiness, that you should be devoted to God, in a life of true religion. *There is no peace, saith my God, to the wicked.* After being all their days, like *the troubled sea when it cannot rest*, they must take up their abode in that world of woe, where there will be *no rest, day nor night, forever.* Can you, my dear Edward, consider these things, and not be overwhelmed with dismay, at the thought of being left to misimprove your present

day of grace and salvation! You can hardly imagine the suspense and anxiety, with which we shall wait for your answer to our last letter.

“I remain your very affectionate father, ASAHIEL HOOKER.”

At the close of the same sheet, Mrs. Hooker adds—“What more can I, your Mother, say to you, my dear son? I can only say with the Prophet, *O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night* for you, when I think, that you are yet without hope, and without God, in the world. Is it so, my dear, my only son? Or have you fled for refuge to the hope set before you in the Gospel? Write soon, and be very particular, in giving us an account of all the meetings you attend, and of your own feelings. Be free to tell your dear Papa and myself all.”

For the encouragement of Christian parents, it may be subjoined, that these tender counsels and prayers were not unavailing.

As a Christian, no trait in the character of Mr. Hooker was more conspicuous, than his cheerful submission to the allotments of Providence. On this subject, most men are correct in theory; but, to a degree which few attain, he was correct in feeling and practice. When thrust down from a sphere of distinguished usefulness into comparative inaction; separated from his family, and flock, and chosen employments, by long months of infirmity; he bowed submissively to the chastenings of that divine hand, from which he derived his life and talents, and all his enjoyments.

In one instance, at an early period of his ministry, when his tenderest affections were severely tried, by the loss of a first-born child, he wrote to an esteemed brother in the ministry thus: "Our little son last evening slept in death. It is needless to attempt a description of my feelings, more than to say, I know not when I felt less disposed to question the infinite rectitude of the supreme Ruler, or more sensibly comforted by a belief in the perfection of his administration." To the same friend, in one of the last letters that he wrote before his death, he said, with reference to the portentous aspect of our national affairs; "Alas, how could we live, if we could not say, *The Lord reigneth, even thy God, O Zion, unto all generations.*"

Such are the triumphs of Christian faith and patience. When the anguish of personal affliction wrings the bosom, or the prospect of public calamity appals the spirit, the heavenly serenity of soul, enjoyed by the humble Christian, as much transcends the cold comfort, which philosophy or apathy can bestow, as the heavens are higher than the earth.

As a preacher, Mr. Hooker possessed qualities for distinguished usefulness. He was as much above that petty pride of intellect, which discards all received opinions, as that servile dependence, which bows implicitly to some oracle of human authority. From full conviction, resulting from thorough study of the Scriptures, under the teaching of the Holy Spirit, he embraced the same system of faith, as was embraced by the Fathers of the

Reformation. With him the doctrines of total depravity, vicarious atonement, and special grace, were not points of mere polemic discussion, but cardinal, vital truths of Christianity; involving the salvation of his flock, of his children, of his own soul. "Should our dear Edward, [he wrote to his brother at Middlebury, referring to the subject of the letter before inserted,]—should our dear Edward be left at this time, we must still rejoice in that divine sovereignty, without which there would be no hope concerning him at any time."

Conversing with the writer of these pages, on the inability of ministers to convert their hearers, Mr. Hooker said, in his most emphatic manner: "If I did not believe in the efficacy of sovereign grace, as the only ground to hope for the salvation of lost men, I should never have a heart to open my mouth again in the pulpit. I would as soon go into the grave-yard to preach."

His public instructions were *evangelical* and *experimental*. He exhibited doctrines, with direct reference to the promotion of practical godliness. With this view, he made them prominent and distinct, in his sermons. He sought no refuge under indefinite phrasology. He aimed at no compromise between the truth of God and the prejudices of men; nor between his own conscience, and his popularity. The consequence deserves to be remembered. The man who thus lost sight of himself, from love to the Gospel and to the souls of men, God was pleased to honor, with signal

success in his ministry; and to crown his fidelity with the blessed fruits of two powerful revivals of religion. When have such fruits ever been known to follow the ministrations of those, whose preaching is confined to the precepts of a cold morality; or at most to a trembling, temporizing exhibition of the truth as it is in Jesus?

In the pulpit, Mr. Hooker was affectionate and mild. Avoiding that asperity of manner, which frustrates the labours of many preachers, he was *gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves*. The spirit and effect of his preaching exemplified the maxim of Augustine: "Love your hearers, and you may say what you will to them."

Though he sometimes spoke extemporaneously, it was his common practice to write out his sermons, seasonably and carefully. His style was simple, his words well chosen, and intelligible to the plainest hearers. His sentences, indeed, were sometimes enfeebled by the accumulation of members; but as he became warm in his subject, his language was often bold and strong.

Of the five sermons which, on different occasions, he published, perhaps his Election Sermon is the most favorable specimen of his talents as a writer.\*

\* This Sermon was professedly reviewed in the Anthology, vol. ii, p. 382, and dismissed contemptuously as "a rapid performance;" the whole review consisting of two sentences, and occupying about an eighth part of a page. We should not wish to offer more complete proof of the miserably slavish devotion of the Anthology to a party, than would be exhibited in

He seldom employed any gesture in delivery; but the expression of his countenance and voice denoted the deep interest of his heart, in the sentiments which he uttered. His prayers were solemn and fervent: as to the manner, they were peculiarly *his own*, the breathings of a humble soul accustomed to communion with God in secret.

As a pastor, he was discreet, diligent, affectionate. In his intercourse with his people, the solicitude which he discovered for their best interests, the amiable dignity of his manners, the stability and purity of his character, secured at once their love and their confidence. Few men have been so useful, beloved and happy, in the pastoral office, as he. He was devoted to his work. A deep sense of its awful solemnity and magnitude, and of his own unworthiness, often pressed him down to the earth; but he would not have exchanged the ministry, with all its labors and trials, for the wealth and splendor of an emperor.

As a watchman on the walls of Zion; as a *friend to the church of God*, and to the *interests of his native country*, Mr. Hooker stood preeminent among good men. His heart was alive to every thing, by which the prosperity of religion was affected.

reading this sermon and the review of it here referred to, and several very shallow sermons, preached by gentlemen of the liberal party, and the reviews of them in this volume of the Anthology. The same volume contains the gross and vulgar abuse of Mr. Wilberforce, on which we animadverted at large in the Panoplist for March, 1811, p. 459. It also contains the scurrilous attack on the *Compendious History of New England*, which had recently been published by Drs. Morse and Parish.

ED. PAR.

In this view, he lamented the prevalent neglect of Christian discipline in the churches, and the facility with which men of questionable character, are admitted into the ministry, as prominent evils of the present day. That these were subjects of great solicitude with him is evident from an inspection of his manuscripts, particularly the short sketches of his lectures to students in theology. It may seem almost superfluous to add, in this connexion, that he took a lively interest in all practical measures for the promotion of piety and good morals.

This memoir, already too long perhaps, for the pages of the Panoplist,\* will be concluded with two extracts of letters, written since Mr. Hooker's death, and a letter written by himself, on *Fuller's Memoirs of Pearce*. The first is from a worthy brother in the ministry, who knew him intimately. "There was a remarkable uniformity, a steady, unexceptionable deportment, in that dear man of God. As a man, a Christian, and a Minister, he was truly one of our first characters; and his praise will continue, in all our churches where his worth was known."

The other is from the Hon. Calvin Goddard, Esq. one of the bereaved flock, from whom this excellent pastor was removed.

*“Norwich, April 25, 1813.*

“Hon. Tapping Reeve, Esq.

Dear Sir,

—There is a kind of melancholy pleasure, in speaking of the deceased, to those who knew his worth, and who have hearts

to sympathize with us on this occasion. The calamity to us is peculiar. In the very short time, which Mr. Hooker had spent here, he had rendered himself dear to all who knew him; and all deeply feel and lament his loss. His rectitude, firmness, and decision, were so tempered with the mildness and urbanity of a gentleman, that sectarian zealots, and political partisans, alike respected and loved him. When the duty of uttering unpalatable truths became imperative, he was so sincere, so honest, and affectionate, that those who either did not believe, or did not regard the *matter*, were so satisfied with the *manner* and the *motives*, that they loved him for his honest and benevolent intentions. The children of the parish were instructed by him with so much parental tenderness, that they were all pleased to attend to his counsels. He truly knew how to become *all things to all men*; though he was never servile, nor sacrificed one particle of duty to popular favor. But I did not think of writing his eulogy to you, who knew him better and longer than I have done. To us, who have profited so little by his preaching, and his Christian example, it may be worse than in vain, that a kind Providence sent us such a man. It is doubtless just, that the same Providence has taken him from us. We did not deserve so good a minister. I cannot but hope that, although dead, we shall consider him as still speaking; and be influenced by a recollection of his affectionate and unremitting exertions for our good.”

The following letter is on an interesting subject.

\* It was originally designed for publication in a different form.

"Dear Brother,

I have just read *Fuller's Memoirs of Samuel Pearce*. It is probable, that thousands have wondered at his being taken away so soon, in the midst of his life and usefulness. I wondered at first, but am now satisfied, that one important design of Providence was, that his *Memoirs* should be seasonably published for the benefit of surviving ministers.\* If your own feelings have left you at a loss what mine were on reading these memoirs, I can tell you: I am ashamed of all the ministers of my acquaintance; but most of all, of *myself*. Mr. Pearce was younger than I am, and had been less time in the ministry, when he died, than I have. But what a contrast! He entered the vineyard in the morning, and before noon had done more than I have any prospect, (I was going to say *hope*,) of doing, should I live to be fourscore. I have no doubt but the life and death of this pre-eminent saint and minister, are designed for the benefit of many. The memoirs appear to me to exceed any of the kind, which I have ever read; I am sure that no man, especially no minister, who is not a wolf in sheep's clothing, can read them without being strongly impressed. I have hoped that the perusal would be serviceable to me." "How must a man pray, and preach, who lives as *Samuel Pearce* lived? Doubtless, as if his lips and heart had been touched with a live coal from off the altar. I almost envy him the ease and pleasure, with which

he performs his work. But to be a minister, with very little religion, or perhaps nothing but the form of godliness, is like sailing against wind and tide. I have long thought, and I now think more than ever, that it is a fearful thing to be a watchman to souls. In this view of the subject, I am sometimes afraid to live, and not less afraid to die."

"If I were sure that I should not sometime be a better man, and a better minister, my heart would fail me at once. I often think of the sentence to be passed on all the redeemed—*Well done, good and faithful servant*, &c. This, in a view of my unfaithfulness, puts me on the inquiry, how is it possible that I shall be acquitted at the judgment seat of Christ? My own conscience, however, does not accuse me of preaching false doctrines, or shunning to declare any part of the counsel of God, through a desire of pleasing, or not displeasing men. But, little have I done as a follower of Jesus, to enforce the truth."

"In reading Pearce's letters, I thought it a pity that all ministers are not like him, and that they do not improve the privilege of writing, as he did, for infusing the ardor of religion which they sometimes feel into each other's bosoms."

To those who have read the foregoing pages with any degree of interest, a few general reflections may not seem unseasonable.

First: Young preachers should enter upon life with this settled maxim, that the way to attain substantial usefulness and respectability, is to form their character on the principles of *Christian simplicity*. A man's life may be

\* Many readers will make similar reflections, in reference to the case of the late excellent Mrs. Newell. *Ed. Pan.*

so uniform, that no splendid incidents shall fix the eye of curiosity; no glare of genius shall attract the admiration of the multitude; and yet a sound understanding, a steady piety and a habitual course of beneficent action, shall secure him an imperishable reputation; while others are gazed at as prodigies of excellence, for a moment, and then forgotten. Young preachers sometimes go into the world, resolved to be accounted something more than mere men, certainly much more than *ordinary men*. They intend to act on a scale becoming an independent and original mind. In thus breaking through what they deem the trammels of custom, they not unfrequently forget, at the same time, the limits of Christian decorum, and of common sense.

One of this description exhibits himself, perhaps, by some peculiarity in choosing or announcing his text or subject. Another is the man of *wit* in the pulpit. Another the man of *profound genius*, who looks down from his own elevation upon the labors and intellects of others. Another is the man of *learning*, who finds some gordian knot in every text; plunges his hearers into the labyrinth of criticism; or forgets his subject, in search of unmeaning epithets. Another is the *polemic champion*, who, in his abstruse and adventurous speculations, affects to fathom mysteries, where reason should yield to faith; for

"Fools rush in, where angels fear to tread."

Now I ask, not merely how fatal must this parade of affectation be to a preacher's useful-

ness among discerning hearers; but how ineffably beneath his proper office and work, must he himself consider it, on his *dying bed*? Men of eccentric minds may occasionally do much good; but eminent and permanent usefulness, in every department of human action, especially in the ministry, results from that union of qualities which constitutes a steady excellence of character.

A competent judge, on this subject, said; "True greatness is serious. We are more indebted to the regular, sober, constant course of the sun, than to the glare of the comet: the one, indeed, occupies our papers, but the other enriches our fields and gardens: we gaze at the strangeness of the one, but we live by the influence of the other."

Secondly: Spiritual and evangelical preachers are those, whose labors God is wont to bless. The history of the church speaks decisively on this subject. Where those peculiar doctrines, which constitute the glory of the Gospel, are discarded from the pulpit, or preached indefinitely and coldly, religion declines. Its form may be preserved, perhaps, for a time, by the personal popularity of a preacher, or by the force of custom or prejudice. But inspect the flock of such a pastor; you look in vain for that fervent piety, in the family, and in the closet, and for all those blessed fruits of vital godliness, which prevailed, for example, among the hearers of Richard Baxter.

The spiritual preacher addresses men's hearts. He appears to be in earnest, because he *is* so. "The carbuncle, by its lustre and sparkling, seems to be

actually on fire, but it has only the appearance. Thus some, in the pulpit, seem to be all on fire with zeal, yet their hearts are as cold as a stone."

The spiritual preacher is devoted to his work. As a watchman for souls, he dares not trifle with his awful charge. The reputation of being a shining scholar, the love of science, or influence, or wealth, cannot seduce him to forget that he must meet his hearers at the bar of Christ. When such objects solicit his regard, his answer is: "I am doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you?"

In the peculiar blessing which usually follows the labors of faithful, disinterested, devoted ministers, God honors his own institutions; and affixes the stamp of reality and divinity to the truths of the Gospel.

Thirdly: The hand of Providence in removing from their labors so many excellent ministers, in the midst of their usefulness, administers solemn admonition to their brethren who survive. They who love the ministry most ardently, and are best

qualified to be useful in it, are most apt to be lavish of life. Amidst the endless variety of pastoral duties, superadded to the labors of the study, and the pulpit, they are apt to neglect the necessary means for the preservation of health. That bodily exercise, which is essential to keep the vital organs in regular operation, they omit; or take it only at intervals, without just views of its importance, and therefore without *system*. The consequence has often been, that men, who have engaged in the ministry with the best prospects of vigorous health, and distinguished usefulness, have sunk into incurable infirmity, or a premature grave.

The death of good ministers is a public calamity. Well may the church mourn when her watchmen are removed. May our young men, whose lives are consecrated to the same work, while they contemplate these departed worthies, in their upward flight, as the *chariots of Israel and the horsemen thereof*, be prepared to stand in the breach where they have fallen, to emulate their fidelity, and share in their reward.

## MISCELLANEOUS.

For the Panoplist.

### AN ALLEGORY.

Mr. Editor,

If the following allegory should be thought calculated to promote the object of your useful publication, it is entirely at your service.

L.

THE subjects of a certain King, in a remote province of his empire, made insurrection against his laws and government. The outrage was entirely unreasona-  
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ble and unprovoked; for the King was an exceedingly wise and good king: his laws were excellent; and his government was administered with such entire rectitude, that not one of his subjects had ever experienced the least provocation to rebel.

Should it be demanded, how subjects once loyal, and never ill treated by their king, should become disposed to rebel against



him, we confess that the answer is difficult. All that we know with certainty in this case is, that other subjects who had rebelled near the seat of empire, and had been driven into exile, came among the subjects first mentioned, and succeeded in stirring them up to sedition. How the first rebels came to assume so unhappy a character, or how they were able to entice the others, are questions which our historical knowledge does not enable us to answer. We could conjecture many things; but conjecture is not history.

The King, however, was not, it seems, surprised by the event: it had been anticipated; and before it happened he had determined what to do. It was in his power to crush the insurrection instantly, by exterminating the rebels; but being merciful, he preferred their reformation, if it could be accomplished consistently with his character, and the honor and efficacy of his laws. The only question was, how the rebels could be pardoned and the King's authority maintained. When the king proposed the difficulty, all his wise men were silent.

They saw no way to reconcile the preservation of law and good government with the exercise of mercy in pardoning rebels; and the prospect was, as it appeared to them, that the law must take its course and the rebels must die.

At this moment the Son, the only Son of the King, arose. He could not consent, he said, that his Father should be dishonored, or the influence of his laws impaired; but, if his own obedience and sufferings might

be substituted for theirs, he would willingly descend to the humble condition of the revolted, and before their eyes obey and suffer, if that could avail for their pardon and restoration. In short, he proposed, that his Father should inflict on him as much suffering, as should be sufficient to teach all the King's subjects his abhorrence of rebellion; and that the rebels in question, should, on becoming penitent, sue for pardon in his name, and receive it at his intercession, and for the sake of what he had done to vindicate the laws of the empire, and make them honorable.

The King was well pleased with this proposal of his Son; and the day was appointed to declare the righteousness of the lawgiver, by inflicting upon his Son such ignominious punishment, as should correspond with the circumstances of the case.

The day arrived, and the solemn expiation was made. The Father withdrew every token of complacency, and let loose his indignation against his Son. The scene was beyond measure affecting; the sweat rolled down the face of the Royal Sufferer, and the blood, starting from the pores, mingled with the descending streams. He wept and cried aloud, my Father, my Father, why hast thou forsaken me? The good subjects of the King were smitten with amazement at his compassion for rebels, while they trembled at the demonstration given of his justice, and more than ever abhorred and feared to sin.

When the scene of suffering was over, the Son returned to the palace, amidst the shouts of

loyal subjects, and received at the hands of his Father the entire dominion of the province, for whose deliverance he had suffered. The Son, invested with plenary power, immediately despatched heralds to proclaim to the rebels what he had done for their relief; and to intreat and command them instantly to repent of their folly, and return to their duty, relying solely on what he had done and would do, if they complied, to obtain their pardon and restoration to the King's favor. At the same time, he assured them, that the King was in rapid march against them, and would destroy all, who should be found in arms when he should arrive. The heralds carried and distributed copies of the King's statutes, and of the proclamation of peace and amnesty which the King's Son had issued.

As they had been commanded, they pursued their journey to all parts of the province, and, wherever they came, assembled the revolted subjects of their King, and read to them the statutes, reproved them for their folly, explained the proclamation of the Son, and intreated them, in his name, to repent of their rebellion and return to their duty.

Your readers, Sir, may, perhaps, have the curiosity to know how the heralds were treated. Their curiosity can be gratified, however, by a very brief account only. The largest part of the province refused utterly to let the heralds come among them. They did not like to retain the King and his laws in their knowledge; and, of course, took measures which ended in their entire forgetfulness of both. Great

numbers, where the heralds came, refused even to assemble to hear their embassy explained. They had done nothing, they said, of which they were ashamed, or on account of which they were afraid; and they knew, without hearing their embassy, that the heralds were either fools or knaves. A considerable number, however, came together, when invited, to hear what the heralds had to say; but strange as it may seem, numbers who came did not even hear the message delivered; and when they went away could give no account of what the messenger had said: and many, who did hear, paid no more attention to the message, than if they had not heard it.

A few, when charged with rebellion against the good King, declared peremptorily that there was no such thing; and that the whole story of king, laws, and government, was a forgery. Others, who had never doubted their own wisdom, listened with seeming reverence to what was said concerning the King; but when his statutes were read, and the proclamation of peace was published, they broke out into a loud laugh of contempt, declaring the whole to be a base fabrication. They had a copy of the King's laws, they said, in their own breasts, written upon their hearts, and they had never violated them; for the substance of the whole was, that every one should follow nature; which they understood to mean, that they should do just as they pleased; a thing they were quite sure they had ever done, it being indeed quite impossible to have done otherwise.

These wise men were reproved.

ed, by a number of grave persons standing near, for supposing, that the law in their bosoms gave them a license to do as they pleased. The grave men, insisted, however, that if the wise men would make a good use of this light within, they would perceive, that the internal law agreed exactly with the external, excepting that the internal law being revised and amended by the legislators, from time to time, had become more perfect and of better authority, than the old written law. The wise men smiled; and took the grave men by the hand, saying, that they liked the light within and law within, as held by the grave men, much better than they liked the King's written statutes; but that they liked their own interpretation of the law within much the best of all.

A considerable number of *very wise and very learned* persons overheard this conversation well pleased, and drawing near to the wise men begged them to suspend their judgment concerning the King's written statutes, until they should be able to furnish an improved copy, which they were preparing, when no doubt all reasonable objections would be removed, and they should all think alike about the written statutes. They added, that they had discovered many ancient copies of the King's statutes, and many ancient expositions of the same, from all which it would appear, that the statutes had been corrupted, and that what the heralds called fundamental maxims of law were either entirely false, or of no great consequence if true. They should be able to show, they said, that the charge of rebellion was

a gross libel upon the King's loyal subjects in that province. Their hearts, they said, were all loyal, and, whatever seeming revolt had arisen, had come to pass in spite of the united vigilance and exertions of every one of his Majesty's subjects to keep it down. The vile body, they admitted, had soiled a little the purity of their hearts; and that the passions, usurping the empire of the judgment, had created weaknesses and failings, and a few little, *very little*, transgressions; but, after all, they insisted that no subjects of his Majesty had better hearts.

As to the story about the King's son, and his sufferings for them, they believed with their wise brethren that it was all a forgery. They could prove this by the comparison of the King's statutes with themselves; or, if in any point obscurity still remained, they too could shed upon them the light within, and explain and correct them without the aid of manuscripts, or even in contradiction to all the manuscripts in the world: for they also held, that the law without must be tested by comparing it with the law within, by the help of the light within.

They had no belief that the person, called the King's son, was his Son, or any nearer related to their King than themselves; and, though they admitted that he had been their friend at court, and had set them a very good example, and told them one or two things they did not know before, it was questionable, they said, whether several of his Majesty's subjects in the province, of ancient times, had not lived as good a life as he.

As to the penalty of violating the King's laws, with which the heralds threatened them, they were not quite agreed. A part insisted, that no punishment would be inflicted. Going into a dungeon for life, going to the gallows, and to the block, and being tormented, were, they said, only so many gracious promises of preferment and honorary distinction, when they should be called to the seat of empire. Death, they insisted, meant life, and torment great happiness; that weeping meant laughing, and that all these and similar epithets were only glowing descriptions of the honors and joys which awaited them, when they should arrive at the palace.

Another part, quite willing to have believed all this, were held in suspense by fear; for if these terrible epithets mean blessings, we are afraid, said they, that the expressions, used in common language to denote blessings, may mean condemnation and punishment. If the dungeon mean the palace, we fear the palace may mean the dungeon; if beheading mean crowning with honor, we fear that crowning with honor may mean beheading; and if weeping and wailing intend rejoicing in the palace, we tremble lest laughter and joy should be found to intend weeping and wailing in hopeless exile. We deem it more safe, therefore, said they, to hold, that if any have broken the laws, and do not repent before the King arrives, he will in his great mercy take the most effectual means to make them sorry;—that he will most mercifully tear them in pieces, and torment them day and night; visit them with ven-

geance, and fury, and wrath, and indignation, until by suffering and good company in the prison, they shall be disposed to repent of their failings and weaknesses, and return to their duty. The heralds reminded them, that the terms are express;—that all, who are found in arms when the King comes, shall be imprisoned during life, and that they are spoken of as being lost,—cast away,—destroyed:—terms not naturally expressive of limited imprisonment, or merciful restoring discipline. To this they replied, that the phrase during life did sometimes mean a period shorter than the whole life; therefore it doubtless was to be understood in this case in the limited sense: for it was manifest, from the character of the King, let him say what he would, that he could not and would not punish any of his subjects during life. They professed, however, no great concern upon the subject, since it was a matter of speculation merely, of little consequence, like most other particulars in the King's statutes, concerning which his Majesty's wisest and best subjects had always differed in opinion, and always might differ; as, in their apprehension, it was of little consequence what his Majesty's subjects believed, provided their deportment was, on the whole, tolerably correct.

One of their wise elder brethren upon this turned suddenly, and with an air of surprise demanded, why they spent so much time in exploring those old musty statute books, if they verily believed, as they said, that it was of little consequence whether their contents be correctly un-

understood, and believed, or not. They replied, that though the truth was not of much consequence, yet certain kinds of error were very bad; and that they bestowed these pains upon the statutes not for the sake of the good, which such old records might do, but to prevent their doing mischief: besides, they expected soon to be called to the palace, where good scholarship was in high reputation, and where they might pursue their literary researches with great pleasure and increasing satisfaction.

Some, who stood by and heard the preceding conversation, thought it very injurious to the character of so great a King, who reigned over so great a kingdom, and was surrounded by such excellent subjects near his palace, to imagine that he concerned himself about the conduct of such insignificant creatures, in such a petty province of his empire. They doubted much whether the King had ever heard of the rebellion, and if he had, they had no conception that he would ever pay the least attention to it.

It seemed, however, to be the more general opinion, that whatever the truth might be, it would be superfluous trouble to perplex themselves about it now. There would be time enough, they thought, to adjust matters, when the King with his army should have arrived within a few miles of the province.

A few told the heralds, that they had almost finished their concerted plans of splendor; and when they had removed and laid up for themselves a little more of the King's treasure, they would lay down their arms, and

repent of what they had done. But when pressed to do that immediately, which they intended to do by and by, and to repent for not having done before, they replied, that at present they were so well pleased with their employment, that they *could not* consent to exchange it for the service of the King. They had understood, however, that the King could make them love to serve him better than to rob him; and, if he pleased, they had no objections to his doing it. Some went further and said, they most earnestly wished that he would make them willing to leave off rebellion; and, if they could hire him to do it, they would give him back, to any amount, the property they had plundered from him. They desired, they said, nothing so much as to be willing to love and serve their King; for they could not bear to think of the day, when his army should fall upon them and destroy them. If he would only insure them the favor to make them willing to be good subjects, they would engage, in the mean time, to carry on the rebellion in any way, which the heralds should prescribe: they would read his statutes, and treat his heralds with respect, and do any outward thing; and on all occasions rebel in the most decent, humble, and respectful manner. The heralds replied, that it was their duty to cease from rebellion, and obey the King, of their own accord; that they were sent to call them to repentance, and not to instruct them how to rebel more decently, and reward them for doing so; that the King required their instant submission and return to

duty; and that if they persisted in their revolt another hour, it was at their peril.

They all concluded, that these were very hard terms. Did not he know, that they could not stop rebellion of their own accord, when they did not choose to stop? Or, how could they repent, when in fact they were not sorry?

#### THE SWEARER REPROVED.

THE Oneida Chief, who lately visited Boston, happening to be at a hotel in the vicinity, heard a man, who was in the same room with him, use profane language; and reproved him, in a very serious tone, for his profanity. The man, with the insolence common to profane swearers, turned upon the Indian with the following question; "*Who taught you religion?*" To which the Chief replied, in substance, that "the Governor of New York, or the Missionary Society there, had given several hundred dollars, that religion might be taught to his tribe." He then subjoined, "I have travelled three or four hundred miles to this place; and have not heard so much profane talk all the way, as I have heard you speak;" and inquired of the profane man, "*Do you not know it is wicked?*" Much in this manner closed the interview.

The above was in substance told the writer, by one of the family where the conversation happened; and the anecdote occasioned the following train of reflections.

1. How happy would it be for that poor, reproved swearer,

should God set home upon his mind the reasonable reproof of this Indian for his conviction and conversion! It is the prayer of the writer, that God would make it a word in season to the swearer himself and many more profane nominal Christians.

2. How much to be lamented it is, that any, who have been educated under the brilliant light of the Gospel of the Son of God, should need reproof from an Indian. And how pleasing is the consideration, that reproof should, if necessary, be administered to one who needed it, by one who had been rescued from heathenism. Such a reproof may be of more use to such a man, than a thousand sermons and reproofs from ministers. Like the piece of a millstone from the hand of the woman, or a bow drawn at a venture, it may inflict a deep and lasting wound.

3. How important is it, that the Word of Life should be sent to the tribes of the west; as well as to all other tribes of the heathen. It makes men Christians, and, as one consequence, introduces them to the blessings of civilized life. The thought of a savage so transformed by the Gospel of Jesus, as to come into one of the most enlightened sections of our country, and reprove for profane swearing, induces the mingled emotions of pleasure and pain! May a missionary zeal abundantly increase, both in reference to our own continent, and other parts of the world.

4. How solemn and awful must be the account which *they* must give, at the great day, who, having been taught *the good and the right way*, fall of the grace of

God! *The Lord will not hold him guiltless that taketh his name in vain!* The condemnation of such an one will be proportionate to the light he has enjoyed and abused. How aggravated then must be the condition of those, who go from regions of divine light to regions of darkness and despair! The queen of the south, the men of Nineveh, and the heathen of later times, will rise up in judgment and condemn them.

5. May all profane swearers consider the evil and folly of their ways, and reform before it is too late. The evil of profaneness is seen by a view of the character and law of Jehovah. The latter is a fair transcript of the former. God is a Being of infinite perfection. Sin, which is a transgression of his perfect law, is great in proportion to the dignity and excellency of his infinite nature. It is *exceeding sinful*. Its demerits are infinite. Endless, therefore, must be *his* punishment, who receives the wages of sin! May sinners *accept the punishment of their iniquity*, and humble themselves before God, while he is waiting to be gracious.

The *folly* of breaking the third commandment is extreme. It is hard to see any inducement to this sin. What temptation assails the profane? and what excuse can they pretend to make?

Happy, if they would let their *communication be yea, yea, and nay, nay*.

May God Almighty dry up the corrupt fountain whence proceed *evil communications*.

EPSILON.

AN ADDRESS, DELIVERED BEFORE A SOCIETY, AUXILIARY TO THE MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTemperance.

Mr. Editor,

I enclose you a short address to an auxiliary society for the suppression of intemperance. Should you deem this worthy of a place in the Panoplist, you are at liberty to publish it. Otherwise, please to place it on your files, till it is called for by  
THE AUTHOR.

MEN were made for society. They are endowed with faculties for social intercourse. The power of speech, the sympathies of nature, and all their original instincts, create in them a propensity to associate, and clearly indicate the benevolent design of the Former of our bodies and the Father of our spirits. Thus made for society, furnished with social powers, and from our very birth placed in a social state, we are all mutually dependent, capable of being subservient to each other's happiness, and bound by the very laws of our nature, and the condition of our existence, *to seek every one the good of his neighbor*.

What sort of a man is he, then, who asks; *Am I my brother's keeper?*—who limits all his desires, and confines all his exertions to the interests of that little object, *self?*—who will not raise his voice to call the wandering from the precipice, which he is blindly approaching, nor extend his arm to lift the fallen from the pit, in which he is sinking? What sort of a man is he, who thus looks with indifference on all around him, and sits an idle

spectator of human woe?—It is the misanthrope. He has by his vices stifled the very sympathies of his nature. He has by his crimes seared his conscience, and become *fast feeling*. He is another Cain;—in heart, at least, a murderer. On him, therefore, rests this curse from the Lord; *a fugitive and a vagabond shalt thou be in the earth*. No; this is not the character of human nature, depraved as it is. No; even in our fallen state, we have social faculties and social propensities; nor can we, without much violence and long continuance in iniquity, eradicate from our bosoms those social principles, which are connatural to man. No; we are not independent of each other. The ties of consanguinity, of proximity, and even of a common nature, bind us together. *No man liveth unto himself; and no man dieth unto himself*.

Christianity recognizes this social nature of man, in all its doctrines, duties, and institutions; and accommodates its instructions to him as being in a social state. Love, its fundamental principle, could not be exercised by a solitary being; for *charity seeketh not her own*. Justice, its universal law, can be observed in society only; for it saith, *as ye would that men should do to you, do ye also to them likewise*. Indeed, almost all its motives and rules of action, either expressly include, or clearly imply, a reference to social intercourse. It restrains the passions, which lead to violence and discord. It cherishes the sympathy, which feels for the distressed; and enjoins the meek-

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ness and forbearance, which produce harmony and peace. It inculcates love and enjoins good works. It does more; it exerts its purifying influence, and communicates its social benefits through the medium of its votaries to those, who have not yet acknowledged its authority; it induces those, who imbibe its heavenly spirit, not only to “feel for others’ woe,” and extend for their relief the open hand of charity; but to cultivate in all around them the same celestial principle and stimulate *them* also, to perform the same benevolent acts. In the words of an inspired apostle, it leads them, to *consider one another to provoke unto love, and good works*.

The means, by which Christians incite each other to benevolent exertions, and sometimes even obtain foreign assistance in their labors of love, are various. Individual example produces a holy emulation. Though the purest human virtue should never be proposed, as a standard of action, or a criterion of excellence; because, being human, it is tinged with that imperfection, incident to our fallen nature: yet it may quicken our sluggish powers, stir up our forgetful minds, and stimulate us to press toward the higher mark, proposed in the Gospel—*to imitate the sublime virtues, displayed in the perfect character of Him, who fulfilled all righteousness*.

“Example is a living law.” Its influence, though silent, is powerful. It persuades, while it instructs. It allures, while it guides. Without stopping to convince the understanding or



excite the passions, it awakens the dormant energies of man; and, before he is aware of his own exertion, or is even sensible of the purpose of his heart, makes him active. How many, who minister at the altar, have been roused from their slumber and urged to their duty by the zeal of Whitefield, the diligence of Doddridge, and the perseverance of Scott! How many have learned from Howard to listen to the sighing of the prisoner! and although they have not with him sailed the "voyage of philanthropy" nor performed "the circumnavigation of charity;" they have, nevertheless, been induced, by the consideration of his labors for the relief of human sufferings, to lend a helping hand to the same great object, and to aid in purifying the noisome abodes of misfortune and wretchedness. How many have heard the voice of Wilberforce, and been spectators of the unwearied exertions of Clarkson in the cause of the much injured Africans; and, while they have heard and seen, have been induced in turn to lift their own voices, and raise their own hands, against "the cruel traffic in human blood!" How many in the humbler walks of life, and in the lighter, but no less genuine, labors of love, have been roused and animated by the influence of example! Hence we may learn the importance of this beautiful precept of our Lord; *Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven.*

Mutual exhortation is another method, by which Christians

*provoke one another to love and good works.* Thus, too, their numbers as well as their zeal and energy, are often increased. Exhortation, private and public, personal and general, judiciously and affectionately given, is never vain, often highly successful. Many want nothing, but an encouraging word, to induce them to perform, what else would remain forever undone. Thousands have been irresolute and inactive, where the hearty counsel of a friend would have fixed their wavering purpose, confirmed their feeble resolutions, and given life and vigor to the native energies of their souls. Hence the propriety of those precepts which command Christians *to watch over one another in love, and exhort one another daily.* Hence, too, the importance of that part of the duty of Christian ministers, by which they are required to *exhort, rebuke, and reprove, with all long suffering, and doctrine.*

But the most successful method of *provoking one another to love and good works*, is by forming voluntary associations for definite objects of benevolence. This unites, indeed, the advantages of individual example and mutual exhortation; and, with more than geometrical proportion, increases the power of both. In a well-organized society, the wisdom of each member may be easily communicated to the whole; and the influence of all readily concentrated in one series of efforts. Here are all mutual counsellors, and mutual supporters. Their measures will of course be generally concerted with prudence, and their pur-

poses executed with energy. Thus many members constitute one body, animated by one soul. Thus man, who alone is but a pigmy; by union and association becomes a giant; a giant, not only with a hundred hands for labor, but a hundred eyes for discovery.

It is the glory of Christianity to have given rise to associations of this description. Search all the records of Pagan antiquity and modern infidelity; and you will find nothing, like the humane and benevolent societies, which exist in such numbers, in almost every section of Christendom. In Protestant countries, however, these institutions have always been most numerous and flourishing; and within a short period, have been multiplied, beyond all former example. It would be in vain to attempt a complete enumeration of the charitable associations, which have been recently formed in this Commonwealth alone. For the relief of the distressed, for the comfort of the sick, for the support and education of orphans, for the dissemination of Christian knowledge; in a word for the prevention of evil of every description and the promotion of happiness in every form; societies, more or less extensive, and bearing various names, according to the nature of their respective objects, have been instituted by persons of both sexes, of all ages, and of every religious denomination. Among these recent institutions is "The Massachusetts Society for the suppression of intemperance." Auxiliary to this, smaller associ-

ations have been formed in various parts of the state.

It is the general object of *this* auxiliary society, as briefly stated in the preamble of their constitution, "To promote the design of the parent society, and diminish the temptations to intemperance and its kindred vices." And is not this an object, worthy the attention and the most self-denying labors of the benevolent? Is not this a work, in which every friend to humanity, every lover of his country, every one, who regards the happiness of the rising generation, should engage with zeal, energy and perseverance? Is not this a *labor of love—a good work*, to which we should *provoke one another*; and which we should strive to promote by example, by exhortation, by friendly concert and united exertions? Look for a moment at the nature and extent of the evil, which we wish to prevent, and hope at least to diminish. Go with me to the house of the intemperate. Behold the man;—his eyes inflamed, his countenance distorted—his limbs enfeebled—his constitution broken—his mind deranged—his passions without control!—Behold his family;—who can describe the mixed emotions of their souls! Compassion and indignation at once, swell their bosoms; shame covers their cheeks with crimson, while they attempt to conceal the cause; they dread his presence, but natural affection forbids them to flee. Has he a wife? She is bathed in tears—her heart is broken. Has he children? They are mortified; they are disgraced;

all their prospects are blasted. His house, once the abode of peace and love, has become a place of wretchedness and woe. Confusion and every evil work are there. The evil spirit hath entered, and all domestic comfort hath fled forever. His estate is wasting away; disease is preying on his vitals; death is hastening to close his mad career; and what is infinitely more awful, he is daily becoming more hardened in sin—more stupid and insensible of his danger, and thus sealing with his own hand his eternal doom!

This, my friends, is not exaggeration; it is the sober truth. The scene described is not imaginary; it is real; it is common. The evil is extensive and alarming; and, with those which follow in its train, it threatens destruction, not only to individuals and families, but to the country itself. Say not, then, that the subject furnishes no cause for the consideration and activity of benevolence. Say, rather, here is need of all her wisdom and strength; let her exercise all her skill in devising means, and exert all her energies in executing plans of reformation.

If the measures of this society are adopted with prudence and executed with firmness, they will not fail to produce a salutary influence. They may not reclaim the confirmed drunkard; but they will prevent others from falling into his fatal habit. They may be the means of preserving some even of our own number. I say, *of our own number*; for who of us can say, "I am out of danger—I am beyond the reach of temptation?"

Others, who had been men of sobriety, of good character, of understanding and apparently sound discretion, have been led away and enticed—overcome and destroyed. *Let him, therefore, that thinketh he standeth, take heed lest he fall.* The frequent and melancholy instances, in which those, who had promised to be useful and happy in life, have been gradually and imperceptibly drawn into the fatal vortex of intemperance, furnish us with awful warnings of our danger, and call upon us to *watch and be sober.*—We may be instrumental also in saving others of this generation from the destroyer. The very existence of such a society as this, naturally awakens attention, and leads to inquiry. The sober and considerate, who, from motives of popularity, or through want of faith in our success, choose not to associate with us, will still be gradually led to countenance and adopt our prudent measures, for their own good and the benefit of their children. We may even succeed in breaking down those pernicious customs, by which men tempt one another to intemperate drinking, out of which have grown more than half the existing evil. At least we may hope to obtain a salutary influence over the habits of the rising generation; and thus ultimately save thousands from untimely death, and perhaps from everlasting destruction.

Let us not then *be weary in well doing.* Let us exert our united endeavors, to check this vice, and the prevalence of the vices connected with it, which destroy individuals, and interrupt

the peace and harmony of society. With the fear of the Lord before our eyes, and the love of man in our hearts, let us apply ourselves to our self-denying labor. Let neither the timid counsels of the fearful and un-

believing, nor the ridicule and reproach of the drunken and profane, shake our purpose or relax our exertions. Let us put our hands to the work, and look to Heaven for a blessing on our labors.

## RELIGIOUS INTELLIGENCE.

### MISSIONARY NOTICE.

AT a late session of the Prudential Committee of the American Board of Commissioners for Foreign Missions, after serious and prayerful deliberation, it was resolved, to fit out a mission with all convenient despatch to Ceylon: the mission to be composed, in the outset, of Messrs. JAMES RICHARDS, jun. DANIEL POOR, and HORATIO BARDWELL, with their wives. The Ordination of these brethren, together with Messrs. EDWARD WARREN, and BENJAMIN C. MEIGS, is appointed to be on Wednesday the 21st of June next, at Newburyport.

From ample information obtained, Ceylon appears to present a most eligible field for missionary labors.\* It is so represented by Dr. Buchanan, in his *Christian Researches*; it is so represented by an intelligent

\*The reader will find a very satisfactory account of Ceylon, in the last edition of Dr. Morse's *Universal Geography*, vol. ii, p. 596. The climate of this island is said to be rather more temperate than that of the neighboring continent. That sort of information, which relates to it as a missionary field, will be found in Mr. Newell's journal, part of which will be published in the subsequent pages of this number.

gentleman resident in that island, who wrote to the London Missionary Society, "I hope the Missionary Society and all other Societies, will strain every nerve to send some able teachers to this country; never was such a harvest as is here prepared for the reapers;" and it is so represented by our own Mr. Newell, who sojourned in Ceylon about ten months, visited the principal parts of the island, and made his observations and inquiries with a direct reference to a missionary establishment there. The population of Ceylon amounts to between two and three millions, a very considerable portion of which is in a state peculiarly favorable for the reception of Missionaries. In a part of the Island the Tamul language is spoken—a language into which the Scriptures have been translated, and which is also spoken by eight or nine millions of people on the neighboring Continent; and by means of a great temple, to which multitudes from various parts of the continent continually resort, peculiar facilities are offered for distributing the Holy Scriptures and diffusing the knowledge of the Gospel thence to a very great extent. Ceylon is not under the jurisdiction of the East

India Company; the Governor, Chief Justice, and other principal men, are well disposed towards missions, and even desirous of having missionaries sent thither; and Mr. Newell was assured, that himself, and as many of his brethren as would come thither, would find protection and encouragement. "Here," says Mr. Newell, "missionaries may labor with perfect safety; the people will not molest them;—the government will protect them. On these accounts, there is perhaps no portion of the heathen world, which affords so many advantages for spreading the Gospel as this." Whatever doubts may be entertained in regard to the expediency of females being attached to missions to be established in some parts of the heathen world; there should be no doubt that they may, very properly and with fair prospects of great usefulness, make a part of a mission to be established at Ceylon. The state of society and the circumstances of the people there, especially in some of the principal places, are in this regard particularly favorable. The wife of the missionary, Mr. Palm, while there was eminently useful; and a Mrs. Schrawder, mentioned by Mr. Newell in terms of high praise, who is now there, employed in a school and in imparting religious instructions to many of all classes, is doing incalculable good.\*

\* That missionaries should, as a general rule, live in the married state, *wherever they can obtain a settled and undisturbed residence*, is argued from the following considerations.

1. All the arguments in favor of the marriage of the clergy, generally, can be urged in favor of the marriage of missionaries, situated as above described; and

Such is the field to which the mission now in view is intended

some of these arguments can be urged with peculiar force.

2. Those Christian duties, which result from the relations of husband and wife, parent and child, and master and servant, can never be so well inculcated, nor so well understood, by a solitary man, removed far from Christian society, as by persons, who sustain these relations in a well organized family; but, particularly, these duties cannot be *exemplified before the heathen*, unless by missionaries, who are married to well educated and pious females, who have formed all their habits and modes of thinking in a Christian country. This is a point of immense consequence, and is not sufficiently attended to, by those who give a cursory glance at the subject.

3. Missionary Societies ought to strive to raise up a Christian population in heathen lands. The children, in most heathen countries, are like *wild asses colts*; they grow up ungoverned and ungovernable, and of consequence become idle and dissolute. But missionaries can govern their own children; they can make them industrious; they can make many of them studious and learned; and, by the blessing of God, can fit them to become future missionaries, with many advantages and high accomplishments. The sons of Dr. Carey and Dr. Marshman bid fair to be the very first oriental scholars. How could such scholars be formed in any other way so easily, as by making them acquainted with the languages of the country from their infancy? Two sons of Dr. Marshman, aged thirteen and eleven, carried on a public disputation in Chinese, which called forth the high encomium of the Governor General. Let it be remembered, that the Chinese is a language, which has been pronounced till lately impossible to be thoroughly learned by a European.

4. The decencies of civilized life, including a just appreciation of the female character, can never be introduced among heathens, unless by the aid of females who have been educated in a Christian country. We are not to forget, that those heathen countries, which are so far civilized, as to have made great progress in agriculture, manufactures, and commerce, and to have enjoyed a written language for many generations, are yet altogether uncivilized in many most important respects, as Dr. Buchanan has proved, in his Christian Researches. Domestic virtue and domestic happiness are unknown among them. Our missionaries at Bombay have been witnesses of such gross,

to be sent; and which at this moment most earnestly solicits the liberality of all, who wish well to the spread of the Gospel, and to the most important interests of their fellow men. The outfits of this mission, the expense of conveying the missionaries to their destined field, and the advances suitable to be made to them for their establishment and support there, are estimated at seven or eight thousand dollars. Nearly as much as this, when our mission was fitted out three years ago, was contributed in *three or four weeks*, and within a very limited district of our country. If a similar liberality be displayed in the *three or four months*, which may elapse before the departure of the missionaries now to be sent out, there will be no occasion to diminish the present productive funds of the Board. This cannot fail to be regarded, by all the friends of the glorious cause, as vastly desirable; if they at all consider the necessary *permanent expense* of supporting so many missionaries as

enormous, and *universal* violations of morality and decency, as could not be named, or even hinted at with propriety in this place.

5. The experience of all modern missionaries, who have been in a situation like the one here in view, seems to be decisive on the subject. Dr. Carey, in a conversation with one of the American missionaries on that subject, would hardly admit the *possibility* of a missionary being so situated, as not to make it expedient that he should be married. As a general rule, he urged marriage upon missionaries as an *indispensable duty*. The missionaries in South Africa, among the wild Hottentots, Caffres, and Boeschemen, have generally deemed it expedient to be married. The Moravian missionaries, though engaged among the most savage people, have generally been married. Surely all this experience is entitled to very great consideration.

we shall have in the East, and especially if they also consider, that it is now in serious contemplation to commence, as soon as possible, a missionary establishment in the Missouri Territory, and another in South America, for the benefit of the Aborigines of our own continent, who have so many powerful claims on our Christian benevolence.\* The missionary work has long been obstructed by the war: by the return of peace the obstructions are removed; doors are opening in various directions; every thing invites and urges to the most zealous and vigorous operations. Shall pecuniary means be wanting? Are there not many, very

\* Attempts to evangelize the barbarians of our own continent have met with great discouragements. Their irregular and idle habits,—their having no settled residence, in the proper sense of the word residence—their having no written language—their stupid, incredulous and obstinate disposition,—their aptitude at catching the vices of our dissolute countrymen, who visit them for purposes of trade—the systematic opposition of these vile wretches to every thing which is good, and their successful endeavors to prejudice the natives against the Gospel—all these things make it a matter of peculiar difficulty to diffuse the knowledge of Christianity among them. But arduous as the task is, it must be undertaken. While missionaries are sent to foreign parts, where the incalculable advantages of a settled residence, a written language, and a civil government are enjoyed, the Christians of this country will not forget our savage neighbors, who are as yet destitute of these advantages.

American settlements are extending on the Mississippi, and its tributary streams. The tomahawk is now buried. We ardently pray, that it may never be seized again. Authentic information is received, that some of the principal men in our border settlements would foster a mission to the Indians. Let this favorable season be gladly embraced. Let all, who love the Lord Jesus Christ, pray earnestly that his Gospel may speedily be preached, with divine effect, from the Mississippi to the Pacific ocean.

many, who have been waiting impatiently for an opportunity to contribute, with the prospect of having the fruits of their liberality immediately applied to the desired object? Such an opportunity is now offered. In what way can the people of this favored land better testify their gratitude to the Giver of every good gift, for the blessing of peace so mercifully restored to them, and for their many distinguished privileges, than by liberally contributing to spread the glad tidings of peace on earth and good will to men, which he has sent to this guilty and miserable world at the expense of his own Son's blood? Who that professes a regard for Christianity, has a heart so untouched with benevolence, as to contribute nothing?—Who will not contribute what he can, and do what he can to induce others to contribute? *The Lord hath need*—hath need of a portion of what He hath bestowed upon the stewards of his bounty—for the furtherance of his great design of saving those, who are ready to perish. From his throne in the heavens, He looks down to see whose hearts, and whose hands, are open—open to that glorious object, for which He descended from the bosom of his Father to these abodes of sin and misery, and yielded up his life on the cross. He will not overlook the widow's two mites; He will not fail amply to recompense the most liberal offerings of the wealthy. *He loves the cheerful giver.*

By order,  
 SAMUEL WORCESTER,  
 Clerk of Prud. Com. of  
 A. B. C. F. M.  
 Salem, March 22, 1815.

## LETTERS FROM MR. WILBERFORCE.

[The character of Mr. Wilberforce is well-known to our readers. Out of regard to his expansive benevolence, the deep interest, which he takes in missionary concerns, and his intimate acquaintance with Charles Grant, Esq. late Chairman of the Court of Directors of the East India Company, he was applied to in behalf of the American Board of Commissioners for Foreign Missions, with a view to obtain certain facilities for their missionaries. These facts are mentioned to explain the following extracts. Some of these extracts however allude to other subjects. But on whatever subject Mr. W. writes, his pen is guided by Christian affection.]

*Extracts of a letter from Mr. Wilberforce to the Rev. Dr. Morse, dated Oct. 4, 1814.*

"Dear Sir,

"Two days ago I received your favor of the 30th of August with its inclosure. I wish you were right in supposing that my friend Mr. C. Grant is Chairman of the East India Company. That might have facilitated your (let me say *our*, for you are perfectly right in conceiving that I am happy to call the cause my own) accomplishment of the object; but he is now only a simple Director. I observe your friends mention Ceylon." [Mr. W. here suggests, that a mission might be sent to Ceylon with less difficulty than to places under the control of the East India Company. He then proceeds:]

"I quite rejoice to see, that they in whose hearts the Lord has excited a missionary spirit, are so well educated: and so, I trust, it will continue to be, especially when the East Indies, China, or any other civilized country, is to be the scene of their labors."

"Alas! my dear Sir, we are still at war as nations. Blessed be God, that it is but nationally, and that as individuals we may, and I trust do, on both sides of the water, cherish sentiments and feelings of peace and love. But I cling to the hope, with which the restoration of peace in Europe inspired me, that we shall not long be national enemies; and still more strongly do I hope, that the evils which have been suffered on both sides, in this unnatural and monstrous war, will render both countries more backward to recommence another contest."

"I have been forced to scribble in extreme haste. Indeed, I scarcely need mention what you would learn from the internal evidence, which my letter itself

supplies. But it will also show, I hope, that, whether more or less deliberately, I am, with cordial esteem and regard, and every good wish for you and yours, extending the meaning of the last to comprise your country, as well as your family, my dear Sir,

yours very sincerely,  
W. WILBERFORCE.\*

"P. S. You must have seen, in *Hall's Charge to Eustace Carey*, all that author's force and moral dignity."

*Extract of a letter from the same gentleman to the Treasurer of the Board, on the same subject, dated Oct. 5, 1814.*

"Sir,

"I AM honored with your letter of the 31st of August last, and can truly assure you, that it would give me no little pleasure to be instrumental in promoting the accomplishment of your wishes, respecting the good men, who are willing to devote themselves to the most truly glorious of all offices,—that of a Christian Missionary."

[After communicating the information, which he deemed important, Mr. W. concludes thus:]

"May He, who has the hearts of all at his disposal, produce the desired result. Meanwhile, allow me to state, that it is a particular gratification to me, during the unnatural war, which is now raging between our two nations derived from the same stock and bound to each other by so many ties, to open a friendly intercourse with an individual of your country, for the diffusion of divine light and the augmentation of human happiness. Being extremely pressed for time, I will only add my best wishes for the success of all the plans, which may be formed on your side of the water, for glorifying God and doing good to men."

#### AMERICAN MISSIONARIES.

WE mentioned, at the close of our last number, that letters had just been received from the American missionaries at Bombay, the particulars of which we could not then give. The communications referred to are very ample. They contained Mr. Newell's journal from his arrival at Calcutta, in June, 1812, to the date of his letter, which enclosed it, April 12, 1814; and Messrs. Hall and Nott's Journal from Dec. 23, 1813, the date of their last letter, which had been previously received, to April 9, 1814. Mr. Newell joined his brethren at Bombay, March 7, 1814. The missionaries were not free from anxiety, in reference

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to their exposure to be sent away from that place by order of the East India Company. They had received no communication from government since their last letter; and they had a strong hope, that they should be permitted to reside there without further trouble. There can be little doubt, that Lord Moira will be inclined not to molest them, unless he is peremptorily ordered to do so by the Directors in England. Even in that case, we have hopes, that the missionaries will obtain permission to retire to Ceylon. It is desirable, however, that they should retain their present station, if possible. If they should be able to do this, and a new mission should be established in Ceylon, these two stations may be considered as among the most important in the whole heathen world.

The following letters were written as the missionaries were closing their journals, and preparing their packages to be sent to this country.

*Letters from the Missionaries to the Rev. Dr. Worcester.*

*Bombay, April 8, 1814.*

Reteread and dear Sir,  
OUR last letters to you were dated Dec. 22, and 23, 1813, and were sent by the very opportunity, by which we had every reason to expect, we should be sent to England. Our communications at that time were full, (and as correctly transcribed as our very limited time would allow.) These communications, with those which we made in October, will furnish you with an account of our circumstances and conduct after arriving in India, till that date. If they shall have come safe to hand, you will no doubt be expecting to hear the long-wished-for intelligence, of our happy settlement among the heathen. It would, indeed, be gratifying to us to speak so comforting a word to your Christian hopes and wishes; as it certainly would be, to be able to consider our anxious suspense brought to a happy close. But our gracious Sovereign has not yet made known to us his decision on our case. After residing in Bombay fourteen months, we are still unsettled; and cannot tell you of our assurance, but only of our strong hope, that we shall finally be allowed to remain.

Since the favorable intimations from Lord Moira, to your Committee in Bengal, we have heard nothing decisive of the disposition of the supreme government: and still remain in the house in which we were placed by this government, when it was expected that we should be sent away within a fortnight.

\* 16



We shall send you herewith, a copy of our Journal to the present date. Mr. Thomason's last letter expresses the hopes, which we entertain ourselves, respecting our staying here. Our hopes are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us, are ere long to be crowned with the special blessings we have sought; that our merciful Father has a work for us to do here; and that his various dispensations have been allotted with fatherly tenderness and care, and intended to teach us lessons of humility, trust and patience; graces which we have found no more easy to our hearts here, than in our native land. We would hope that they may make us more prepared for our work. Pray for us. We are sensible that God alone can teach us to profit. Because we do not depend suitably upon his teaching, we know that we lose the advantage of many valuable lessons. Pray for us. The God to whom you pray dwells also in this land. Here he dwells in his own almighty strength; and, in answer to the prayers accepted from your altars, can pour a blessing; yea, an immediate blessing upon our heads. He can, he may, in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love, because you pray for us.

We have great reason to acknowledge the kind attention paid to our circumstances and wishes, by the Rev. Dr. Carey, and by the Rev. Mr. Thomason, and G. Udney, Esq. acting at his request as your Committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy. Mr. Harington, in whose place Mr. Udney acted, has lately returned to Bengal, so that the only vacancy existing in your appointment, is that occasioned by the Rev. D. Brown's death, and which is now filled by the Rev. Mr. Thomason. The kindness of Mr. T. and his ability to help us, will appear from the letters of which we send you copies, and we have every reason to love him as a Christian and a friend, who after all his labors for us, will continually help us, by his prayers. We know no one whom, for our own parts, we should be so well pleased to have fill the vacancy in the Committee.

We recommenced the study of the Mahratta on January 1st. after having laid it by two months and a half. Our time is principally filled up with this study, Hebrew and Greek, and such reading and writing, as you will readily conceive. We have divine service in our family every Sabbath, at which four or five persons attend. We have a prayer-

meeting; to seek God's blessing on our mission here, every Wednesday evening; and uniformly observe the evening of the first Monday in every month, as a season of prayer for the Church, in union with the friends of missions in England, and in India. It would be very pleasing to be informed, whether this season is observed, and how extensively, by our friends in America, as at present we have no appointed season for a union in prayer with them. We have become acquainted with a few persons here, who, we hope, are the disciples of the Lord Jesus.

Hitherto we have received no letters from you, but those which came by the Alligator. The box of books has not yet arrived, but we have reason to expect it shortly. We are extremely anxious to hear from you again; to know how you prosper. How flourishes the Church? Are there revivals in schools, colleges and congregations? Is there a spirit of fervent piety among professors of religion? Is there an ample supply of missionaries? From this country we have nothing new to communicate; the little, however, that we see and hear of the power of divine grace, convinces us, that God can work in India. The time we trust is at hand, when the number of missionaries will be much increased. The terms of the new Charter, we think with Mr. T. encourage the hope, that the past difficulties of entrance will be removed. In regard to future missionaries from America, we have only to repeat, what we have said in our former letters, and to express the desire that all may come, who are *devoutly inclined*; who are *humble, zealous, and judicious* men. The harvest is truly great, and the laborers are few.

Though unsettled, we think it desirable that calculations should be made, on the supposition that there will be a mission here. For a part of the books at least, which you send us, we would suggest whether it might not be expedient, to give an order to your Agent in London, to procure them and send them directly to Bombay. Should we be even sent to England, we should probably arrive there before your Agent could execute such an order as we have suggested.

On reading the observations respecting Cochin and the parts adjacent, we trust you will consider, that we only profess to give as good an account of what we saw, as our cursory view would enable us to give.\* Indeed, when you read any of our observations on this land, we hope you will bear in mind the difficulty of giving information on subjects, with which our

\* Reference is had to a part of their journal which will be published. Ed.

opportunities have given us but little familiarity. With Christian respect and affection for yourself, and the Members of the Board, we bid you adieu.

SAMUEL NOTT,  
GORDON HALL.

April 9.

Reverend and dear Sir,  
We add a few lines to express our united gratitude to God, for his kindness in bringing us all together, after more than two years separation, to the place of our choice, and with prospects so favorable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us, that we may be knit together in love; that we may be diligent in our calling; that God "may dwell in us, and walk in us," and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity.

We salute you, and the Board, with Christian love,

SAMUEL NOTT,  
SAMUEL NEWELL,  
GORDON HALL.

*Extracts of a Letter from Mr. Nott to the Treasurer of the Board.*

[THE three missionaries wrote separate letters to the Treasurer, giving exact and very satisfactory statements of their pecuniary affairs, from the time they left this country to April 1, 1814. After going through the necessary detail of business, they added a few other paragraphs, some of which will be extracted.]

"My dear Friend,

In regard to the whole expenses, you will observe, that we have been all the while so situated, as to be ill prepared to plan and economize,—having been obliged to act with the ignorance of strangers, and to live from day to day like travellers. We have great reason to acknowledge the kindness of God, who has taken care of us all along, and hitherto enabled us to live in the enjoyment of the comforts of life. When I took my wife to Philadelphia, I had a prospect before me which depressed my spirits. But God in whom I think I trusted, has not caused his faithfulness towards me to fail. When I arrived in India, I had enough; when that was gone, through kind friends I had enough more; and now, in season to save us from drawing on the London Society, your remittance has arrived, and perhaps we have enough on hand now for eight months forward."

"I am happy to have finished what I had to say on business, to be able to add a few lines more. When at Pondicherry,

in December 1812, I wrote you a long letter, and sent it to Calcutta to be forwarded by the first American ships; but the war, having previously become known in Calcutta, no ships were going and the letter was not sent. I have since been intending to give you a long letter; but must still postpone the execution of my intentions.

"There are a few persons here, that seem truly devoted to God; and one or two, who, I have some hope, may yet be useful in the Church."

[The letter concludes with a brief notice of some of the abominations practised among the heathen, and with a request that the writer and his brethren may be remembered by Christians in their prayers, and that suitable pieces may be published here on the *Efficacy of Prayer*, and on the *Christian Duty of Intercession*.]

*Extract of a letter from Mr. Hall to the same.*

"My last letter to you was dated Feb. 17 1814.\* We write to Dr. Worcester by the present opportunity, and forward our journal to this date. Brother Newell, now with us, does the same. If these communications go safe, and also what we have before sent, you will know all about us. I fear how it will be. But these things are not guided by chance. We need your prayers; and it is no small comfort to believe that we enjoy them daily. Yours affectionately, &c."

*Conclusion of a letter from Mr. Newell to the same.*

"If the Board see fit to allow my accounts, they will be squared up to the commencement of the present year 1814, and I shall hold, over and above, 913 sicca rupees,† which will be the amount of my salary for 1814, wanting only 10 rupees.

"Before I received the last remittance, I had been obliged to draw on Dr. Carey, for a considerable sum, (which is now settled,) and once I drew on the London Society's agents at Madras, for 250 sicca rupees, which I have requested Dr. Carey to refund out of the sum which he holds for me. It is possible, however, that this bill may have gone to England, and may be charged to the Board on my account. If so, the Board will consider that sum as paid to me over and above what they have remitted to me. While I was at Calcutta, I received a present of 350."

\* This letter has not come to hand.

† At the present rate of exchange 208 sicca rupees are equal to 109 Spanish milled dollars.

pees which enabled me to purchase a number of books that I wanted, but could not have ventured to get, had I not received this present. You will see my expenditure for books has been 416 rupees.

"Since my great affliction in the Isle of France, of which you have no doubt heard, I have charged only the salary of a single missionary; which I supposed would be a matter of course, although my ordinary expenses for the first year were really as great as if I had had a family the whole time.

"I sincerely regret that I have been obliged to fill up this letter with matters of business. I want to say many things more on different subjects; but the time presses, as our packets must be closed in a few minutes. I beg to refer you to my journal, (which I transmit by this opportunity to Dr. Worcester,) for a particular account of all the way, in which the Lord has led me since I came to this land. I have written very few letters to any of my friends, since the commencement of the war, on account of the uncertainty of conveyance. In future I intend to write more. There will be another opportunity in a few weeks, by which I mean to write many letters.

"In my journal, you will see a list of all my letters to and from America, since my coming to this country. I have sent a copy of Mrs. Newell's journal and letters, with an account of her sickness and death, to Mrs. Atwood, enclosed to Dr. Worcester, by the January fleet from Ceylon,\* and shall send a duplicate by the next ships. As I have had the whole of my journal to copy at this time, I shall not be able to write any letters; but those which I shall send by the next ships may reach America as soon as this.

"With much love to Mrs. E., my dear brother and sister H., and all my friends whom you may see, I remain, dear Sir,

Yours very truly,  
SAMUEL NEWELL."

#### MR. NEWELL'S JOURNAL.

*The following extracts are taken from the Journal of Mr. Newell, from the time of his departure from the Isle of France, in February, 1813.*

"EARLY in February I learnt, that a Portuguese brig, the *Generoso Almeida*, then in Port Louis, would sail in a few days for Point de Galle, Goa, and Bombay. I en-

gaged a passage on her for Point de Galle in Ceylon, having liberty to proceed thence, in the same vessel, to Goa, or Bombay, if I chose.

"Port Louis, Feb. 24, 1813. After a residence of four painful months in the Isle of France, I this day took leave of my friends Judson and Rice, and embarked for Point de Galle.

"About the 1st of April we made land, which proved to be the southern promontory of Ceylon; and on the 8th, I left the *Almeida*, and landed in a fishing boat 10 miles below the harbor of Point de Galle, the brig not being able to get into port, on account of the strong head wind and current.

"I fully expected to find my friends at Point de Galle, or to hear that they had proceeded to Colombo; but on making inquiry, I could hear nothing respecting them. I was now much at a loss to conjecture, whether they had proceeded to Bombay, or had been sent to England. I sent a letter of inquiry to Mr. Chater, the Baptist missionary at Colombo, and in a few days got an answer from him, stating that he had heard by way of Bengal, that my brethren had gone to Bombay.

"The probability of their being; able to continue there appeared to me so very small, that I determined not to proceed in the *Almeida* to Bombay, but to stop in Ceylon until I could write to them and get an answer. Accordingly, I took my baggage from the ship, and made arrangements to proceed to Colombo, the capital of the island and residence of the Governor.

"Having visited Mr. Errhardt, a German missionary in the employment of the London Society, at Matura, 30 miles south of Galle; and despatched a letter to Bombay; I set out on my journey to Colombo, 80 miles north of Galle. I travelled in a palanquin, the only way of journeying in India, and left my baggage to come on in an ox waggon. There is a good road all the way from Galle to Colombo. It is a perfect level, close along the sea-side, and is shaded by a continued grove of palm trees. There are resting houses every 10 or 12 miles, built by government; but you must carry your own provisions with you.

"April 17th. I arrived at Colombo. I went to the house of Mr. Chater, who had been here about a year. I took lodgings with him, and continued at his house all the time I spent in Colombo.

"I made it my first business to acquaint the Governor with my arrival and my object, in order to ascertain whether I was safe here, or was liable to be forced

\* This copy came to hand in September last. The duplicate has also been received.

away from this place, as I had been from Calcutta.

"By my American passport, and an official letter of recommendation from the British Consul in Boston, I introduced myself to the Rev. Mr. Bisset, one of the chaplains and the Governor's brother-in-law. Through Mr. B. I informed the Governor, that I was an American and a missionary to the heathen; that I arrived at Calcutta in June 1812, and having been ordered to return to America, I had obtained permission to go to the Isle of France; that I had been thither, and returned from thence to Ceylon to join two other missionaries, my associates, whom I expected to find in Ceylon; but that they had gone, as I supposed, to Bombay; that, if they continued there, it was my intention to join *them*; but, if they could not stay there, it was my wish to continue in Ceylon, and that they might be permitted to come and unite with *me*.

"The Governor made particular inquiry respecting the reasons of my being ordered away from Calcutta; to which I replied, that no other reasons were assigned than this: "That his Lordship, the Governor General, did not deem it expedient to allow me to settle in the country;" and that all missionaries who had lately come to India, had been treated in the same manner, not excepting those who claim the privilege of British subjects.

"The final answer of the Governor, which was a verbal message through Mr. Bisset, was to this effect: "That as there is war between England and America, the Governor could say nothing more at *that time*, than that I might be permitted to reside at Colombo for the present. If I wished to visit any other part of the island, I might have leave by applying to the Governor; but it was expected that I should not remove from Colombo without his permission."

"I now took up my residence with Mr. Chater, and considered Colombo my home for the present. The only way in which I could make myself immediately useful was by preaching in English, which I did steadily, once or twice a week, while I continued there.

"Though I was still ignorant of my final destination, I resolved, if possible, to set myself about studying the Sungskrit or Hindoosthance language, both of which are of general utility, in every part of India. I found, however, that it was extremely difficult to procure books, or teachers, in these languages at Colombo.

"June 4th. I received a letter from brother Nott, at Bombay, containing a detail of all the particulars of their situation with respect to the Government; and

from the whole I was led to hope, that they would be permitted to remain there, and that I should soon be able to join them.

"The following is an extract of brother Nott's letter: "We are pursuing the study of the Mahratta language. At present we cannot advise you very definitely what to do; but will certainly write to you the moment we can say another word, which we hope will be soon. In the mean time, suppose you betake yourself to the Hindoosthance, which it would be well worth while to know if you come hither; or, if you prefer it, the Sungskrit. You cannot have advantages for the Mahratta, I suppose, or we should advise you to learn that. We cannot but hope our stay here probable. We think it so probable, as to act on the supposition that we shall stay. Will not this be best for you? Hindoosthance, then, or Sungskrit. We assure you we want to see you, and hope we shall soon say, *Come over and help us*. We earnestly wish we could say it now."

"The same day I received a letter from Mr. Loveless, the missionary at Madras, in answer to one I had written him on the subject of obtaining supplies through the medium of the London Society's agents, at Madras. Mr. L. informed me, that he had consulted the agents, and that they had agreed to advance us our regular salaries for our bills on the London Society, provided the Rev. Mr. Thompson of Madras would endorse the bills; which Mr. T. had offered to do. This intelligence was a great relief to me and my brethren, as our funds were now almost exhausted, and we knew not when we should receive supplies from home.

"Considering it now probable, that Bombay would be our station, I applied myself to the study of the Sungskrit and Hindoosthance, as well as I could with the scanty helps which I could procure in this place. I also continued to preach, once, twice, or three times a week."

"June 19. I received a letter from brother Hall, which discovered an increasing probability of their being able to continue at Bombay.

"July 1st. After having labored at my books alone for a month, I obtained two moonshees, or teachers; one for Hindoosthance, and one for Sungskrit; but neither of them properly qualified for the office of teachers. They were the best, however, that Ceylon afforded; and, as I had already lost a year since my arrival in India, I could not feel satisfied to delay the study of the languages any longer.

"July 15th. I received a letter from brother Judson, who had just arrived at Madras from the Isle of France, and was going to sail in a few days from thence to

Rangoon. He informed me, that brother Rice had gone to America to form a Baptist Missionary Society for their support, and that he would return again and join him.

"After several months residence at Colombo, I had become acquainted with the principal persons there; and I found that they were friendly to the missionary object in general, and that there would be no objection to the establishment of *our* mission in Ceylon. Through the chaplains I acquainted the Governor, from time to time, with the situation of our affairs at Bombay, whenever any thing now occurred; and I always represented it as our wish to settle in Ceylon, in case of a failure at Bombay.

"Ceylon appeared to me to be an important missionary field. The population is very considerable; amounting to between two and three millions; and the facilities for spreading the Christian religion here are greater, perhaps, than in any other part of the east. Christianity has been the established religion in a considerable part of Ceylon, for these three hundred years past. And although the mass of the people still continue Boodhists, yet most of them seem to have no more objection to Christianity, than the irreligious part of the community in all *Christian* lands. Many of them profess to be both Boodhists and Christians, and would listen as patiently to a Christian teacher, as to a priest of Boodh. The long prevalence of the Christian religion on the sea-coasts of the island, has rendered the Christian name familiar to the people, weakened the prejudices which a new religion is calculated to excite, and done away much of that bigoted attachment to idolatry, which prevails in purely heathen lands: so that, although there appears to be little, if any, true religion among them, yet they are in a great degree prepared to receive that instruction, which by divine grace is able to make them Christians indeed.

"It is supposed, that there are 200,000 native Christians, of the Dutch reformed church, in the island of Ceylon. But this must be understood in a very loose and general sense of the word Christian. The Hon. and Rev. Mr. Twisleton, senior chaplain at Colombo, describes them in general as "little more than Christians by baptism." They must necessarily be extremely ignorant, even of the common facts and principles of the Christian religion; for they have neither Bibles nor teachers to tell them what Christianity is; and Christian piety and Christian morality must not be expected where there is a total want of instruction.

"The New Testament, and one or two

books of the Old, have many years ago been translated into the Cingalese language, which is the only language spoken in Ceylon; except the Tamul, which is spoken in the Jaffna district. The old Cingalese version is said to be very bad,—almost unintelligible to a native. It was out of print until the Colombo Bible Society lately ordered a new edition to be printed at Serampore. This edition is nearly completed, and the Gospel of Matthew has been distributed. The Colombo Bible Society, formed in 1812, has undertaken to procure a new translation of the New Testament into Cingalese. The work is going on under the superintendence of William Talfrey, Esq. of the civil service. Two of the Gospels, I believe, were finished in August, 1813. The translation is made by native Cingalese, who understand English, from the English Bible. Their work is revised and corrected by Mr. Talfrey, who is said to be well skilled in Cingalese, and to have some knowledge of Greek and Sungskrit. He makes use of Dr. Carey's Sungskrit Testament in the work of revision. Whether *another translation still* will be needed time will determine.

"There are only two missionaries on the island of Ceylon; Mr. Errhardt, a German missionary from the London Society, and Mr. Chater from the Baptist Society. Messrs. Vos and Palm, who came to Ceylon with Mr. Errhardt in 1804, have both relinquished the service. Mr. Vos has gone to the Cape of Good Hope, and Mr. Palm has been appointed by the Governor to the Dutch church in Colombo.

"I visited Mr. Errhardt, at his station in Matura, on my first arrival in Ceylon. He is now considerably advanced in life; has not yet been able to master the Cingalese language, and has had no success among the natives. He lamented the want of Christian society, and attributed the ill success of the mission in Ceylon to the injudicious method adopted by the missionaries of separating from each other and living in solitude.

"Mr. Chater had been four years in the Burman country before he came to Ceylon. He has been established at Colombo about a year,—has opened an English school and a place of public worship, where he preaches in English. He is also applying himself to the language of the country, and will probably soon be able to preach to the natives in their own tongue. I preached in my turn with Mr. Chater, in the *pettah*, or black town. Most of the people who attend are half-casts, and natives who have learnt English. From 30 to 50 generally attend. We preached

only on Sabbath and Wednesday evenings. They do not attend in the day on the Sabbath.

"There is at Colombo a congregation of native Malabar Christians, who have a preacher of their own nation.

"Mr. Armour, an English schoolmaster and preacher, labors stately among the nominal Cingalese Christians, whose language he speaks fluently, and also among the country Portuguese. He is paid by government.

"Gen. Brownrigg, the present Governor of Ceylon, is about re-establishing the native schools throughout the island. But it is almost impossible to find natives properly qualified for school-masters, and quite as difficult to make them attend to their duty without some person constantly to overlook them.

"The Hon. and Rev. Mr. Twisleton is principal of all the schools, and Mr. Armour and Mr. Errhardt are employed under him to visit and examine the schools at stated periods.

"The language spoken all over Ceylon, except in Jaffna, is Cingalese. Their sacred books are written in *Puli*, a dialect of Sangskrit. This is also the sacred language of Burmah.

"The religion of the Cingalese is Boodhism, the same that prevails in Burmah. Boodh is their supreme god; but I believe they also admit the gods of the Hindoos in general. In the great temple of Matura, the fountain-head of this religion, I saw an image of Boodh, 40 feet in length, in a reclining posture, asleep! The walls of the temple were covered with paintings of devils of the most frightful appearance, with horns on their heads, and flames of fire coming out of their mouths. The feeble-minded Cingalese worship these malignant demons, through dread of their power. It is common to sacrifice a cock to them to appease their anger.

"In the province of Jaffna, which is in the north of the island, the Tamul language is spoken. It is the same as the Tamul of the adjacent continent, which is spoken from Madras to Cape Comorin, by eight or nine millions of people.

"The inhabitants of Jaffna are Malabarians, who have emigrated from the continent. They are followers of Brahma, and have a famous Hindoo temple a few miles out of the town of Jaffna. The number of inhabitants in this district is about 120,000. The district is about 40 miles long and 10 broad. It is the most populous and fertile part of the island.

"Mr. Palm, the missionary, in 1805 fixed his residence at Tilly-Pally in the centre of the district, had made considerable progress in the language, and had opened a school for the instruction of the

native youth, when the ill health of Mrs. Palm rendered it necessary for him to remove for a season to Colombo for medical aid and a change of air. Mrs. Palm died in Dec. 1812; and Mr. Palm, having no missionary associate to comfort and support him in his solitary situation at Tilly-Pally, accepted an invitation to become pastor of a Dutch church at Colombo. His connexion with the London Society has since been dissolved.

"The central parts of the island have never been conquered by any European power. They maintain their independence under their native princes, and are very hostile to all Europeans. Foreign missionaries could not with safety venture into the territories of the king of Candy. All white men, who are found in his dominions, are seized and carried to the king, and are either put to death or made prisoners for life. But if the Christian religion be firmly established on the seacoast, it must of course spread into the interior. Native preachers could be sent with safety to any part of the island.

"Although I considered Ceylon a very eligible field for missionary exertions, and in great need of missionaries, yet as long as there remained any hope that the brethren would be able to continue in Bombay, I thought it best for me to hold myself disengaged, and ready to join them the moment their case was decided. This was also their opinion and advice. We were all agreed in the opinion that, of the two, Bombay was the more important place, and also that wherever we settled, it was both for the interest of the mission and for our own comfort and usefulness to be together. I did not therefore take up the language of Ceylon, but continued the study of those, which would fit me for Bombay.

"August 18th. I received a letter from the brethren, which almost destroyed the hopes I had entertained concerning Bombay. The following is an extract from it.

"We are thrown again into great suspense after having felt almost certain of obtaining the object of our wishes. It is now nearly a month since the Governor mentioned to Dr. Taylor his fears that he should be obliged to send us to England; though he has not the least doubt of the purity of our motives, nor of the character of our Board, than whom, he says, he knows there are not better men in the world."

"The Governor did expect some directions concerning us from Bengal. But even should they not come, he still feared he must send us away. So we are still continued in very painful suspense. We continue the study of Mahratta, and intend to pursue it at any rate. And even

should we go, we shall make provision to continue it, with the hope that God might hereafter open the way for our return. I hope you are pursuing the Hindoothance, which I very much wish I understood."

"This was from brother Nott, dated Bombay, July 18, 1813.

"From the contents of this letter, I was led to consider their continuance at Bombay very doubtful; and having ascertained that they would be received by the Ceylon Government and allowed to settle in this island, I immediately wrote to them, and invited them to come away from Bombay without loss of time, and to accept of a certainty in Ceylon, rather than, by attempting to continue any longer at Bombay, to run the risk of being sent to England. I urged my request by the consideration, that if they were sent to England, they would not, in all probability, be allowed to return from thence to India; but would be sent to America as prisoners of war, and by this means our mission might be totally defeated, as I should in that case stand alone, and on account of the heavy afflictions I had suffered, I felt unable to attempt any thing as a solitary individual.

"In case we should settle in Ceylon, we were all pretty much of the opinion, that Jaffna would be the most eligible spot, on account of its vicinity to the continent, and because the Tamul, which is the language of Jaffna, is spoken by eight or nine millions on the continent. As I now considered it highly probable that the brethren would be obliged to leave Bombay, and that they would come to Ceylon, I thought it desirable to visit Jaffna, in order to ascertain the facilities which it affords for the prosecution of our work, before we absolutely fixed on that place for our station. I accordingly made my wishes known to the Governor, and obtained leave of him to proceed to Jaffna for that purpose.

"Aug. 28. I took passage in a small coasting vessel, bound to Madras by the inner passage between Ceylon and the continent.

"Sept. 1st. I landed at Killecarey, between Cape Comorin and Ram-nad; and passed by land along the shore about 30 miles to Point Tonnorey, from which I passed over the channel to the island of Ramisseram. The vessel lay several days in the channel, waiting for a favorable opportunity to pass over Adam's bridge, a chain of rocks, which can be passed only in calm weather, and when the vessel is lightened of its burden.

"During this delay, I had a favorable opportunity for making observations and inquiries respecting this interesting place.

"Ramisseram has from time immemorial been a celebrated seat of Hindoo super-

stition, and the resort of thousands of pilgrims from all parts of India. There are three seasons in the year, I believe January, March, and July, when the pilgrims come in immense numbers from the south of India, and many even from the upper provinces. It was now September, but even at this season there were every day large companies of pilgrims coming and going. There is an idea of peculiar sanctity attached to the place, and to the famous pagoda or Hindoo temple here.

"Sept. 3d. I went up to the pagoda in the centre of the island. The way was paved with hewn stone for many miles. There were tanks, or pools of water, for bathing, and places for the refreshment of the pilgrims every half mile. The way was thronged with people going and returning. I passed by large droves of horses and mules loaded with rice and other provisions, an offering for the use of the temple. The pagoda is an immense pile of building, standing on a square of about an eighth of a mile. There are thousands of people, of both sexes, attached to the temple, and maintained by its funds, in idleness, luxury and vice. I was allowed to enter and walk around in what may be called the outer court; for there are certain limits which none but a Hindoo can pass. I asked one of the Brahmans which was greatest, the temple of Juggernaut, or this of Seeb? He replied, that the pagoda of Ramisseram was the greatest, and most sacred of all the Hindoo temples. As a proof of which, he said there was no other temple, where cast could be restored when lost; but the Brahmans of Ramisseram could restore cast.

The Brahmans requested me to make an offering to the god of the temple; they said it was customary for all strangers, who came to visit the temple. I told them that their god and mine were not the same. They said there was no difference. I told them that their God was confined to the temple, and could not move out of his place; my God was in the Heavens, and could do whatever he pleased.

"Ramisseram was recommended to me by Sir Alexander Johnstone as an eligible spot for a mission, on account of the celebrity of the place and the great resort of pilgrims there. It was on this account, that I made it in my way to visit it, as I was going to Jaffna.

"Sept. 5th. I sailed from Ramisseram, and on the 7th arrived at Jaffna.

"Mr. Twisleton had given me letters of introduction to the principal persons in the place, and on my arrival I was invited to the house of N. Mooyart, Esq. with whom I continued during my residence in Jaffna. The day after my arrival, I walked out to Tilly-Pally, the late residence of

Mr. Palm, the missionary; about 10 miles from Jaffna town.

"The mission house was shut up, the roof had fallen in, and every thing around was going to decay. At a little distance stood the ruins of the old Dutch church, of which nothing remains but the walls and pillars. Here the Gospel was once preached to a congregation of 2000 natives. Now it is hardly known that Christianity was once the religion of this place.

"There is but one congregation of Protestant, native Christians in the district, and that is in the town of Jaffna. Except a few thousands, who are principally Roman Catholics, the present generation are all idolaters. The Roman Catholic priests have taken possession of this vineyard, once cultivated by the Dutch clergy, and almost all, who choose to retain the Christian name, have gone over to them; but the great body of the people are the followers of Brahma.

"In the town of Jaffna, there is a congregation of Protestant, native Christians, under the care of the Rev. Christian David,\* a native of Tanjore, and a pupil and catechist of Mr. Swartz. He is a very capable man, and much engaged in plans for the instruction and improvement of the people in that part of the island. He has lately obtained permission of the Governor to erect a free school in Jaffna, in which a number of native youths are to be supported at the expense of Government and trained up for school masters, afterwards to be employed in the native schools, which the Governor is about to re-establish in the district of Jaffna.

"There is a religious woman at Jaffna, a Mrs. Schrawder, of Dutch extraction, who is very useful to the natives and half-castes, particularly to the rising generation. She keeps a school for children of both sexes, and on Sabbath day she keeps a meeting, which was originally intended for children and persons of her own sex, but which is now attended by great numbers of the people in Jaffna of all descriptions. In these meetings she reads the Scriptures in Dutch, and expounds in Tamul or Portuguese, which she speaks fluently, and which are generally understood here. She also leads in the devotions of the meeting, and conducts the whole with great propriety and modesty. Is this a violation of the Apostolic prohibition? *I suffer not a woman to teach, &c.* She was first induced to engage in these exercises by the advice and persuasion of Mrs. Palm, who was a woman of uncommon piety and energy of character, and did a

great deal of good, during her residence in Jaffna.

"Except this woman and Mr. David, there is no one in this part of the island to instruct these people. What a field is here for missionary exertions! Here is a little province, which the soldiers of Jesus once won from the god of this world and added to the dominions of their Lord. The people of God possessed but a little while. The prince of darkness has regained it, and reigns again in full power over these 120 thousand souls. Here is work for 120 missionaries. And there is every facility here for spreading the Gospel among these pagans. The Bible, and many other religious books, have already been translated into Tamul, the language of these people, and a supply of Bibles and Testaments has lately been provided by the Colombo Bible Society and sent to be distributed among them. But there is no one to say unto them, *HEAR the word of the Lord.* The Governor is desirous that these heathens should be instructed, and would patronize and encourage every attempt of this nature. The people, though heathens, have no peculiar objections to the Christian religion. Here missionaries may labor with perfect safety; the people will not molest them—the Government will protect them. O these accounts there is perhaps no portion of the heathen world, which possesses so many advantages for spreading the Gospel, as this. How desirable that a number of faithful and zealous missionaries should be sent, together with the Bible, to this people.

"Mr. David wished me to represent to the Board of Commissioners the needy state of this part of the island, and the facilities for evangelizing the people, and to request, that when they have a missionary to spare, they would send him to Jaffna.

"Sept. 5th, Sabbath day. To day I preached in the Dutch church in the fort of Jaffna, to the soldiers, and civil and military officers. Some Dutch people, who understood English, also attended.

"I continued to preach every Sabbath while I was at Jaffna. I read the church service in compliance with the wishes of the people.

"As I did not entirely give up the hope that the brethren would be able to continue at Bombay, and that I might hereafter join them, I determined for the present to continue the study of the languages I had commenced, and accordingly brought my Hindoostanee moonshee with me from Colombo. I was also in hopes of finding at Ramisseram a Brahman who could teach me Malhatta, but in this I did not succeed.

\* This man is mentioned with honor by Dr. Buchanan.



"Sept. 19th. I received a letter from the brethren at Bombay confirming the intelligence contained in the last, and saying, that they were actually to be sent to England on the Caarmarthen, which was to sail early in October. They advised me to make Bombay my object, and said it was their intention to return from England to Bombay, if practicable, and as soon as possible. I wrote to them, urging them to save themselves from being sent to England, by coming immediately to Ceylon.

"Oct. 20 and 21. I received letters yesterday and to-day from the brethren, informing me that the Caarmarthen was to sail about the 20th of October, that she was to touch at Point de Galle, and that it was their intention to leave the ship and stop in Ceylon. I doubted whether they would be able to effect their wishes; but I thought it important to have an interview with them, even if they were sent to England, that we might perfectly understand each other respecting our future plans.

"Oct. 22d. I set off from Jaffna to go over land, three hundred miles, to meet the brethren at Point de Galle. I was obliged to go in a palanquin, the only mode of journeying in this part of the world.

"Most of the way between Jaffna and Colombo is either a barren heath or a desert, filled with wild elephants, wild hogs, bears and tigers. Travellers are obliged to carry all their provisions with them, even to the article of water. My train consisted of fourteen persons; twelve for my palanquin, and two for my baggage. I travelled in the night, as is usual, on account of the heat of the day, when you are obliged to rest. My bearers carried torches, and kept up a great noise to keep off the wild beasts.

"I have given a particular description of the mode, in which I travelled, without any concealment or reserve. I know it will excite surprise in America to hear of a missionary's travelling in this manner. I mentioned it on purpose that I might explain the necessity of it. There is in fact no other way of journeying. There are no stages, no private carriages, no horses to be had, to go more than a few miles. Even those who have carriages do not use them for journeys on account of the badness of the roads and the weakness of the horses. Walking in this country is extremely dangerous."

"Oct. 29th I arrived at Colombo, having been a week on my journey. I found, on my arrival, a packet of American letters,

which had arrived for me during my absence from Colombo. They came by the Alligator, had been sent round from Calcutta to Bombay, and from thence to Colombo. These were the first letters I had received from home since I left America. They were welcome indeed; but they made me sad as well as joyful. A large packet came for Mrs. N. from those dear, affectionate relatives and friends, who are never to receive an answer from her. O may they be supported under this trial.

"Nov. 1st. I proceeded to Galle, where I expected the Caarmarthen had already arrived, as she was to sail about the time that I left Jaffna.

"Nov. 3d. I reached Point de Galle. The Caarmarthen had not arrived.

"Nov. 8th. A cruiser arrived from Bombay, by which I learnt, that the Caarmarthen sailed on the 26th ult. direct for England, and that the missionaries, who were to have been sent on her, disappeared several days before her departure, and were not to be found. On receiving this intelligence I returned to Colombo. Having been at great expense in coming from Jaffna, I dismissed all my bearers, except four to carry back the empty palanquin. I attempted to walk back to Colombo, 50 miles. I got a fever in the way, from which I did not recover for more than three months.

"Nov. 19th. I received a letter from the brethren dated at Cochin, in which they informed me, that when it became certain, that they were to be sent in the Caarmarthen, and having ascertained that she would not touch at Point de Galle but go direct to England, they came to the resolution of escaping from Bombay immediately, and coming to Ceylon. They had engaged a passage in a Pattymarr, (a small coasting vessel) to Colombo, as they supposed; but it was not so understood by the Tindal (native captain) of the boat; who refused to proceed with them farther than Quilon, a place on the Malabar coast, a little above Cape Comorin. They concluded therefore to land at Cochin. They had been at Cochin a week when they wrote, and were expecting in a few days to proceed to Colombo. I communicated this intelligence to the Governor, and inquired whether my brethren, coming under these circumstances, would be received and allowed to remain in Ceylon. If there was danger of their getting into difficulty with the Ceylon Government in consequence of the manner in which they had left Bombay, I thought it would be best for them to know it as soon as they arrived, that proper measures might be adopted to secure them from being afterwards sent to England.

\* The expense of this journey was only 62 dollars and 50 cents, as appears by Mr. Newell's pecuniary accounts. Ed.

"The Governor replied, that he could not give any answer on the subject until he knew more respecting their situation with regard to the Bombay Government; but said "they should be treated with mildness."

"Immediately on this I received a letter from a respectable military officer in Bombay, a friend to my brethren. The letter represented the conduct of my friends in a favorable light, and as I thought it was calculated to make an impression in their favor, I shewed it to Mr. Bisset, Sir Alexander Johnstone, and others at Cochin; and I have reason to think it had the desired effect.

"Mr. Bisset assured me he would use his influence with the Governor in favor of my friends, that no decisive measures might be taken respecting them until time should be allowed to make an application to Lord Moira, the Governor General, in their behalf. The brethren were now within three hundred miles of me, and I was hourly looking for them, when

"Dec. 1st, I received a letter from brother Hall dated at Cochin, informing me that while they were at Cochin a Cruiser arrived there from Bombay, with orders from the Governor to take them and carry them back.

"All my hopes respecting my brethren were now over. I had many doubts about the course which I ought to pursue.

Jan. 5th, 1814. While I was thus in perplexity about the course which I should pursue, another remarkable turn in our prospects occurred. I this day received a letter from the brethren, informing me that after their return to Bombay they had received letters from Bengal, containing intelligence favorable to their continuance in Bombay.

"Our Committee in Calcutta, the Rev. Dr. Carey, the Hon. Mr. Uday, and the Rev. Mr. Thomason, had applied to Lord Moira in their behalf, and his Lordship had said that there could be no objection to their remaining, as no public evil could possibly result from their continuance, and added, that in a few days the application of the Committee would come before the Council, and would receive a *public answer*.

This communication was not official, but contained in a private letter from Mr. Thomason to the brethren; they hoped, however, that, in case the official communication should not come in season, this letter of Mr. T.'s would save them from being sent to England by the ships then ready to sail.

"Jan. 7th. I received another letter from the brethren, informing me that they were again disappointed in their hopes of staying, and were under orders

to embark for England on the ship Charles Mills, which was to sail in a few days, and would touch at Point de Galle to join the fleet. No official communication having arrived from Bengal, they had sent Mr. Thomason's letter to the Governor, who said "he did not doubt that Lord Moira had said what Mr. T. had written, but that his orders were unrevoked, and therefore must be executed." They saw no way to escape a voyage to England.

"As the ship was to touch at Point de Galle, I thought it might be possible to save them by an application to Governor Brownrigg, who had already manifested a disposition to shew them every favor, which it was proper for him to do. Accordingly, I addressed the Governor through Mr. Bisset, stating all the circumstances of the case, and requesting permission for my friends to land and wait in Ceylon until the pleasure of the Governor General respecting them should be officially made known.

"The Governor and Mr. Bisset were both going to Galle to be present at the sailing of the fleet. My ill health did not allow of my going so long a journey to see my friends, but Mr. B. engaged to do every thing in his power to assist them in leaving the ship.

"Jan. 13th. I received a letter from Mr. Bisset at Galle, enclosing one from brother Nott.

"Mr. B. writes as follows.

"I shewed your letter to the Governor, and his answer was every thing that could be reasonably expected. He said that if the Governor of Bombay had absolutely sent your brethren as prisoners, he could not think himself justifiable in detaining them; but if they were at liberty to quit the ship on his permission, to land here, as you requested, he was ready to give it. The Bombay ships arrived last night, and this morning the Admiral sent his boat ashore with letters from them. When the enclosed came for you, I was much at a loss how to act; and the time pressed, for the Convoy having sailed yesterday, the Admiral was watering the Bombay ships from his own to prevent delay. I saw the only thing was, if they had your friends on board, to go off in a boat and endeavor to bring them on shore; but I was not certain that they were on board. I was therefore induced to open your letter. The first paragraph satisfied me at once. I opened it in the Governor's presence, and closed it again as soon as I saw your friends were still at Bombay. I beg to congratulate you on the favorable change that appears to have taken place."

"The enclosed letter from brother Nott informed me, that they were released

from going to England, and were still at Bombay. They had made all their arrangements for the voyage, and were just sending their baggage on board, when the Governor sent them a message by the chief magistrate of Police, saying, that they might remain until further orders from Calcutta. It now appeared almost certain, that our mission would be established at Bombay, under the sanction of the Supreme Government of India. The brethren were allowed by the Governor of Bombay to wait there for the official answer of Lord Moira; and as his sentiments had already been fully expressed in private, there seemed to be no room left for a doubt respecting the result. I thought this, therefore, the most favorable moment for me to join the mission, and accordingly made arrangements to proceed, by the first opportunity, to Bombay.

(To be continued.)

**DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.**

March 16, 1814. From the Ladies' Cent Society, in Union Parish, Pittsfield, by Mrs. Betsey P Anderson \$40 00

18. From the Merrimac Branch of the Foreign Missionary Society, by Mr. Joseph S. Pike, the Treasurer 100 00

From a Society of serious young men in Newburyport, who meet for social prayer, by Mr. Pike 3 00

From Mrs. Jerusha Thurston, by the Rev. Dr. Spring 1 00

25. By cash from a person in Steuben county, (N. Y.) toward the translation of the Scriptures\* 5 00

Carried forward, \$149 00

\* The letter, which inclosed this donation, is so replete with Christian self-denial and Christian sympathy for the heathen, that we publish the principal part of it.

"Steuben County, N. Y.  
March 9, 1815.

"Sir,  
I here inclose you five dollars, which I wish to have applied to the translation of the Scriptures in India.

"I have long wished to do something for the perishing heathen, whose case I have heard by constantly reading the Panoplist, and other religious magazines; but have not heretofore found any thing to spare, although I have retrenched family expenses from time to time; for sickness,

Brought forward, \$149 00

From Mrs. Wheaton, of Dedham, by the Rev. Joshua Bates 5 00

From Mr. Dexter Whittemore, by Mr. S. T. Armstrong 1 00

28. From Ladies in the First Parish in Pittsfield, for the translations of the Scriptures, by Mrs. Maria M. Allen 54 00

A legacy from Miss Fanny Woodbury, of Beverly, deceased,† by the Rev. Joseph Emerson 6 00

A New Year offering by Ladies in Beverly, by the Rev. Mr. Emerson 14 26

29. From the Female Foreign Mission Society of New Haven, by Mrs. Clarina B. Merwin, the Treasurer 97 51

April 7. From the Foreign Mission Society of Boston and the Vicinity 51 00

From the Second Female Society in New Ipswich, instituted for prayer and other religious purposes 12 10

11. From F. C. by the Rev. Dr. Worcester, of Salem 5 00

12. From a Female friend in Salem, by the Rev. Dr. Worcester 5 00

From the Foreign Mission Soci-

Carried forward, \$399 87

which has been much in my family, has increased for two or three years."

"This money, which I send, (so far as human foresight can determine,) I shall want for necessary use; but I am weary of withholding. I feel as though I must put in a little, when I hear the poor heathen anxiously begging for the Scriptures, and must submit to further privations for their sake, if God sees fit to continue his strokes upon me. I know that this little sum dwindles to a point, when compared with the wants of those who are famishing for the word of life; but perhaps it may add one Bible, or Testament, to the number to be distributed, and may be the means of saving a soul from death, and of hiding a multitude of sins. I inclose it with my prayer for the blessing of God upon it; for without his Spirit accompanying the means all will be in vain.

Yours sincerely,"

"N. B. If you should publish this little donation in your list of donations, please to say, "From a person in Steuben county, N. Y.""

† This young lady wrote the Address to Christians, which was inserted in the Panoplist for February and March, as we have learnt since the piece was published.

Brought forward,	\$399 87
City of Bath and the Vicinity, by Mr. Jonathan Hyde, the Treasurer	95 00
13. A collection this day, (the National Thanksgiving,) in the Congregational Society in Charlestown, half to missions and half to translations	91 36
From the following societies, &c. by Mr. Henry Hudson, of Hartford, (Conn.) viz.	
The Auxiliary Foreign Mission Society in Glastenbury, (Conn.)	25 00
The Female Religious Society in Norwich, Chenango county, N. Y.	20 00
The Female Cent Society in Durham, N. Y. for the translations, by Mrs. Sibyl Hart, the Treasurer	51 00
The Female Cent Society in Harford, (Penn.) by the Rev. Ebenezer Kingsbury	16 29
A person in Glastenbury, friendly to foreign missions	5 00-117 29
	\$703 51

## MRS. NORRIS'S LEGACY.

We are happy to inform our readers, that the lawsuit respecting the legacy of 30,000 dollars left by the late Mrs. Norris, of Salem, to the American Board of Commissioners for Foreign Missions, has been recently decided in favor of the Board. Another legacy of the same amount, was at the same time adjudged to the Theological Seminary in Andover. The opinion of the Supreme Judicial Court, in both cases, was delivered at Boston on the 1st. inst. the cases having been argued very ably, at Salem, in November last. The legacy to the Board was intended by the testatrix to form a capital sum, "the interest and income of which are to be expended for the purposes of the Board, and to promote the pious objects thereof." Mrs. Norris died four years ago this month. It is to be regretted, that her legacy has unavoidably lain in an unproductive state, during so long a period, and that her manifest intentions were not sufficient to prevent the vexation and expense of three law-suits; one to establish the validity of her will, one to remove the legal objections to her legacy to the Board, and one to remove similar objections to her legacy to the Theological Seminary in Andover. In two of these suits the Board was necessarily a party in interest, though not in name, as the leg-

acy was made payable to trustees for the use of the Board.

These facts are mentioned to shew, that the recovery of this legacy does not make any addition to those funds of the Board, which are now applicable to immediate use. The legacy will doubtless be placed in a productive state, as soon as practicable; and will remain, we trust, to future generations, not only a monument of the pious liberality of the testatrix, but a perennial fountain, which shall send forth healing streams to the barren and desolate regions of the earth.

## NEW YORK BIBLE SOCIETY.

This Society held its annual meeting on the fifth of December last, when a very excellent report was communicated by the managers, from which the following facts and extracts are taken.

The Society delivered for gratuitous distribution 1,675 copies of the Bible, and sold 200 at a reduced price. The whole number distributed since the institution of the Society is 10,114.

The following statement of the contributions, toward printing an edition of the Bible in the French language, is highly honorable to the Societies and individuals, whence the requisite funds were obtained.

"In the last year's Report, the Society were informed of the measures which had been taken to ascertain the practicability of printing, in this City, an edition of the *Bible in the French language*, for distribution in Louisiana and Canada; also, of the circular letter sent to other Bible Societies, with a view to obtain their co-operation in this work. In the former part of this year, the prospect of aid from that source was not generally as encouraging as had been expected, and as the magnitude of the undertaking seemed to require. Persuaded, however, that Divine Providence had opened a very favorable door for the introduction and circulation of the Holy Scriptures in that language among the numerous French inhabitants of this country, who are deplorably destitute of them, the Board determined to undertake an edition of *six thousand* copies of the French Bible, in humble hope that the Lord would provide the means necessary to complete it. In the mean time, they resolved to publish an address on the subject to the inhabitants of this city, whose liberality has uniformly been distinguished, when solicited in behalf of charitable and religious purposes. They also appointed a committee to make personal application for contributions to individuals in the several wards.

"The Board now call upon their Christian brethren to unite with them in expressing their gratitude to the great Dispenser of every good gift, for having disposed so many sister institutions, and so many of their fellow-citizens, to contribute with great liberality to the promotion of this labor of love.

"The following sums to aid in printing the French Bibles, have been received into the Treasury of the Society, and the Treasurer's receipts for the same transmitted to the several contributors, accompanied with the grateful acknowledgments of the Board: namely,

From The Merrimac Bible Society	\$100
The Oneida B. S.	200
The B. S. of Frederick, Va.	50
The Kentucky B. S.	200
The New Jersey B. S.	250
The B. S. of Baltimore	300
The Female B. S. of Geneva	50
The B. S. of Nassau Hall	100
The Auxiliary N. York B. S.	250
The Female Asso. of Aurora	12
The Female Asso. of Genoa	23 65
The Congregation of Union Society of Genoa	28 35
The Massachusetts B. S.	800
The Connecticut B. S.	500
The Beaufort B. S.	200
The Washington County B. S.	100
Rev. Dr. Proudfit	50
Collected by do. in his congr. Church in Dutch Reformed Neighborhood	10 92
The Norfolk Bible Society	50
The New-Hampshire B. S.	200
The Vermont B. S.	100
The Charleston B. S.	300
The B. S. of Maine	100
The Albany B. S.	150
The Poughkeepsie Fem. B. S.	70
The B. S. of Delaware	100
Received by the President, from a friend to Bible Societies, at Newark	5
from John Murray, jun. N. Y.	50
Collected by Rev. Mr. Schermerhorn in this City, to purchase French New Testaments, and appropriated to this object	35
Collected by the committees in the different wards in this City	894 40
	\$5,012 72

We are happy to state, that this edition of the Holy Scriptures in French is expected to be out of press in the course of the spring.

The following anecdote, and the close of the report, will be peculiarly interesting to our readers.

"The last, though not the least interesting and remarkable incident to be related, is, that a considerable number of the *Heathen* in Siberia, have actually asked for the Holy Scriptures, and have sent large contributions to the Russian Bible Society for promoting its circulation, under an impression of its beneficial influence upon the morals of men. Among the number, are *three Siberian Heathen Princes*, one of whom, from a distant province, sent money to the Bible Society at St. Petersburg, and begged to have some Tartar Testaments to distribute among the poor people, for whose salvation he was anxious."

"Behold! The rays of THE SUN OF RIGHTEOUSNESS are breaking through the cloud of gross darkness which covers the people. The glory of the Lord is rising upon Zion. Gentiles are coming to her light, and kings to the brightness of her rising."

"A higher and more efficient power than the hand of man has given an impulse to the diffusion of the revealed word, which is electrizing every part of Christendom, is exciting the attention and admiration of the whole civilized world, and its effects are more or less extensively felt in the dreary regions of Siberia; on the scorching sands of Africa, and in the frozen climes of Iceland; among the followers of Mahomet, the votaries of the Grand Lama, and the worshippers of Juggernaut. The roving Tartar, as well as the wild Esquimaux, and the savage Mohawk, can now read the wonderful works of God, and the Gospel of his grace, each in his own tongue; and there is credible evidence, that many among them are with joy drawing water out of the wells of salvation."

"Let us therefore be encouraged by these signs of the times; and, emulating the good example of our fellow Christians in the old world, let us redouble our diligence to advance this exalted work, in order that here also the word of the Lord may have free course and be glorified."

The following gentlemen were chosen officers for the present year.

Officers and other Managers for the present year.

Rev. Dr. Philip Milledoler, President.	} V. Pres.
Mr. John Williams,	
Dr. Alexander McLeod,	
Col. Henry Rutgers,	
Peter Wilson, L. L. D.	
Mr. Cornelius Heyer, Treasurer.	

Mr. John E. Caldwell, *Cor. Sec.*  
 Mr. Samuel Whiting, *Clerk.*  
 Mr. Leonard Bleecker, *Register.*

*Other Managers.*

Rev. Dr. John M. Mason,  
 John B. Romeyn,  
 Mr. William Phœbus,  
 Benj. Mortimer,  
 Archd. Maslay,  
 Thomas Hamilton,  
 Stephen N. Rowan,  
 James M. Matthews,  
 Gardiner Spring.

Col. Anthony Post,  
 Dr. J. B. B. Rodgers,  
 Mr. Davie Bethune,

Elisha Coit,  
 Richard Duryee,  
 John Kane,  
 Isaac L. Kip,  
 Zechariah Lewis,  
 Archibald McCullum,  
 John P. Mumford,  
 George Suckley,  
 John Withington.

*Committee of Distribution.*

Rev. Dr. Milledoler,  
 A. McLeod,  
 Romeyn,  
 Mr. Mortimer,  
 Mr. Leonard Bleecker.

*Committee for Charitable Institutions.*

Dr. Wilson,  
 Rev. Mr. Maslay,  
 Mr. J. E. Caldwell.

*Committee for supplying Vessels.*

Dr. J. R. B. Rodgers,  
 Mr. J. P. Mumford,  
 R. Duryee,  
 E. Coit,  
 D. Bethune,  
 G. Suckley,  
 S. Whiting.

REVIVAL OF RELIGION IN THE COLLEGE  
 AT PRINCETON.

We are happy to present our readers with the following extract from a letter, which has just been received by the Rev. Dr. Morse from the Rev. Dr. Green, President of the College. Our readers will be highly gratified to receive this soul-reviving intelligence from a source so perfectly authentic. It is dated April 12, 1815.

"On the envelope you write a line to request an account of the "glorious revival" of religion in the College here. It has been truly glorious. We number be-

tween 40 and 50 hopeful converts, in the last four or five months. But the Trustees of the College, at their last meeting, directed me to publish the statement which I made to them on this interesting subject. I am now preparing it for the press, and expect it will be published in a few days. A copy shall be immediately forwarded to you.

"This morning I have had the great gratification to learn, by a letter from Mr. Galaudet of Hartford, that a remarkable revival of religion has begun in Yale College. By his representation it appears, that there is a wonderful similarity between what is taking place at Yale, and what was witnessed here in January last. Laborers in the Gospel vineyard, and reapers in the Gospel harvest, will, I trust, be provided by these dispensations of divine grace and mercy. If any thing short of the power of God could convince infidels of the excellence of evangelical principles, I should suppose it would be a view of the change which is made on the tempers and in the lives of those, on whose hearts these principles have made a practical impression. Never, certainly, have I seen youth so amiable, and in all respects so promising, as the mass of those who now compose the students of Nassau Hall. A year ago this was far, very far from being the fact. The change has manifestly been wrought by the finger of God, and to Him be all the praise."

"I am, affectionately and sincerely,  
 Your friend and brother,  
 A. GREEN."

REVIVAL OF RELIGION IN YALE COLLEGE.

It is with unspeakable joy, and devout gratitude to God, that we are able to announce the commencement and rapid progress of a glorious revival of religion in Yale College. This is mentioned, indeed, in the preceding letter. Some particulars will be found in the following extracts. We have heard quite lately, that the work was increasing; and earnestly exhort all the friends of Christ and his cause to pray constantly that the existing revivals in our seminaries may be continued, and that similar revivals may be commenced in all the other literary institutions in our country.

*Extract of a letter from a student in divinity at Yale College, dated March 17, 1815.*

"There are some encouraging appearances of a revival of religion in this College. During the present term, there

have been five instances of hopeful conversion. The last, that of a resident graduate, is somewhat striking."

*Extract of a letter from the same gentleman, dated April 3, 1815.*

"My dear Sir,

I WILL not spend time in assigning reasons, or making apologies, for having neglected to write to you. It will be more pleasant to you to hear something of the prosperity of Zion. God in very deed is in this place.

"You have probably heard, that there were some recent instances of awakening in this College. Since I wrote last, the attention has increased with great rapidity, and has now become general. The whole College is shaken to its centre. At the morning conference of Sabbath last week, there were about 20 or 25 present. Yesterday morning there were, I should judge, nearly 200. How many are under real conviction of sin, I am unable to determine: The number, however, is not small. About 15 have, as we trust, passed from death unto life. The evidence which some of them give of having experienced this glorious change is peculiarly striking. Their convictions of sin have been deep; and their joy, resulting from sweet submission to God, is in some cases very great. Some of the most stout-hearted,—some who a few days ago were scoffing at this glorious work of the Blessed Spirit, are now rejoicing in humble hope of the glory of God. Some are in great distress;—some inquire with less anxiety;—all are astonished and obliged to confess, that it is indeed the work of God. I have not time to state particulars. I am studying divinity very fast, though I have scarcely looked into a book except the Bible for many days. If I can do nothing, I must stand, and look on, and see the glory of God.

"My object in giving you this hasty account, is to excite you and other Christians around you, to pray for the continuance and increase of this blessed work, and for its extension to other Colleges, and other parts of our land and of the world. This great blessing has evidently been granted in answer to prayer. And if Christians every where will awake, and engage and continue in fervent supplications to God for the out-pouring of his Spirit, their supplications, if we may believe the declarations of his Word, and his Providence, will be graciously answered. We ought ever to remember, that our weapons are not carnal, but spiritual. The Holy Spirit is the only agent in renewing the souls of men, and He operates usually, perhaps I may say always, in answer to

the prayers of God's people. Let not any College, let not any soul be forgotten. A letter from you informing us, that Christians in your vicinity are uniting with us in fervent prayer on Sabbath morning, and at other times, for the out-pouring of the Spirit, would give great joy here."

#### PEACE-OFFERING.

A CONTRIBUTION was made in the Rev. Mr. Codman's society in Dorchester, on the late national thanksgiving, when \$130 were collected for the *Massachusetts Society for Promoting Christian Knowledge*.

#### NOTICE.

THE friends of the American Missions in the East are respectfully informed, that any letters, or packages, will be forwarded to them as often as suitable opportunities shall offer, if sent free of expense to the Treasurer of the Board, or to the Corresponding Secretary.

#### ORDINATIONS.

ORDAINED, at Ward, (Mass.) on the 1st ult. the Rev. ENOCK POND, over the Congregational church and society in that town. The Rev. Elisha Fisk, of Wrentham, preached an appropriate and excellent sermon from 1 Cor. xv, 10. The other solemnities were performed by the Rev. Dr. Austin, of Worcester, the Rev. Mr. Mills, of Sutton, the Rev. Edwards Whipple, of Charlton; and the Rev. Joseph Goffe, of Milbury.

At Portsmouth, (N. H.) on the 15th ult. the Rev. ISRAEL W. PUTNAM, to the pastoral charge of the North Church and Congregation in that town. The Rev. Dr. Worcester of Salem made the introductory prayer; the Rev. Professor Porter, of the Theological Institution in Andover, preached the sermon; the Rev. Dr. Spring of Newburyport made the consecrating prayer; the Rev. Mr. Wadsworth, of Danvers, gave the charge; the Rev. Mr. Parker, of Portsmouth, presented the fellowship of the churches; and the Rev. Dr. Dana, of Newburyport, made the concluding prayer.

#### ERRATUM.

IN the Panoplist for March, p. 71, col. 2, line 9, from the bottom, for "That was my favorite sermon," read "That was my farewell sermon." This mistake was occasioned by the indistinctness of the manuscript.

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

No. 5.

MAY, 1815.

VOL. XI.

**RELIGIOUS COMMUNICATIONS.**

For the Panoplist.

ON THE SABBATH. NO. VIII.

AN extremely important inquiry is suggested by the preceding observations; viz. Do the Scriptures authorize any exception to the prohibitions of the fourth commandment, which have been quoted; or do they give such a construction to the law, as will justify a departure from the letter of it, in any supposable circumstances? If they do not, then no human authority may presume to make a single exception, or to give the law any such liberal construction. We may not go beyond the word of the Lord, to do less or more. To the law and to the testimony we must appeal in this case, as well as every other, and must cheerfully abide by the decision, whatever it may be.

Let us, then, in the first place, see what further light we can obtain from the Old Testament. Turning to the sixteenth chapter of Exodus we find, that the Israelites, of their own accord, gathered twice as much manna on the sixth day, as they had gathered upon any preceding day. When this came to the ears of Moses, it met with his entire approbation; and he di-

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rected the people to bake and boil what was necessary for that day's use, and lay up the rest until the morning;—telling them, at the same time, that as the morrow would be the Sabbath, no manna would be found in the field. Most of the people did as they were commanded, but some went out on the seventh day. They, however, found nothing. *And the Lord said unto Moses, how long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you, on the sixth day, the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day.* We find no license here, for any kind of labor. The Israelites might not so much as go out to gather their daily portion of food. It must be brought into their tents the preceding day. It seems, however, that they were allowed to prepare, i. e. to bake or boil it, on the Sabbath; for Moses did not require them to cook the whole on the sixth day. *Boke that, said he, which ye will bake to-day, and seethe that ye will seethe, and that which REMAINETH over lay up for you to be kept until the morning.* From this we may



fairly infer, I think, that the necessary preparations of plain and wholesome fare, on the Sabbath, is not inconsistent with the spirit of the fourth commandment. Having got all things ready on the day preceding, the children of Israel might cook their manna, in a plain way, and that was all. The law, I apprehend, allows us to do as much for our present comfort, but nothing more.

The following passage in the thirty-first chapter of Exodus may serve to throw some additional light on the subject before us. *Ye shall keep the Sabbath, therefore, for it is holy unto you. Every one, that defileth it, shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from amongst his people. Six days may work be done, but in the seventh is the Sabbath of rest holy to the Lord; whosoever doeth ANY WORK in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath, throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.* This seems to be a sort of commentary upon the fourth commandment, and, viewed in this light, confirms the literal import of its prohibitions. At any rate, the Israelites were forbidden under pain of death, to do any work upon the Sabbath. The same prohibition is repeated in chapter xxxiv. *Six days thou shalt work; but on the seventh day thou shalt rest: in curing thine*

*and in harvest thou shalt rest.* No instance of transgression is mentioned, till we come to the fifteenth chapter of Numbers. The crime and the punishment of one individual are there related in the following words. *And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones and he died.* The gathering of sticks, in this case, was no doubt a presumptuous violation of the preceding law, and the offender was executed, as a warning to others not to profane the Sabbath.

There is a passage in Exodus xxxv, which seems to be attended with some difficulty, and has given rise to various expositions and conjectures. It is in the words following. *Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord. Whosoever doeth work therein, shall be put to death. Ye shall kindle no fire throughout your habitations, on the Sabbath day.* The difficulty lies in the clause, *Ye shall kindle no fire, &c.* I have seen nothing more satisfactory on this text, than the following brief observations of Dr. Scott. "The connexion favors the opinion, that the prohibition was

meant of fires used in manufactories, or trades, by smiths, plumbers and others, of which many would be required in preparing the sanctuary; but none even of that work might be done on the Sabbath. If fires in general be understood, we must suppose, either that it was a temporary institution, for the time during which the people in the wilderness were miraculously provided for; or that some exceptions were allowed, in favor of the sick, infirm and children, who must suffer extremely at some seasons, even in warm climates, for want of fire. No intimation is given, that in the times of Christ and his Apostles, the Jews had no fires on the Sabbath, or even that they prepared no victuals. The sacred festivals would sometimes happen on that day, and the paschal lamb was roasted in the house where it was eaten; some exception therefore must be supposed, if we understand the prohibition concerning fires in general."

I do not know that any light can be obtained from the Old Testament, in regard to the prohibitions of the Sabbath, which is not comprised in the preceding quotations. And what is the result of our examination? Why, upon the most liberal construction and comparison of the different texts, that the Israelites might prepare their meals upon the Sabbath, but that they were not allowed to do any thing on that day, which might be called work, at any season of the year; neither they, nor their sons, nor their daughters, nor their servants, nor their cattle.

Let us now turn to the New

Testament. The son of Man was the Lord of the Sabbath. In what light did he regard the institution? I had occasion to show, in a former number, that the Gospels contain no hint of his having abrogated the fourth commandment, but much to the contrary. It is certain, however, that he gave it a more liberal and merciful construction than the Scribes and Pharisees did. When, on a particular Sabbath, he wrought a miracle of healing upon a woman who had been grievously afflicted for eighteen years, the ruler of the synagogue indignantly rebuked the people. *There are six days, said he, in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day.* Our Lord, knowing that the rebuke was intended for him, answered, *Thou hypocrite, doth not each one of you on the Sabbath loose his ox, or his ass, from the stall and lead him away to the watering; and ought not this woman, being a daughter of Abraham, whom Satan hath bound, to, these eighteen years, be loosed from this bond on the Sabbath day?* This was a mode of address which admitted of no reply; and accordingly the Evangelist says, that *all his adversaries were ashamed.*

On another occasion, *Jesus went on the Sabbath day through the corn, and his disciples were an hungred, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him, Behold thy disciples do that which is not lawful to do on the Sabbath day.* Jesus justified his disciples on the ground, that it was proper, at any time, to satisfy the cravings

of hunger; that to obtain relief from present distress, things might be done upon the Sabbath, which, under other circumstances, would be unlawful. *If, said he, ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.* The same day, our Lord found in the synagogue a man, whose hand was withered. The Jews, who were present, and who were anxious to find some accusation against Christ, asked him, *Is it lawful to heal on the Sabbath day? And he said unto them, what man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep. Wherefore it is lawful to do well on the Sabbath days.*

The preceding quotations contain what may be called our Lord's exposition of the prohibitory clause of the fourth commandment. From the whole taken together we learn,

First, that the Jews themselves considered it proper to feed their cattle, and extricate them from any place of suffering, or danger, on the Sabbath, while they absurdly objected to the healing of the sick, and to plucking a few ears of grain to satisfy hunger.

Secondly, that works of mercy are lawful upon the Sabbath, and of course that they may be performed by any person, whenever occasion requires. It is worthy of remark, that works of *mercy* are the only works on the Sabbath, to which our Lord gives any countenance. It was to relieve the ox, or the sheep, from

present suffering, that he might be pulled out of a pit, on the Sabbath day. It was to save him from *suffering*, that he might be led away to watering. It was to deliver men and women from pain and distress, that Christ healed them on the Sabbath. And it was because the disciples were *then* hungry, that he excused them for plucking and rubbing a few ears of grain, as they passed through a field, on their way, (as it would seem,) to public worship. Neither the precepts, nor the example, of Christ can be pleaded, to sanction works of any other character, than such as are here enumerated. In vain will those, who wish to make the law of the Sabbath void, by doing their own work, and finding their own pleasures; in vain will they look for a hint to justify them, either in the Old Testament or the New.

The preceding observations will, if I mistake not, help us to understand and limit the word *necessity*, in the sixtieth answer of our Shorter Catechism. "The Sabbath is to be sanctified," say the venerable Assembly of Divines, "by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in public and private exercises of God's worship; *except* so much as is to be taken up, in works of *necessity* and *mercy*." Without presuming to express a decided opinion, in regard to the use of the word *necessity* here, I am sure that it has often been laid hold of, to justify works upon the Lord's day, which the pious authors of the catechism would

have condemned with one voice. The word has so many significations, and is so abstract in some of them, that men who are *wise to do evil*, find no difficulty in making out a plausible justification for their weekly violations of the fourth commandment. When strongly prompted by interest, or inclination, mankind in general easily persuade themselves, that the things, which they propose to do on the Sabbath, are necessary, and therefore right.

Thus one man verily believes, that securing his grain on that day is a work of necessity. Another, that making hay is necessary. A third, that posting his books is fully justified, by the same plea. A fourth, that the urgency of his secular affairs renders it necessary for him to spend the Lord's day in journeying. A fifth, that this same imperious necessity, even makes it a duty to load and send out his ship. I am aware, that the Westminster Divines are not answerable for all the misconstructions which may be put upon their language. It would be most unreasonable to demand of them to do, what no writer or speaker ever has done, or ever can do. The imperfections of all human language afford ample scope, for miscoloring and perversion. But inasmuch, as the word *necessity* is no where used by the sacred penmen, in reference to the Sabbath; and inasmuch as it is liable to such mighty abuses, I have, I freely confess, sometimes wished, that it had not found its way into the catechism.

Since, however, we find it there, and since it has been adopted by most theological wri-

ters, it is extremely important to ascertain, in what scriptural sense, any works can be *necessary* upon the Lord's day. To this end, we must keep close to the *law and the testimony*. To plead necessity for any word, or deed, which the Holy Spirit nowhere recognizes as lawful, can be nothing less, than setting up human opinions as paramount to the authority of God. With such explanations and limitations as the Scriptures afford, we may perhaps say, that certain things are *necessary* to be done on the Lord's day; but it becomes us to be extremely careful, that we do not go too far. What I mean is this;—If the law permitted the Israelites to feed and water their cattle, and to pull them out of the mire, or a pit, on the Sabbath day, these might in one sense be called works of *necessity*;—because food and water were *necessary* for the comfort of beasts, as well as men; and because, if left in a pit, till the Sabbath was over, a sheep, or an ox, would certainly suffer, and probably die. On the other hand, as the Israelites were prohibited under pain of death, from doing any thing, which might be called labor on God's holy day, *necessity* was put entirely out of the question. It never could be pleaded, however urgent any man's secular business might be.

In a strong and universal sense, food is *necessary* for the sustenance of man. No one can live long without it. In a more limited sense, it is necessary *every day*. It is necessary, because we cannot in ordinary circumstances be comfortable for one day, if we are wholly destitute. In this last sense, it was

doubtless *necessary* for the disciples to pluck the ears of corn. They were hungry. They had nothing else to eat. Something was necessary to abate the cravings of nature. If our Lord's indulgence in this case may be pleaded as a precedent in all similar cases, we should take heed never to plead the necessity when the cases are dissimilar. We may not give a wider, or more liberal construction to the fourth commandment, than Christ saw fit to give. Such explanations as were necessary, he gave; but, in all other respects, left the law just as he found it.

It does appear to me, after all the attention I have been able to bestow on the subject, that the Scriptures do not authorize any works, as works of necessity upon the Sabbath, which are not at the same time works of charity, or mercy. Nor are all works of charity and mercy allowable. Those, and these only, may be attended to, on the Lord's day, which we had no opportunity of doing before, and which cannot, consistently with mercy and benevolence, be postponed to the end of the sacred rest. I would therefore inquire, with the most profound respect for the authors of our incomparable catechism, whether the phrase *necessary works of mercy* would not be more definite, less liable to abuse, and in fact more correct, than works of necessity *and* mercy? This would leave us as the Scriptures do, at full liberty to partake temperately of the bounties of Providence; to feed the hungry; to take care of the sick; to comfort the afflicted; and to attend to the sufferings and wants of domestic animals:—

while, on the other hand, it would take away the plea of necessity, from those, who now gravely bring it forward to justify thoughts and conversation and labors and journies and recreations, which are prompted by avarice instead of benevolence; by *the lust of the flesh, the lust of eye, and the pride of life*, instead of mercy.  
Z. X. Y.

For the Pseopist.

ON THE DISTINCTION BETWEEN  
THE RIGHTEOUS AND THE  
WICKED.

THE difference that we perceive existing among men, when we regard them merely as rational and sensitive beings, are casual and small. Between the highest potentate and the meanest vassal; between the most learned philosopher and the illiterate clown, there is no distance, which will not be annihilated by the lapse of a few years at most.

But is there not a broad line of distinction to be drawn between men regarded as moral beings?—a line that extends into the eternal world? Has not God recognized such a distinction, on every page of his word? Has he not arranged all his intelligent offspring under two general denominations—the righteous and the wicked? In the day of judgment, will not the final sentence, that seals the destiny of every created moral agent, be passed in view of this distinction alone? Yet there is no error, perhaps, more prevalent, and certainly none more dangerous, than that which denies all radical difference of moral character, and ascribes some virtue to all men.

If prudence, fortitude, courage, &c. are moral virtues, then what name shall be given to humility, forgiveness of injuries, and disinterested love? Are these two classes of virtues equally excellent?—Do the former constitute the essentials of true religion? Or are the latter of so little importance, that they may be omitted, without vital injury to the Christian character? It is believed, that a Christian may be deficient in that wisdom, which provides against misfortunes; in that firmness of spirit, which sustains them without complaint; in that heroism, which smiles at death;—but he cannot be destitute of humility; nor refuse to forgive an injury; nor deny to God his best affections and services. And herein he differs altogether from the sinner. The one says, *Lord, I am rich and increased in goods*—the other, *Lord, I am poor, miserable, blind and naked*:—the one inquires, *Who will shew me any good?* the other cries, *Lord lift thou up the light of thy countenance upon me.*

In view of the passage last quoted, we can hardly avoid remarking the contrast, exhibited between the mass of mankind, and the Psalmist, or the church, both in reference to the temper of their minds, and the nature of the object desired.

*Who will shew us any good?* It is the language of discontent. No present enjoyments satisfy. No blessings in possession are so valuable, as others beyond reach. Life lengthened, health continued, food, raiment, friends, and spiritual privileges yet enjoyed, though repeatedly forfeited, yield the ungodly man little or no satisfaction, because

his fancy is captivated with some gewgaw, that has just engaged his attention. *He is like the troubled sea; whose waters cast up mire and dirt*; always toiling, always hoping, always fearing; never bounding his wishes so much by reason as by appetite; never enjoying the present, because the future has not arrived; and never pleased with reflections on the past, except as they brighten the prospect before him.

Nor is he only discontented with what he enjoys; but fretful on account of what he suffers. The down-cast eye, and the sullen countenance, are no equivocal signs of a mind ill-prepared to sustain the shocks of adversity; to acquiesce in the determinations of infinite wisdom; and to say, *not my will, but thine be done.* Who will relieve me from distress? Who will drive away the storms that gather over me? Who will reverse the decrees of heaven, and crown my life with uninterrupted prosperity? Who will give me strength to contend with the Almighty?

He is ungrateful. He is regardless of the Great Source of his enjoyments, and denies Him becoming acknowledgments. With the increase of his flocks and herds, of his houses and lands, we remark a proportionate increase of arrogance and vanity, as though his *own hand had gotten him these.* Such a disposition, displayed toward a common benefactor, is universally regarded with just abhorrence, because it is a compound of all those passions most destructive to social happiness. Is it less detestable when displayed toward God?

Observe for a moment the ob-

ject, which the ungodly man has in view. *Who will show me any good?* The inquirer has in view an object of sense merely. Indeed, objects of faith lie beyond his sphere of vision, and have no more influence on him, than have the rays of the sun on the caverns of the earth. Give him what he can see, taste, feel and hear till he can receive no more, and you give him all the happiness of which he is susceptible. Blind as he is to the splendors of Heaven, he can discover inestimable charms in a bauble. Stupid as he is, while the thunders of eternal vengeance are indistinctly heard at a distance, and some presages of the approaching storm are discovered, he cannot rest a moment, when a small part of his worldly possessions is torn from him, and there is a distant prospect of his losing more. In the balance of his judgment, a trifle outweighs infinity—a particle of sensible good outweighs an immensity of good that is invisible. He estimates the value of an object by its power to advance his present enjoyment, or by the addition it makes to his little sum of precarious felicity. The grossness of his conceptions is not clearer proof of his weakness than of his guilt: and neither his weakness, nor his guilt, is more evident than the ultimate disappointment of his hopes. The divinely established distinction, between temporal and spiritual good, cannot be disregarded with impunity.

But the object of the ungodly man is indefinite. He asks for *ANY good*. And truly, there is little room for selection among those pleasures which have the same characteristic vanity and

insipidity.—Riches, honors, and carnal pleasures, can satisfy none but a grovelling mind. Yet there are many, who make them the centre and the circumference, the Alpha and Omega, of their hopes and happiness—the end of life, and not in any sense the means of rendering it useful.

How frivolous is the inquiry under consideration! Brutes, reptiles, insects, every animate thing that walks, flies, or creeps, is more likely to secure this indefinite good, than the inquirer; and what they enjoy leaves no sting behind: they have no prostituted powers to answer for—no reflections on their folly to embitter their joys—and no anticipations of wrath to overwhelm them. It is not only a frivolous, but an impious inquiry; for every man is under obligation to devote his whole life to a single object—the glory of God.

How different is the language of the righteous. *Lord, lift thou up the light of thy countenance upon us.* This is the breath of humility. It is the heartfelt acknowledgment of dependence upon God. It is the expression of unfeigned confidence in his promises. It is not a cold demand, but a devout prayer. The Christian feels himself in the presence of his Maker. He says with holy reverence, *Thou, God, seeest me.* He is struck with awe while the Divine Majesty surrounds him. He is not more sensible of his necessities, than of his own insufficiency. He looks beyond himself, and beyond all creatures for happiness. Forgetting things that are behind, he presses on to those before, and refuses to retire from the mercy seat till his request is

granted. Past mercies have not produced forgetfulness of God, nor led him to think more highly of himself than he ought to think. Past chastisements, so far from driving him to despair, have led him nearer to God, and he feels that it is good for him to have been afflicted.

The language adopted by him is the language of contentment. There is much earnestness displayed; but no more than is warranted, or even demanded, by the importance of the blessing in view. Though Paul had learned, in whatsoever state he was, therewith to be content, his zeal in his apostolic labors and in the pursuit of an immortal crown, was not thereby diminished. He did not fold his arms, and resign himself to a sloth inconsistent with the duties he owed to himself and to others. So every Christian, while he has the world beneath him, and is satisfied with all the allotments of divine Providence, ought to rivet his eye on Heaven, and cherish the liveliest solicitude to share its glories! Acting in character, he abstracts his attention from things around him; becomes comparatively indifferent to the revolutions of human affairs; and rises superior to those vicissitudes of fortune, which alarm the worldly minded even in the midst of their prosperity. Though he never attains to that which is high, nor great, he is satisfied with the sphere assigned him; and quietly pursues the line of conduct marked out for him by Providence. Now if some, who profess to follow Christ, exhibit a different spirit, they walk unworthy their holy vocation; they disgrace themselves much, and religion more;

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—they cannot with propriety say, *Lord, lift thou up the light of thy countenance upon us.*

Consider the object which excites the desires of the Christian. *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. The Lord is my light. God is a sun.* As the dawn of the morning and the splendors of the noonday sun, are exhilarating and desirable, they are delightful images of the favor and love of God. Of this, the world knows nothing. The Christian enjoys an occasional glimpse of the Divine glory, and this prompts him to pray earnestly for the same enjoyment continually.

That he may possess this holy blessing, he must be delivered from the power of sin. God has no fellowship with the enemy of all good. And the Christian, who has felt the pressure of the yoke which sin imposes; who has been made sensible of its evil nature and unhappy consequences, mourns over the hardness of his heart—the waywardness of his inclinations, and the vanity of his thoughts. To obtain the victory over this formidable enemy, is his most fervent desire.

Then he ardently wishes for conformity to God. *Without holiness no man can see the Lord.*—Let me be perfect as my Father in Heaven is perfect.—Let my disposition be like that of the upper world; let my affections glow with seraphic ardor; let all my feelings be regulated by the revealed will of God. The conquest of sinful passions is naturally followed by increasing assimilation to the Divine character, till death is swallowed up in victory, and the light of God's



countenance beams on the soul without interruption or end.

The Christian's object, then, is definite. It is light. It is **GLORY**.—It is that which imparts to him serenity, amid all the storms that beat upon the world; fortitude under the weighty afflictions of the present state; compassion for the miseries of mankind; zeal in the cause of righteousness; hope, fearless of the king of terrors; and a faith that lays hold on the invisible things of eternity. It is a light—a glory, that no clouds can obscure; no night destroy.

How much more noble the Christian's object, than those fugitive vanities, pursued with so much avidity by the bulk of mankind! These have no intrinsic value, and they are uncertain in their duration. They promise, but never fulfil; they cloy, but never satisfy; they excite hope, but ensure disappointment; they infatuate, but never undeceive, till it is too late to avoid the consequences.

Is there not then a radical distinction of character between the righteous and the wicked? Allow that sinners are sometimes as uniform and consistent in their external conduct as Christians, may not accidental causes claim the merit of this? Is not the violence of the worst man's temper often restrained by an apprehension of punishment, in case he gives indulgence to his feelings? Are there not many considerations, that may operate happily on the visible deportment while they leave the heart unaffected? This cannot be questioned. But we have seen different men actuated by motives totally opposite. We

have seen them cherishing sentiments of diametrically opposite characters; we have seen them pursuing objects as diverse as light from darkness. In fine, we have seen the wise man and the fool, the friend of God and his enemy, the follower of Jesus and the votary of the world. Have these men the same moral character? S. S.

For the Panoplist.

#### ON THE DECEITFULNESS OF SIN.

THE roots of sin are the evil tempers or dispositions of the heart. Every evil temper or propensity, when in operation, naturally produces congenial thoughts, and excites a person to give it scope and gratification. The mind of a vain man is usually filled with vain and conceited thoughts; and he is continually prompted to display and gratify his vanity. The mind of a person addicted to sensuality is filled with sensual imaginations; and he is perpetually excited to the indulgence of his lusts. The mind of an avaricious man is generally occupied by covetous thoughts, and schemes for getting and retaining wealth; and he is stimulated to seek the acquisition of property inordinately, if not dishonestly.

Such is the manner, in which every predominant disposition naturally employs the mind; and a person's conduct will generally correspond with the state of his mind, when not prevented by restraint, or other circumstances. The same person may be under the influence of various tempers or propensities at different times, or under the com-

combined influence of several at the same time. Now, if these things be considered, it will be pretty evident, how the minds of the ungodly, worldly, and vicious are usually occupied and engrossed; and it will be equally evident, that the most important objects and considerations must be excluded from their thoughts, or at least from their serious attention. Hence God is forgotten, their souls neglected, and all the momentous concerns of religion and eternity kept out of view. To this vain world belong all the objects of their love and care. In such a state of things is it not manifest, that they cannot have just views of this world, nor understand their own true character, danger, and interest? The mind must admit the rays of heavenly light, and eternity be considered, before a person will see the insignificance of earthly things, and the magnitude of everlasting concerns, and feel the importance of religion.

The partial manner, in which sin employs the imagination, increases its delusions. Every sinful propensity causes the imagination to dwell upon what is agreeable; upon the pleasures and advantages of its appropriate gratifications. These pleasures and advantages it magnifies and colors according to its depraved taste, and represents them in an endless variety of alluring circumstances and aspects. But the unsatisfactory nature, the baseness, the criminality, and the manifold evil consequences of sinful enjoyments and pursuits are excluded from the mind. Thus, the imagination of an avaricious man dwells on the gratifications of

accumulating and possessing wealth, the conveniences and consequence which it procures, and the ways, in which he shall use and enjoy it. But he considers not the danger to which riches expose his soul, his accountability for the manner, in which he procures and uses property, nor the evils which must result from the inordinate love of it. An ambitious man is inflamed by the distinction, honor, emoluments and other gratifications of office, titles, and authority, which his imagination clothes in the most splendid and fascinating drapery. But he considers not the guilt and meanness of flattery, intrigue, and dissimulation in obtaining promotion; the vanity, cares, difficulties and vexations, attending the exercise of "a little brief authority;" nor his increased responsibility to the Ruler and Judge of the Universe.

Hence the wicked, devoted as they are to the enjoyments and pursuits of this world, do not perceive the real nature of these enjoyments, but are perpetually deluded by them. In a similar manner, they are deceived in other respects. Poverty, in their minds, is often identified with disgrace, humility with meanness, and meekness with pusillanimity. The duties of religion appear to them gloomy, rigid and forbidding, as they are regardless and ignorant of the principles, motives and satisfactions, which attend these duties, in the minds of the pious.

To detect the misrepresentations of the imagination, and to restrain and govern it rightly, are both difficult and important. How often does the imagination

beguile even Christians into sin; into mental indulgencies of some unholy propensity or passion, if not into actual gratifications, to their great grief and humiliation on reflection. Not to mention any grosser workings of the imagination, how often does it consume time, and gratify the pride and vanity of the heart, by its idle dreams. It can transport a person to other regions, place him in any station, and invest him with any character and qualities, at his pleasure. At one time it makes him a statesman, an orator, or a conqueror; at another time an author, producing works of sterling merit in this or that department of literature or science; at another, it gives him immense riches, and busies him in liberal arrangements and distributions. In all these characters, he is sure to astonish the world, and to be loaded to his satisfaction with the applauses of mankind. These perhaps are some of its highest soarings; but its shorter and every day flights are innumerable. For how often are persons thinking of themselves, as if they were what they are not? Let us not suppose, that there is no harm in these vagaries of the imagination. If the mind be so occupied, when it should be otherwise employed; or if they spring from, and tend to gratify and nourish, any unholy temper or affection; will you pronounce them innocent? In these mental freaks, and transformations, we forget ourselves and our duties.

The affections of the ungodly are in such a state, as to be naturally an inexhaustible source of misconception and delusion.

What they love cannot appear to them base, deformed, and odious. What they dislike cannot appear to them beautiful and excellent. They must therefore necessarily have misconceptions of the sins, which they love, and of the self-denying and holy duties, which they dislike. Their disordered appetites crave unwholesome food, but loathe *the bread, which cometh down from heaven*. The partial manner, in which their imagination is employed, increases these delusions, as it tends to increase their love of sinful enjoyments, and to strengthen their worldly attachments, and consequently their aversion to the restraints and duties of religion.

Bad habits are another source of deception. What once appeared shocking and disgusting in vice, by habit becomes familiar and tolerable, if not agreeable. Habits strengthen the love of sin and the inclinations to its indulgence. They gradually overcome the remonstrances of conscience and other checks and restraints. They put an iron yoke on the sinner, and make him a grovelling drudge.

There are many decent worldly habits, which are perhaps more apt to deceive men, than habits of what the world calls vice, because less frequently condemned, and more easily excused by the guilty, at least to themselves—habits of getting and saving, not perhaps strictly dishonest, but which the law of love condemns—habits of mispending the Sabbath, not in business, visiting, or amusements, but in worldly thoughts and conversation, and merely formal attendance at public

worship—habits of freely indulging the sensual inclinations, not in unlawful ways and disreputable excesses, but in such a degree, that sensuality has the ascendancy in the heart, and not spiritual and holy affections—and habits of evil speaking, not of gross profanity, falsehood, and scurrility, but of irreverent conversation on sacred subjects, of making unfair representations and insinuations, of censoriousness, of loose and random talking, and of levity and foolish jesting.

The trains of thought, which are naturally fallen into, by the corrupt propensities of the wicked, becoming habitual, also tend to delude them more and more. It is extremely difficult to dissipate the thick darkness, which hence envelopes their minds; or to divert their thoughts from their long accustomed dark and narrow channels into enlightened and purer regions. If a sermon, or a book, give them a right direction for a few moments, they naturally return to their old haunts.

Another way, in which persons are often deceived, is by *misnaming things*. They call *evil good and good evil; they put darkness for light and light for darkness; bitter for sweet and sweet for bitter*. Names and epithets have an amazing influence. In how great a measure do the profligate by soft palliating names cover from their view the turpitude, criminality, and horrid effects and consequences of their vices. Indeed most persons speak of their own actions and practices, so as to give them an aspect and complexion, very different from the reality. They are not common-

ly aware of it themselves. In this way persons often deceive themselves in regard to their character and conduct. Some consider themselves as good, harmless and innocent, while they are free from disreputable vices; though they have no piety, are idle and useless in the world, wasting their precious time in amusements, novel reading, vanity and frivolity, and hovering perpetually on the confines of vice. Others imagine, that they are only laudably industrious, economical, and wisely providing for their households; while, in reality, they are avaricious, parsimonious and niggardly. They are so involved in business, and have such a multiplicity of worldly cares, that they have no time for self-examination and religious duties; and they contribute little or nothing to relieve the necessitous, nor to give the word of life to the destitute, nor to promote other pious designs. Some account themselves eminent for humanity and generosity, benevolence and philanthropy; while they are without principle, are only of an easy and pliant disposition, heedless and profuse, or of a sickly sensibility, weeping at tales of fictitious distress. Others imagine, they are only maintaining their rights and doing justice; while, in reality, they are taking revenge, perhaps under cover of the law, and gratifying their hatred and malevolence. Some account themselves only circumspect, prudent, and lovers of peace; while in reality they forbear reproof, and neglect exertions to warn and reclaim the wicked and to promote holiness, through in-

difference, slothfulness, love of worldly reputation, or timidity. Others imagine, that they are zealous for God, and the advancement of religion; while, in reality, they are selfish, censorious, bitter, imprudent, ostentatious, and arrogant, fond of distinction, dictation, and authority. The emotions and fervor of the affections, impressions on the imagination, and agitations of the animal system, are mistaken by some for conversion and spiritual experiences. Others indiscriminately condemn all ardent affections and experiences in religion, as a delusion. In ecclesiastical and parochial contentions, how often is the interest of religion the avowed object and pretence, while a proud, selfish, resentful and factious spirit is the real mover. This is most evidently the case, when men of no piety, without any change of character, are outrageously zealous to carry some point in religious matters.

In politics what vast influence have popular and unpopular names, epithets, and phrases. In religious parties, sentiments, and transactions, very much is effected by similar means. Here I have no intention to expatiate, farther than clearly to suggest, what appears to me to be no uncommon source of error and deception. Candor, liberality, charity, free inquiry, right of private judgment, adherence to Scripture language, and similar terms and expressions, may be vociferated ostentatiously, while they serve to cover very much, that is totally the reverse of what they properly express; and thus these good words are made to perform the office of pioneers

to error. Without dispute, real bigotry, uncharitableness, bitterness of spirit, intolerance, and a disposition to dogmatize and persecute, may be concealed under such names and expressions, as orthodoxy, zeal for the glory of God, contending for the faith, precautions against heresy; but do they not sometimes assume far different names? Also truth, firmness and stability in its defence, genuine zeal, active holiness, and meek and pious opposition to error and sin, may be made to appear to many the reverse of what they are, by giving them unpopular names, or by caricature, ridicule, sneers, and insinuations.

Very few indeed oppose truth, knowing it to be truth, or propagate errors, knowing them to be errors. Persons are first deceived themselves. We should not therefore impute criminal intentions, (i. e. intentions known by themselves to be criminal,) to those, whom we believe to be the friends and advocates of dangerous errors, and the opposers of essential doctrines. We ought to pray for them, and treat them with meekness and kindness. But though it is improper for us to impute criminal intentions to them, it is, I conceive, a great mistake and dangerous to the souls of men, to think and speak of error as innocent, and to give currency to the opinion, that persons are not guilty for their errors.

Many are deceived by their education, by the opinions of the society, in which they move, by the books, which they peruse, and by the popular sentiments of the country and age, in which they live. These are indeed

common and prevalent sources of error. But how came these sources to exist? Does not sin occasion the moral darkness of mankind? Is it not owing to the prevalence of sin, that parents and instructors are themselves in error; that books contain false doctrines, while assuming the name, habiliments and authority of truth; and that popular opinions are so often unfounded and pernicious? The immediate descendants of Noah were unquestionably instructed in the knowledge of the true God, and of his laws and worship. Whence then came polytheism, idolatry, and the whole mass of heathen superstitions and follies? Must we not look for their origin in such passages of Scripture, as these? *They did not like to retain God in their knowledge. They glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools.* Do not similar causes produce most of the errors in Christian lands?

If pride, inconsideration, obstinacy, trusting in one's own heart, leaning to one's own understanding, neglecting to examine the grounds of our faith, undue deference and partiality to men on one hand, and prejudices against them on the other, neglect of self-examination, of the study of the Scriptures, and of prayer, love of singularity, reluctance to acknowledge a mistake, a predisposition to embrace error, and to retain and defend it when embraced, because it is agreeable to the moral state of the heart, love of sin, hatred of the light, and all wrong affec-

tions and tempers—if these things are *sinful* and the *causes* of error, can we reasonably suppose, that any errors on moral and religious subjects are so disconnected with sin; that it is in no degree their cause? Are we authorized by good reasons to conclude, that any person is wholly inculpable for his errors? All are by no means equally guilty; the circumstances, in which persons are placed, make a great difference. It would have been better, to have lived and died in the grossest heathen darkness, than to die an infidel, however moral, in a land enlightened by the Gospel.

It may be useful here merely to mention, as cautionary hints, some other ways, in which persons often deceive themselves. Because they are free from some sins, to which they are not inclined or tempted, or which are opposite to their reigning iniquities, many take great credit to themselves, and are fully persuaded of the eminence of their virtue. *God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.* They boast of their freedom from disreputable vices, which they severely mark and condemn in others. By self-partiality and ignorance some are so blinded, that they censure in others the very sins, of which they themselves, though unconscious of it, are deeply guilty. How often is the dread of the evil consequences of sin mistaken for the hatred of sin itself. How often do persons consider their virtues, as a compensation for their sins. A partial reformation, the diversion of the affections and

passions into a new channel, joining a new sect, or taking a new name, is not unfrequently mistaken for a real conversion to holiness.

Many are the mistakes, into which men fall, respecting the *guilt* of sin. Their selfishness and pride conceal, not only the number, but also the guilt of their own sins, from most persons. Neglect of God, erroneous conceptions of his character, and insensibility to our obligations to love and serve him with all our souls, have vast influence in diminishing the guilt of sin in our view. There is much in the observation of an old Divine, that "*he never had great thoughts of God, who has slight thoughts of sin.*" The guilt of sin, as being against God, a violation of his law, and of all our immense obligations to him, is in general but little considered; but those sins are most observed, and accounted most guilty, which are immediately injurious to society, and destructive of men's temporal interests. Selfish men forget the rights of God. They are, however, very short-sighted in seeking their own good. If profanity, Sabbath-breaking, omission and contempt of religious duties, pride, and loose principles, do not so *directly and immediately* injure their temporal interest, as some other sins; do they not in reality undermine the foundation of *all* morality? Do they not tend to promote the enormous increase of every other kind of wickedness? Do they not also bring the judgments of God on a nation? The fear of the Lord, and the pious observance of all his institutions

and laws, are undoubtedly most favorable to our temporal interest. *Godliness is profitable unto all things, having promise of the life that now is, and of that, which is to come.*

Some trust in their religious duties, quieting their consciences by them; thinking, perhaps, in an indistinct manner, to merit and command Christ by them; and do not seek spiritual blessings, as a free gift, if they seek them really in any measure. We should not *rest* in the use of means, but always in them seek the objects, for which they were appointed; and we should never imagine, that, because we attend to these means, we have therefore a claim on God.

Others mistake remorse of conscience, and prayers and resolutions to appease it, for genuine repentance; though sin is still loved, and soon again caressed. They rest in their alternate relapses and repentances, instead of truly and earnestly seeking spiritual delight in God and his service, and a holy antipathy to sin.—Some deceive themselves by resolutions of future amendment. These resolutions, made from time to time, serve to give present quietness to the conscience, and are perhaps supposed to be a little meritorious.—Many plead necessity for their sins. How often do persons make their poverty and want an excuse for dishonesty, Sabbath-breaking, and neglect of religion. How often is pride accounted necessary. How many imagine revenge to be necessary to prevent insults. How many think they are obliged to be fashionable, and imagine they are ex-

cusable and safe in doing as the multitude do, or in imitating families of rank and influence.

Some imagine, that their sins are only the spots and blemishes of God's children. All are frail and liable to sin;—there is no one perfect;—the most eminent saints in Scripture had their failings. Hence they draw excuses, comfort and hope; though they have manifestly nothing of the repentance, and general holiness and piety of those, by whose falls they encourage themselves.

These are some of the numerous ways, in which persons are deceived. Let the reader inquire, with close self examination and prayer, whether he is not deceiving himself in some such way.

The heart of man is indeed *deceitful above all things*, because it is *desperately wicked*. When we consider the deceitfulness of sin, and also the wiles and influence of the grand tempter; it is a wonder that any escape. We must ascribe their deliverance and salvation to the God of all grace. Prone by nature to sin, involved in darkness, beset with snares, all would perish forever, if left to themselves. But, blessed be God, there is full provision for all our wants, a remedy for every evil, in the glorious Gospel of his Son. God by his Spirit, through the instrumentality of his word, providence and servants, awakens and enlightens sinners to see their condition, and to see the way of life. They are then incited to flee from the wrath to come to the Lord Jesus Christ for refuge, and to lay hold of the hope set before them in the Gospel. They turn; they begin a new course. But it is a

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narrow way, in which they must walk; numerous and powerful are the enemies, which they must encounter; innumerable are the obstacles, which retard their progress; many are the allurements on the one hand, and the tribulations on the other, which prove their sincerity and their fortitude. They have, however, an unerring guide to consult on all occasions, an Almighty Friend to strengthen them, grace sufficient, and strong consolations. Yet divine assistance is so bestowed by the great Shepherd, as to support their hearts, enliven their hopes, and animate them in their progress, without superseding the necessity of any appointed means, or encouraging them in any negligence or presumption.

In conversion sinners pass from darkness into marvellous light; and are turned from the power of Satan unto God. They escape therefore, sometimes, almost at once from innumerable false views and delusions, and wonder at their former blindness and stupidity. Their affections are placed on other objects, and new principles and desires have the ascendancy in their hearts. Their evil tempers and propensities, however, are not exterminated, nor fully brought under the control of right principles. They still exist in force, and are restless and rebellious. The imagination often resorts to its former haunts, and excites criminal inclinations and desires. The power and effects of bad habits are sometimes long experienced. Many errors, mistakes, sins, and self-impositions, are not easily detected, nor easily overcome. In short, *indwelling sin*,



with outward temptations and spiritual adversaries, makes the Christian's life a warfare, in which it is necessary to use his utmost exertion, and all proper means, in dependence on divine grace.

To a young convert, who would make rapid progress in sanctification and holiness, attain to eminent stability, light and comfort, and produce much fruit to the glory of God, the following directions may be useful.

1. Make the Bible your daily companion, delight, and guide. Study it attentively, with an express view to attain the knowledge of God and his will, of yourself and your whole duty. Aim to have your heart imbued more and more deeply with its spirit, and your judgment and life more and more conformed to its instructions. Use other religious books, but neglect not the fountain for the streams, which are generally tainted, and too often rendered unwholesome, by the soil, through which they have passed. Furnish your memory with the choicest treasures from the Bible; and on these meditate day and night. Here let your thoughts perpetually resort; here let your imagination dwell and habitually expatiate, but always with reverence and humility. Let divine truth occupy your mind to the prevention of idle roving, and sinful imaginations. Seek not in divine truth the gratification of curiosity, but the nourishment of holy affections, and the genuine wisdom which is from above.

2. Conscientiously regard close and frequent self-examination, as an indispensable duty. En-

deavor to understand all your sins and their aggravations, for your deeper humiliation; but let them always send you to Christ in faith with grateful and adoring views of divine grace, for forgiveness, hope, deliverance and strength. Seek an accurate acquaintance with all your duties, and with the *order, season and manner*, in which you should perform them. Endeavor to understand the application of precepts to yourself in your particular circumstances. Many are well acquainted with the rules of duty in the abstract, but do not know when and how to apply them. Carefully investigate the principles and motives, by which you are influenced; and see, that they be pious and holy. Beware of your dangers, weakness, and wants; and think not of yourself more highly than you ought.

3. Be habitually watchful. You should keep your heart with all diligence, and guard assiduously against the beginnings of sin. Persons are often betrayed step by step to the commission of sins, which they at first by no means intended to commit. Would we be safe, we must not take the first steps; we must shun the avenues to iniquity; we must dread the snare; we must not dally with temptations; we must avoid, as much as possible, whatever is likely to prove the *occasion* of our falling. This is the way to conduct agreeably to the petition: *Lead us not into temptation.*

You should keep an unremitting watch over the senses. Through them temptations assail the heart. Unguarded, they perpetually ensnare the soul. No progress can

be made in holiness, unless they are carefully restrained and governed.

The tongue must be kept, as with a bridle. *Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace to the hearers.* Watch over your imagination. In their imaginations the wicked associate pleasure or advantage with sin. We should endeavor to dissolve such associations; and never contemplate any iniquity without considering its guilt, turpitude, and evil consequences. We should strip sin of its false enticements, and regard it as the leprosy of the soul, as an enemy, however disguised, and as the source of all wretchedness and sorrow. All our afflictions should serve to embitter sin. On the other hand, we should always consider the highest pleasure and our real interest, as inseparably connected with our duty. Sinful tempers and passions are debasing and vexatious, often stinging and tearing the breast that harbors them. But pious tempers and affections exalt the character, and are health, peace, and satisfaction to the soul. Let genuine piety therefore be associated in your mind with all that is truly great, amiable and good. Would we do this, we must not peruse plays, novels, and licentious poetry, unless, like the bee, we can extract honey from baneful flowers and weeds, which is very seldom the case. To say nothing of the waste of time; such works communicate their infection to the heart, inflame and nurture evil passions, corrupt the imagination, and fill the memory

with worthless lumber and pernicious associations. We should also keep from bad company; and avoid whatever we find the occasion of sin, or an impediment to our progress in holiness.

4. There are some things, which, oftener than others, you should make the subjects of your most attentive consideration. You should often meditate on *death and eternity*. Endeavor to realize the uncertainty of life, the great and solemn change at death, the importance of being always prepared,—the solemnities of the day of judgment, and the eternal destination of the righteous and the wicked. If in a light and careless frame, on the borders of transgression, check yourself by thinking of the state of the damned, and let the solemn thought thrill through your heart, *What if this state should be mine?* But more often strengthen your patience, kindle your zeal, and enliven your hope, by contemplating the resurrection and the felicity and glory of Heaven, where you expect soon to drink immortal life and bliss at the infinite Fountain.

Go often to the *cross*. There behold the brightest displays and the highest glorification of the attributes of God. There adore his infinite holiness, the unsearchable riches of his grace, the unfathomable depths of his wisdom, and all the incomprehensible perfections of his moral character. Frequently contemplate the whole life and example of our Lord; but view him more often on the *cross*. Here study the most important truths;—prostrate your soul;—crucify your sins;—receive life;—cherish the holiest affections;—and

furnish yourself with the best armor and the best motives.

Endeavor to preserve on your heart a constant sense of the omnipresence and providence of God. Infinite Intelligence always surrounds you. No place, no mask, no pretence, can screen from his eye a wrong action, an evil purpose, a sinful motive. Let this thought break the power of temptation, keep your heart sincerely pious, and restrain or animate you, as occasion may require.

Observe God in his works, and in his moral government; daily ascribe to his goodness and grace all your enjoyments and privileges; and piously recognize his hand in all your afflictions.

5. Abound in prayer; believing, fervent, humble and spiritual prayer. Thus render to God the daily homage and praise of your heart; ask all things you need from Him; make intercession for all men; and let all things, of any importance, be in some way the subject of prayer. You may pray at all times; but it is necessary to have stated periods. Let, therefore, a portion of your time every morning and evening, be consecrated to devotion. If truly pious, you will value such seasons more than your necessary food, and will find time and opportunity for them. It is almost an infallible symptom of an unsound heart, to be glad of an excuse for neglecting the worship of God. They, who love him, are grieved, if necessarily prevented from worshipping him at the customary season, in a regular and uninterrupted manner; and there will still be some broken intercourse between their

hearts and their God; to whom their hearts are devoted. They, who neglect daily devotion, ought to inquire seriously, whether their religious services on the Sabbath are not mere formality, destitute of the real life and effects of piety. Neglect not, therefore, daily seasons of devotion; and in all things by prayer and supplication with thanksgiving let your requests be made known unto God. Make your daily business and concerns a part of his service, always conducting them on Christian principles. Acknowledge him in all your ways; and engage in nothing, in which you cannot conscientiously ask his direction and blessing.

R. W.

#### REMARKS ON ACTS ix, 11.

(Continued from vol. x. p. 332.)

1. It is obvious to infer, from the remarks heretofore made on this passage, that impenitent sinners never offer to God an acceptable prayer.

In respect of moral character, they are as Saul was before his conversion. When they are deeply solemnized, and in this situation pray in all good conscience, it is likely their frame of mind is supposed, by themselves, to be the *best* they ever know. If, then, they ever please God, it is when they are in their supposed *best* frames; or when they are the *least* perverse. But even now their sacrifices are an abomination to the Lord. When we read in the word of God that the way, the thoughts and the *ploughing* of the wicked are *sin*, and his sacrifice, or prayer, is an abomination, and much more an abomina-

ination when he bringeth it with a wicked or presumptuous mind, we cannot but see the force of those remarks of Solomon; *The Lord is far from the wicked; but he heareth the prayer of the righteous. He that turneth away his ear from hearing the law, as every impenitent sinner does, even his prayer shall be abomination.*

But do they not pray? No doubt they do; and often, if their prayers were granted, they would prove to have been made against Zion, for the downfall of the Church, and for prosperity in sin and rebellion. And what of such a prayer? But do they not often pray for their own life and health, and the prosperity of their friends in lawful enterprises? Yes; but it is a selfish, mercenary prayer. Perhaps, at the very time they are offering up their prayers for their friends and for themselves, they are cursing their enemies in their hearts. How will He view such a prayer, who has commanded them to love their enemies, and to pray for them that despitefully use them? They may pray for wealth to consume upon their lusts, and health and strength, to triumph over an enemy. While they pray for a restoration of health, their hearts fret, perhaps, against the Lord, whose providence brought sickness upon them; or, like too many, they will curse God and die. Do they not pray for, and ardently desire the good of their families? This they may do upon the principle of natural sympathy merely. But do they not pray for the salvation of their own souls? Yes; and a very desirable thing it is that their souls should be saved.

But they desire a happiness totally unlike that of heaven, and to be saved in a totally different way from that of the Gospel. They may pray for holiness; but if they knew or considered the nature of holiness, they would relinquish their request: or, if they desired it at all, it would be as the sick man desires a painful remedy. They are dead in trespasses and sins; and have no more of spiritual life, than the dry bones, which Ezekiel saw in vision, had of natural life. Their carnal mind is enmity against God, and not subject to his law. Turning away their ear from hearing the law, even their prayer is an abomination.

2. I infer the importance of the renovation of their natures.

If without holiness no man shall see the Lord; and if nothing is of so much value as the soul, it is all important that they should be holy, which they cannot be till they are born again. *The sacrifice of God is a broken spirit; a broken and a contrite heart God will not despise.* The worship of God by prayer is our reasonable service. It is a profitable, and, to the holy, a delightful service. But that it may be performed with profit, or pleasure, or acceptance, Marvel not that I say unto you, ye must be born again. While the sinner retains his carnal nature, however long, and often, and loud, and publicly, he prays, his prayer, though what he prays for be lawful and desirable to ask, will, nevertheless, be as offensive to the God of infinite purity, as the corrupt source from which it proceeds. First make the tree good, and the fruit will be good likewise. But a corrupt tree

will never bear good fruit, with all the pruning and dressing you may bestow upon it.

Let impenitent sinners, then, break up the fallow ground of their hearts, exercise *repentance towards God, and faith towards our Lord Jesus Christ*. Your hearts are desperately wicked, a dwelling place of unclean and hateful lusts, from the corrupt abundance of which proceed unholy thoughts, and evil actions. *Be converted, and, while your sins shall be blotted out, God*

will hear your prayers. Christians have been able to say of one and another, who were breathing out threatening and slaughter against the cause of truth, *Behold he prayeth*. May the time soon arrive when each reviler of Christ and his holy religion and people shall fall prostrate before the divine Redeemer, and cry out in the spirit of Paul, *Lord, what wilt thou have me to do; when it may be truly said, Behold he prayeth*.

EPSILON.

## RELIGIOUS INTELLIGENCE.

### CONNECTICUT MISSIONARY SOCIETY.

THIS Society is believed to be the oldest of the kind in this country, except the *Society for propagating the Gospel among the Indians and others in North America*. The latter was instituted at Boston, in 1787.

The occasion and origin of the Connecticut Missionary Society are briefly as follows:

Soon after the peace of 1783, great numbers of families emigrated from Connecticut to the newly settled parts of New York and Vermont. Many of them were deeply affected, when they knew by experience the loss of religious privileges; when they saw their children exposed to the danger of growing up in ignorance of public religious worship, and thus of never enjoying the full benefit of the Sabbath and its inestimable blessings. As they were occasionally visited by their friends from Connecticut, some of whom were ministers of the Gospel, and as

they in turn visited their parents and friends, they made frequent complaints of their destitute situation, in regard to religious ordinances. These complaints powerfully excited the Christian sympathy of the friends of religion. So early as 1788, some small attempts were made to afford a partial supply of preaching in the new settlements. The first plan adopted was this: An association of neighboring ministers would themselves supply the pulpit of one of their number, who would labor several weeks as a missionary in the new settlements. This plan was found to be very inadequate, and was liable to some objections, which the establishment of a Missionary Society completely removed.

In 1791, the subject was brought before the General Association of Connecticut, and was referred to the particular associations, that a permanent system of operations might be agreed upon. Accordingly, a plan was devised, reported, and

adopted in June 1792. It was drawn up and reported by the Rev. Dr. Edwards, of New Haven, a truly illustrious man, whose memory, for his agency in this business and for many other reasons, will be cherished by the pious in succeeding times.

In October 1792, the Association petitioned the Legislature of Connecticut to permit an annual contribution to be made, by the congregations, for the support of missions to the new settlements. The necessity of such a permission was a consequence of a rigid interpretation of an ancient law on the subject of *Briefs*; which was supposed to forbid any public contribution whatever, unless the avails of the contribution were appropriated for the benefit of persons in the town where the contribution was made. It is now the general opinion, that the law was never intended to forbid, and that by a fair and liberal construction it does not forbid, contributions for religious purposes. It was well for the cause of missions, however, that the rigid interpretation was then supposed to be the true one, as the Legislature granted permission to have a contribution, on the first Sabbath in May annually, for three years; and as the contributions were much more numerous, at the commencement of the business, than they would have been if no legislative provision had been resorted to. This legislative permission has been repeated, whenever asked for, till the present day. During one interval of three years, we believe, (perhaps more,) the Society did not ask for the privilege, as they had

acquired considerable funds, and it was feared the people would be impatient under the long continued annual call upon their liberality. If we might venture to suggest any error, in the proceedings of so venerable a Society, it would be their yielding to such a fear. We earnestly desire, that a generous annual contribution from every congregation in the state may flow into this *treasury of the Lord*, till all the destitute places of our country shall have their spiritual wants supplied.

The designs of the Association were opposed, both in the Legislature and out of it, by certain classes of men, who will always oppose every good thing. Their opposition, however, did not present any serious obstacle; and is mentioned here only for the sake of reminding the reader, that a Society formed for the sole purpose of communicating Christian knowledge to the emigrants to our new settlements, by sending them regularly licensed preachers of the Gospel, and distributing among them Bibles and other religious books, could not escape opposition and very decided hostility. So thoroughly is the nature of pious and public-spirited associations now understood, that it is easy to foresee every objection which will be made to any new institution of this kind.

At the contribution in the spring of 1793, the Association received between eight and nine hundred dollars. This sum has been gradually increased, till the last year it amounted to about four thousand dollars. The Society has received handsome donations from individuals; and the

profits of the Connecticut Evangelical Magazine for seven years, from 1800 to 1807, made a great addition to the permanent fund, which now amounts to more than \$30,000. We hope the annual contributions and the permanent fund will be greatly increased.

In June 1798, the Association appointed eight missionaries, to labor a part of the year in New York and Vermont. Among the first missionaries were the Rev. Cotton Mather Smith, of Sharon, and the Rev. Antmi R. Robbins, of Norfolk, two venerable men, who have since rested from their labors. Dr. Edwards, we think, performed a missionary tour in the state of New York, at an early stage of the business. The Society now employs above thirty missionaries for a part of the year, nearly all of whom are ordained ministers.

The General Association did not take the form of a Missionary Society till 1797 or 1798. At that time it was found, that the missionary concerns were so complicated, as to require more time than the Association could bestow upon them. Twelve trustees, six clergymen and six laymen, were therefore appointed to manage all the details of business. They are re-appointed annually, and, together with the Treasurer, make an annual report of their transactions. The Society has since been incorporated.

The fields, in which the Society has principally labored, are the newly settled parts of Vermont, New York, Pennsylvania, and Ohio. In that part of Ohio, which is usually called New Connecticut, the exertions of the

Society have been peculiarly important. In all places, whither their faithful missionaries have been sent, much good has been done; much fruit has been gathered, which will be manifest in the great day of the Lord. The writer of these paragraphs lived in the new settlements, when they were first visited by missionaries, more than twenty years ago. He is fully convinced, that the benefits conferred on many parts of our country, by the Connecticut Missionary Society, are inconceivably great. He is convinced, also, that the affairs of the Society have been conducted with great wisdom,—with an enlightened regard to the glory of God and the good of mankind. May the sphere of its usefulness be greatly extended, and may the Divine blessing rest upon its officers, and all its friends and supporters.

MASSACHUSETTS MISSIONARY SOCIETY.

THIS Society was formed about fifteen years ago, and has been actively and successfully engaged in disseminating the great truths of Christianity, by means of missionaries and religious books. The District of Maine has received the largest share of attention from the Society; though New Hampshire, Vermont, and Rhode Island, have not been forgotten.

Among the most important enterprises in which this Society has been engaged, was the missionary tour of Messrs. Mills and Schermerhorn in the year 1812. Not all the expense of this tour, however, was sustained

by the Massachusetts Missionary Society; other Societies took a liberal part. These missionaries conferred a great benefit on all religious societies, by exploring the south-western parts of the United States, and describing at large the destitute condition of the inhabitants of those regions.

At the annual meeting of the Society in May 1814, the Trustees resolved to lead the way in fitting out another exploring mission. Mr. Mills offered himself for the service, provided he could find a suitable companion. The Trustees appropriated \$600 toward the expenses of the tour, expecting that other Societies would make appropriations, according to their means, for the same object. Such encouragement was offered, that Mr. Mills and Mr. Daniel Smith, two respectable candidates for the ministry, set out on their long journey in July. They intended to go by the way of Philadelphia to Pittsburgh, and thence down the Ohio and Mississippi to New Orleans, visiting the principal towns and settlements by the way, and laboring as missionaries whenever opportunity would permit. They received for distribution 600 Bibles from the Massachusetts Bible Society, and more than 10,000 Tracts, from subscribers to the New England Tract Society; and it was expected, that they would superintend the distribution of the edition of the New Testament, recently printed in French by the Philadelphia Bible Society. They were to collect religious information, respecting the countries through which they passed, and to do all in their power to promote the formation of Bible So-

cieties. We doubt not that this mission will prove very important in its consequences. We therefore design to give copious details from the correspondence of the missionaries. We would urge upon the friends of the Society the duty of supporting these very important enterprises by continued and increased liberality. The Society could do much more than it ever has done, if larger funds were at its disposal. The Christian community is able to bestow larger funds without diminishing the donations to any other praiseworthy object.

We now proceed to give some account of the mission of Messrs. Mills and Smith.

The whole expense of this mission was estimated at \$2,000; a sum which, it was supposed, would pay the travelling expenses of the two brethren, and leave, as a reward for their labors, the usual allowance to candidates for the ministry, while preaching in country parishes. The Massachusetts Missionary Society advanced \$600; and a Committee, appointed by the Trustees for the purpose, gave instructions to Mr. Mills, and subsequently joined Mr. Smith with him, advising them to ascertain what encouragement could be obtained from other Societies, and to proceed if there was a good prospect of making up the sum required.

Mr. Mills wrote from Philadelphia, that the Bible Society in that city would give \$200 towards the mission, and would commit 400 copies of the French Testament to the missionaries, with permission to sell them and appropriate the avails to the



same object. It was supposed that these copies would produce \$400. The Bible Society also committed to them the principal part of the edition of the French Testament for gratuitous distribution. The Committee of Missions gave them an appointment as missionaries, which would add \$100 to their receipts. They determined, therefore, to proceed, and sent forward large numbers of Bibles and Tracts to Pittsburgh.

(To be continued.)

AMERICAN MISSIONARIES.

The following extracts from the journal of Messrs. Hall and Nott bring down the history of the mission at Bombay to April 7, 1814.

"JAN. 2nd and 3d, 1814. Received letters from brother Newell, in answer to letters written by us from Cochin after we were apprehended.

"Mr. Newell stated, that Governor Brownrigg had written to Sir Evan Nepean to favor our settlement in Ceylon; in which we would most gratefully acknowledge an everruling Providence.

"5. A kind friend told us, that he had been informed, from the Secretary's office, that the Governor of Ceylon had written to the Bombay Government strongly in favor of our settlement in Ceylon, and that the subject was to be referred to the Supreme Government.

"We immediately wrote to the Rev. Mr. Thomason, of Calcutta, to acquaint the committee of the Board with this, that they might endeavor, should there be occasion for it, so to manage the business at Calcutta, as that its final decision should be left with Sir Evan Nepean. We viewed this occurrence as favorable, on the whole, to our settlement at Bombay, and bless God for it.

"10. Forwarded to brother Newell at Colombo copies of our transactions with government since our arrival at Bombay, accompanied with explanations.

"Feb. 11. Received from Mr. Thomason the following letter:

"My dear Sir,

"I fear you have been anxiously expecting to hear from me; but even now, long as it is, I have nothing to say. When I wrote last, I expected a communica-

tion soon from the Council; but after much waiting I now give up all expectation, and think the answer will be sent to the Bombay government.

"This I have clearly ascertained, that Lord Moira's thoughts are favorable, and that he meant to grant you permission to stay at Bombay. What he has actually done, or what the Council have done, I know not; nor would it be decent in us to take any new steps. Your packets [copies of all our letters to Governor Nepean] came to hand. I read all the correspondence with great interest indeed; and rejoice to find, at the end, that Sir Evan Nepean had determined to wait for instructions from this Government. While I was deliberating how to make the best use of your correspondence with the Bombay government, I received information that the whole correspondence had been transmitted to this Presidency. The whole business is now before the Government, who will doubtless very speedily send some final instructions to Sir Evan Nepean. Of what nature they will be I cannot divine. It is highly probable, I think, that they may allow you to go to Ceylon; perhaps to stay at Bombay.

"The thing is, however, so completely before the Council, that any farther movement on our part would be not only inefficient, but injudicious. We can give no aid. We have already said all that we can. I have seen Lord Moira on the subject, and now lastly Sir E. Nepean places the whole story before the Council.

"We have only to stand still and see the salvation of God. He will accomplish his will. I feel much for your situation. You have found severe and repeated trials. Yet all will doubtless ultimately turn out for the furtherance of the Gospel. I shall feel anxious to hear the result of your business. *Hope* strongly predominates. I feel assured, that you have been sent here for good; and that God will overrule all things, so as to accomplish the desire of your own hearts, and of those who sent you.

"Yours affectionately,  
THOMAS THOMASON."

"Jan. 24, 1814.

"March 7. Brother Newell arrived at Bombay.

"April 7. Received from Mr. Thomason a letter, of which the following is an extract.

"I am grieved to think that you are expecting some interesting and unfavorable news from me, when I have nothing to communicate. Not a word has transpired here; nor are we likely to hear a word. I think it will end in your being suffered quietly to stay; but indeed I

know nothing. We cannot aid you more, as we have done all that in wisdom can be done. It rests with the Supreme Government, who would be impatient if they heard more from us: or rather, it rests with Him, who hath on his vesture and thigh this name, *KIXO OF KIXES AND LORD OF LORDS*. To Him may we be enabled more and more to commend all our particular as well as general wants.

"I am at this moment full of important concerns connected with my proposed plan for schools. The subject is before Government, who will shortly decide this important question. It seems necessary that Government should attempt something. The difficulty is to begin.

"Our thoughts are often with you. The situation in which you have long been placed, is peculiarly interesting to all who love the Gospel. I think with you, that the terms of the New Charter afford a ground of hope. Dr. Carey has taken care of your books. He wrote to me the other day on the subject; and, I think has forwarded them as directed. I should suppose he has written about them.

"Yours affectionately,

THOMAS THOMASON."

"March 19, 1814.

MR. NEWELL'S JOURNAL.

(Continued from p. 193.)

"JAN. 20th. I engaged passage on a Portuguese ship bound to Goa, as there was no opportunity of going direct to Bombay. Before my departure, I addressed the following letter to the Governor.

"To His Excellency General Brownrigg, Governor and Commander in Chief in the island of Ceylon.

"Sir,  
"Having resided nearly a year under Your Excellency's jurisdiction, and experienced during that time every indulgence from Government which I could wish, I beg leave to express the deep sense I have of Your Excellency's kindness to me, and to ask permission to depart on the Angelica, Portuguese ship, bound to Goa, in pursuance of my original intention of joining the mission in Bombay. I should esteem it an additional favor, if Your Excellency would be pleased to give me a testimonial, that would satisfy the Governor of Bombay that I leave Ceylon with Your Excellency's consent and approbation. I have the honor to remain, &c.

S. NEWELL."

"Colombo, Jan. 24, 1814.

"I felt obligated to notify the Governor of my departure, as he had intimated on

my first arrival at Colombo, that I was not to remove without giving him previous notice, and I felt a real pleasure in expressing my gratitude for his kindness both to me and my brethren.

"The Governor informed me through Lord Molesworth, that he consented to my departure and would write by mail to the Governor of Bombay in my favor.

"Jan. 28. I embarked on the Angelica, and sailed from Colombo after a residence of ten months on the island of Ceylon.

"Jan. 31. We had now passed Cape Comorin, and were sailing with a gentle breeze along the Malabar coast. We were so near the land as to see the houses distinctly, and were delighted with the view of the "snow-white churches" of the Syrian Christians, of which Dr. Buchanan speaks.

"Friday, 4th of February. This afternoon the Angelica came to anchor in the roads of Cochin, and stops here until Monday. This affords me an opportunity, which I have long wished for, but never expected to be favored with; that of seeing the Cochin Jews and the Syrian Christians. I went on shore this evening and called on Capt. Inverarity, to whom I had a letter from Colombo.

"Saturday, Feb. 5th. This morning I walked out to Jews' Town, about two miles from Cochin to attend the Synagogue. I first went into the black Jews' Synagogue and staid a few minutes, and then went to that of the white Jews, which is near the former.

"There were, I suppose, between one and two hundred persons present. Their complexion in general is a shade below the European; and most of them wear their beards. The service was conducted much in the same way as in the Synagogues in America, but with more solemnity.

"The portion of the Law that was read this morning, was the Song of Moses on the banks of the Red Sea, and in the Lesson from the Prophets was the song of Deborah after the defeat of Sisera.

"I saw the Jew, who was Hebrew Moonshree to Dr. Buchanan.

"The shortness of my stay at Cochin did not admit of my making any particular inquiries respecting the Jews. I learnt one fact, however, which Dr. B. has not mentioned; which is this;

"It is said at Cochin, that the black Jews are not "Beni Israel," but the freed slaves of the white Jews, who have been proselyted to Judaism, and that they are Hindoos by descent.

"In the afternoon I set off in a boat for Cande-nade, the late residence of Mar Dionysius, primate of the Syrian Church. It is about four leagues from Cochin.

"A Mr. Levi, a Jew, born in London, and lately baptised, accompanied me as an interpreter.

"At 7 o'clock in the evening, we reached the village of Cande-nade. At the entrance of the village there is a large cross erected. I now heard the church bell tolling for evening prayers, and saw the church at a distance, lighted up for the service. When I entered it, I saw two priests, dressed in white, standing before the altar and chanting the service. There was about a dozen people assembled in the body of the church.

"When the prayers were ended, I introduced myself to the priests—told them I had come fifteen thousand miles from the west, and having heard of them through Dr. Buchanan, I had come from Cochin on purpose to pay them a visit.

"They invited me up into a gallery on one side of the church, where I was to spend the night. I had with me Dr. Buchanan's Researches, from which I read to them through my interpreter a part of his account of the Syrians, particularly his conversation with Mar Dionysius, their late Bishop, who resided at this place. They listened with uncommon interest, assented to the truth of the narrative, and seemed to be pleased to hear the name of Buchanan again. They spent the evening with me in conversation on various subjects. Mr. Levi, my interpreter, was perfect master of both the languages in which we conversed.

"In the course of my inquiries I ascertained the following things respecting the Syrian Church.

"1. They practise auricular confession, which is required three times a year, of all who are admitted to the Lord's Supper:

"2. They do not administer the Lord's Supper to the laity in both kinds; but like the Catholics dip the consecrated wafer in the cup.

"3. They have paintings of the Virgin Mary, of the crucifixion, and of the saints in their churches.

"4. They cross themselves and use a variety of gesticulation in their worship.

"5. They pray for the dead.

"6. The Clergy are not allowed to marry.

"I made particular inquiries respecting this, because it appears that their Clergy in former times did marry. They told me that there were two reasons, which prevented them from marrying; one was their poverty—they could not maintain families. The second was, the prejudices of the people against it. After the Portuguese came into this country, the Syrians, seeing that they did not allow their Clergy to marry, had imbibed such strong prejudices against the practice that no

priest now would be allowed to minister in his office, if he should marry.

"I made particular inquiry respecting the mode of baptism in the Syrian church. I found it was affusion. In the administration of this ordinance they mix cold and warm water together. When I asked them the reason of this, they seemed at a loss for an answer, and finally said, it was because Christ was baptised in a part of Jordan where another stream united with it.

"Respecting the subjects of baptism I made no inquiry, as I supposed it was a matter of notoriety that the Syrians are pedo-baptists. Brother Hall, who conversed with these same priests, when he was at Cochin, understood that children were usually baptised at eight years old.

"Mar Dionysius, the Primate of the Syrian Church, died in 1607. When he was dying he laid his hands on a priest, and pronounced him his successor. But the other priests being dissatisfied, will not receive him for their Superior, but insist on having one from Antioch. So they are without a Bishop. In the church of Cande-nade, which is the seat of their Primate, there is no copy of the Old Testament in Syriac, and only an imperfect one of the New. The Malayalam Gospels, which were printed at Bombay, have not been distributed.

"The Syrians need missionaries quite as much as their heathen neighbors. This region is a most important and interesting field for the labors of Christian ministers; The Syrians are not bigoted like the Roman Catholics. If judicious and unostentatious Christian missionaries should go among them, they would, I think, be well received; and by instructing their youth; and causing the Scriptures in the vernacular tongue to be circulated and read, they might be the means of inestimable good to this part of the country, without altering the external form of the Syrian church any faster than the diffusion of knowledge and piety would naturally produce this effect.

"The priests at Cande-nade told me, they should rejoice to have a learned European come and reside among them to instruct their young men, who are candidates for the priesthood.

"The British resident at Cochin is assisting them in the establishment of a College for this purpose. But whether the Company's government would allow missionaries to go into this region, I think is doubtful.

"Cande-nade, Sab. Feb. 6th. I slept last night in a convenient apartment in the gallery of the church. At six o'clock this morning the bell-tolled for morning service. I went down and attended. The

greatest priest, in his full dress, said mass, much after the manner of the Catholic Church. When mass was ended, he went out to the corner of the church, and said some prayers at the grave of a person lately buried; during the prayers incense was offered, and the people prostrated themselves on the ground before the grave. After this he returned to the church, and dismissed the people, giving them his blessing individually as described by Dr. Buchanan.

"After service I returned to Cobin, and the next day we sailed. We touched at Calicut and Tellicherry, and on the 23d of February we anchored in the river of Goa, at which place the ship was destined.

"24th. I landed and called on the British Resident, Major Schoyler, who countersigned my passport, and made no objection to my proceeding to Bombay; I engaged passage to Bombay in a Pattymarr, a large coasting boat, which was to sail in a few days, and made arrangements to go the next day to Old Goa.

"Feb. 25th. I set out early this morning in a boat for the Old City accompanied by Capt. Lanester of the Portuguese marine service. We reached the city in about two hours. I visited most of the Colleges, Churches, and Monasteries. I saw the Vicar General of the Dominicans, and dined with the Superior of the Augustines. I called on Father Josephus a Dolioribus, the last inquisitor; mentioned by Dr. Buchanan.

"The Inquisition of Goa is no more. It was lately abolished by an order of the Prince Regent of Portugal. It is said, however, that the Archbishop retains all the powers that was lodged in the Court of the Inquisition.

"In the afternoon, I visited the chapel of the Nuns, which is seldom open, but happened to be opened to-day. Through a grate, which separates the body of the church from their apartment, I saw them perform a variety of ceremonies and carry about on their shoulders an image, representing the Savior bearing the cross, &c.

"In the church of Bon Jesus, the body of St. Francis Xavier is deposited, in a costly tomb adorned with gold and precious stones.

"The Churches and Monasteries are magnificent and splendid buildings, and must have cost immense sums of money. There are supposed to be 8000 priests on the island of Goa. In the town of Old Goa, I should think there were not fewer than five hundred, and there are not, I suppose, half that number of laymen in the place.

"Feb. 26th. Went on board the Portuguese brig Maria, which arrived last night

from St. Salvador. I found on board a number of Americans from my own neighborhood; the Captain's wife from Boston, Mr. Bernard, the chief officer from Salem, and Mr. Healy from Roxbury. The Maria is the same vessel that brother Rice went in from the Isle of France to St. Salvador. I learnt that he arrived there safe and sailed for the United States in July.

"As the Maria is to return immediately to St. Salvador, I set myself to preparing letters to send by her.

"March 1st, 1814, Goa. I delivered to the care of Mr. Bernard chief officer of the Maria, three packets directed to Rev. Samuel Worcester, D. D. Salem. No. 1. A letter of 4 sheets to Dr. Worcester, covering one to Mrs. Atwood, and one to Dr. Woods. No. 2. A skeleton of my journal. No. 3. Seven old letters from the brethren to me.

March 2d. I sailed this evening for Bombay.

7th. Early this morning the harbor and town of Bombay appeared in full view; and at 11 A. M. I landed and went in search of my friends whom I found in a short time. It was a joyful meeting to us all. We had been separated more than two years, had all of us passed through many trying scenes, and often given up the idea of ever meeting again on earth; but that unseen hand that had guided us in all our perplexities, and led us in a mysterious way, had at length brought us together in the very place, which, in our conversations on the other side of the water, we had often contemplated as the probable seat of our then future mission. And what was peculiarly gratifying to us, we had reason to hope that we should now be established in this place, and be allowed to enter on our work, which had been so long delayed. Yet we rejoiced with a mixture of fear, for it was not absolutely certain that we should all be allowed to remain here.

"The same day I went to the Police, and made my report, and learnt that Gov. Brownrigg's letter had been received, in consequence of which my arrival had been expected.

"My brethren had also written to Colonel for me to come on to Bombay, though their letters did not arrive before my departure.

"March 12th, Bombay. I had an attack of fever, which lasted till the 20th.

"23. We kept a day of fasting and prayer, preparatory to the Lord's Supper, which we proposed to celebrate the next Sabbath day.

"Saturday evening, 26th. We kept another season of special prayer, with a view to the solemn ordinance, which we

expected to attend upon the ensuing day.

"Sabbath 27th. We met at 11 o'clock, A. M. and engaged in prayer; brother Hall delivered an address suited to the solemn occasion, and brother Nott administered the ordinance. There was a variety of circumstances, attending this transaction, which were peculiarly calculated to affect our minds. We were naturally led to look back on all the way in which the Lord had led us, since we devoted ourselves to the missionary cause, and particularly since we came to this land. Two of our brethren, who came with us to this country, had been separated from us, and had gone to different and distant countries, and we expected to see them no more in this world. One of our little number had finished her work and received an early release from the pain and toils of the "missionary pilgrimage." Though on our own account we could not but mourn her absence, yet we had reason also to rejoice in the hope, that she had entered into her rest; and though she would not return to us, yet it we were the children of God, we should go to her and partake with her at the marriage supper of the Lamb. In the afternoon I preached to our own family and a few of our acquaintance, who usually unite with us in our family exercises on the Sabbath.

"Bombay, April 11, 1814. I transmit this Journal, enclosed to Mr. Smith, London, by the ship "Lougee Family," and shall also forward a number of letters by the same opportunity."

**DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.**

April 14, 1815. From the Foreign Mission Society in the county of Litchfield, (Conn.) by Uriel Holmes, Esq. the Treasurer, twenty dollars being specifically appropriated to the translations, \$983 16

15. An appropriation, at the contribution in the Rev. Mr. Codman's Society in Dorchester, on the national thanksgiving,\* 3 00

From a female friend, by the Rev. Mr. Huntington, for the translations, 2 00

Carried forward \$988 16

\* In several congregations a collection was made on the national thanksgiving, for the benefit of some particular religious object, unless the contributors appropriated their contributions to some other object.

Brought forward \$988 16

20. From Mr. Elisha Wheeler, of Charlestown, by Dea. Warren, 1 00

From the Female Cent Society in Uxbridge, by Mr. Oliver Jaquith, half for missions, and half for translations, 20 00

From the Rev. Mr. Tucker's Society in Rowley, contributed on the national thanksgiving, for the translations, 23 00

From Presbutis, by mail, with the Arkport post mark, for the translations, 10 00

An appropriation, at the contribution in the Rev. Mr. Bates's Society in Dedham, on the national thanksgiving, 1 50

Appropriations at the contribution in Medfield, 2 00

21. From a lady, a friend to missions, by Maj. George Russel, 3 00

22. From the Rev. Mr. Tappan's Society in Augusta, a contribution on the national thanksgiving, half for missions and half for translations, 50 00

24. From children in a school in Wenharn, by the Rev. Mr. Emerson of Beverly, 50

25. From individuals in Waterford, by the Rev. Dr. Worcester, 4 20

26. From a lady in New Hampshire, by Mr. Horatio Bardwell, 4 00

27. From the Foreign Mission Society of Salem and the Vicinity, by Mr. John Jenks, the Treasurer, 82 50

From a lady in Jaffray, (N.H.) by Mr. Luke A. Spofford, 5 00

From a person in Kingston, (Mass.) by Mr. S. T. Armstrong, 5 00

From ladies in Portsmouth, (N. H.) by the Rev. Mr. Rutnam, it being a part of their annual subscription, 67 00

From three female friends of missions in York, (Maine,) by Mr. Daniel Poor, 5 00

From a child, by Mr. Rose,\* 1 00

From Z,† 5 00

Carried forward \$1,207 86

\* This donation was given by a little girl, and accompanied with the following request: "Will you please, Sir, to buy a Bible with this dollar for the poor heathen."

† This donation was enclosed in the following letter:

"Dorchester, April, 1815.  
"We have been called upon in the course of the last week to return thanks to God for the restoration of peace to

Brought forward	\$1,267	86
From the following persons, by Mr. P. W. Gallaudet, of Hartford, (Con.) viz.		
— A young man in Sharon,	\$1	
— A female friend to foreign missions remitted by Messrs. P. B. Gleason & Co.	1	
— A female friend to foreign missions,	5—7	00
An appropriation, at the con- tribution in the in the Rev. Mr. Gile's Society in Milton, on the national thanksgiving, for the translations,	\$20	
Do. for the support of		
missions,	1 25—21	25
29. From a young mechanic in Columbia county, (N. Y.)†	5	00
		<hr/>
	\$1,301	11

*this nation. Let us testify our gratitude by contributing some part of our temporal blessings to relieve the spiritual wants of the poor heathen, and thereby promote the glory of that Being, who has so distinguished us among the nations of the earth.*

“Receive, Sir, the enclosed \$5, for the translation of the Scriptures, with my best wishes and daily prayers for the spread of the everlasting Gospel, until the knowledge of God shall cover the whole earth. Yours, &c. Z.

† This donation was enclosed in the following letter:

“Columbia county, March 12.

“Sir,  
Having, as I fondly hope, through rich grace been made a partaker of the blessings of the Gospel, I have felt desirous that the same blessings might be diffused through the world, and enjoyed by the poor heathen, who are perishing for lack of vision. I have witnessed with much pleasure the exertions of the friends of Zion in our land, for the support of missions among the destitute in our new settlements, and also for sending the savor of the knowledge of the Gospel to the benighted heathen of other climes:—and with pleasure and gratitude have I witnessed the success which has crowned these exertions.

“I am of that class of people, who get their bread by the sweat of their brow, and have hitherto done nothing for the support of missionaries. But though possessed of little of this world's riches, I have felt it my duty to contribute of that little for Him who hath done great things for me; and while under a feeling sense of the goodness of God in bringing me to the commencement of another year of my existence, have determined to commemorate my birth by doing some-

## LETTER FROM SIR GORE OUSELEY.

## From an English Publication.

SIR, I transmit you the copy of a letter addressed by Sir Gore Ouseley, the British ambassador to the court of Persia, to Lord Teignmouth, the President of the British and Foreign Bible Society; and also a copy of the translation made by Sir Gore Ouseley himself, and of the original letter which was written to him by the Persian monarch.

I apprehend that the singular circumstance of the Holy Scriptures, in the vernacular language of his country, being thus placed in the hands of an Eastern monarch, having (according to Pinkerton) a population of ten millions of subjects, professing the Mahometan superstition, together with the candor with which that monarch has received this present and undertaken to make himself acquainted with its contents, cannot fail to make an impression on your readers, and on the public at large. I am, sir, your's, &c.

CHRISTIANUS.

*Communication from the King of Persia to the British and Foreign Bible Society, relative to the late Rev. H. Martyn's translation of the New Testament into Persian.*

From his excellency Sir Gore Ouseley, Bart. Ambassador Extraordinary from his Britannic majesty to the court of Persia, addressed to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society.

ST. PETERSBURGH, Sept. 20, 1814.

My dear Lord—Finding that I am likely to be detained here some six or seven weeks, and apprehensive that my letters from Persia may not have reached your Lordship, I conceive it my duty to acquaint you, for the information of the Society of Christians formed for the purpose of propagating the Sacred Writings, that agreeably to the wishes of our poor friend, the late Rev. Henry Martyn, I presented, in the name of the Society (as he particularly desired) a copy of his translation of the New Testament into the Persian language, to his Persian Majesty, Pateh Ali Shah Kajah, having first made conditions that his majesty was to peruse the whole, and favor me with the opinion of the style, &c.

thing for the cause of Zion. Inclosed I send \$5 for the use of the Foreign Missionary Society intending, as God shall give me opportunity, annually to give my mite in support of so good a cause.

A YOUNG-MECHANIC.”

“To the Treasurer, &c.”

Previous to delivering the book to the Shah, I employed transcribers to make some copies of it, which I distributed to Hajee Mahomed Hussein Khan, Prince of Maro, Mirza Abdulwahab, and other men of learning and rank immediately about the person of the King, who, being chiefly converts to the Soodi philosophy, would, I felt certain, give it a fair judgment, and if called upon by the Shah for their opinion, report of it according to its intrinsic merits.

The enclosed translation of a letter from his Persian majesty to me, will show your lordship that he thinks the complete work a great acquisition, and that he approves of the simple style, adopted by my lamented friend, Martyn, and his able board-jessor, Mirza Seyed Ali, so appropriate to the just and ready conception of the sublime morality of the Sacred Writings. Should the society express a wish to possess the original letter from the Shah, or a copy of it in Persian, I shall be most happy to present either through your lordship.

I beg leave to add, that if a correct copy of Mr. Martyn's translation has not yet been presented to the society, I shall have great pleasure in offering one that has been copied from, and collated with the original left with me by Mr. Martyn, on which he had bestowed the greatest pains to render it perfect.

I also promise to devote my leisure to the correction of the press, in the event of your thinking proper to have it printed in England, should my sovereign not have immediate occasion for my services out of England. I beg you to believe me, my dear lord, Your lordship's most sincere, and faithful humble servant,

SOME OUSELEY.

Translation of his Persian Majesty's letter, referred to in the preceding.

*"In the name of the Almighty God whose glory is most excellent,*

*"It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ouseley, Bart. his Britannic Majesty's Ambassador Extraordinary (after being honored and exalted with the expressions of our highest regard and consideration), should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the religion of Jesus (upon whom, and upon all prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.*

*"In truth, through the learned and unremitting exertions of the Rev. Henry Martyn, it has been translated in a style most befitting Sacred Books, that is, in an easy and simple diction. Formerly the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner, and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We therefore, have been particularly delighted with this copious and complete translation. Praise the most merciful God, we shall command the select servants, who are admitted to our presence, to read to us the above mentioned book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.*

*"Your excellency will be pleased to rejoice the hearts of the above mentioned, dignified, learned, and enlightened society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in sacred books, that they are deservedly honored with our royal favor.—Your excellency must consider yourself as bound to fulfil this royal request.*

Given in Rehiavii, 1229.

(Sealed)

PATEH ALI SHAH KAJAR.<sup>82</sup>

*\*I beg leave to remark, that the word "Tilawat," which the translator has rendered "read," is an honorable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shows the degree of respect and estimation in which the Shah holds the New Testament.*

Notes by Sir Gore Ouseley.

#### NOTICE.

As the contemplated ordination of the missionaries at Newburyport will be a very solemn and interesting service, and as it is anticipated that many members of our churches will be present, it seems peculiarly proper that the professors of religion there assembled should partake of the Lord's Supper in remembrance of Him, and as a holy act of fellowship among themselves. This proposal has been received with great approbation by all, we believe, to whom it has been stated. The day fixed upon for the ordination is the 21st of June.

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

No. 6.

JUNE, 1815.

VOL. XI.

REVIEW.

**XL.** *A Discourse, occasioned by the Proclamation of Peace between Great Britain and the United States of America. Preached on Lord's day, Feb. 26, 1815; and published by request. By THOMAS WILLIAMS, Minister of the Pacific Congregational Church and Society in Providence. Providence; H. Mann & Co. pp. 23.*

THIS Discourse is a very sensible discussion of an important subject. The text is Isa. ii, 4. *They shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.*

The preacher illustrates this proposition: "Though war has existed in past ages, yet, in a future period, it shall wholly cease to exist." In pursuance of his design, he considers the existence of war in past ages; inquires how it appears, that war shall wholly cease; and shows in *what way* it shall cease. The two last of these heads are treated in a very interesting manner. To

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the inquiry, how it appears that wars shall hereafter wholly cease, the preacher replies, that it does not thus appear from the native character of mankind, nor from any events that have yet taken place; but solely from what God has declared in the Scriptures. The way, in which the preacher supposes that universal peace will be established, is described under these two particulars; the publication of the Gospel through the whole earth, and the effusion of the Holy Spirit on all nations. We entirely approve of these sentiments, and are deliberately of opinion, that Christians ought to keep them constantly in view, in all their plans for doing good to mankind. It is not sufficient to prove, that war is unjust, cruel, unwise, impolitic, and ruinous. Mankind have always known this. The understanding is easily convinced; but, before the world will be reformed, the hearts of men must be changed.

We have no room for extracts; but cordially recommend this sermon to the perusal of our readers.

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## RELIGIOUS INTELLIGENCE.

MISSION TO THE SOUTH WEST-  
ERN PARTS OF THE UNITED  
STATES.

(Continued from p. 162.)

THE next letter, which the Committee received, was dated at Somerset, Ohio, 18 miles west of Zanesville, Sept. 21, 1814. It is addressed to the Rev. Dr. Worcester, as chairman of the Committee. We copy nearly the whole.

"Dear Sir,

"Mr. Evans's letter of 24th ult. was received a few days since at Marietta. A storm that prevents our travelling, gives us time to acknowledge the receipt of it, and to report to you the progress we have been enabled to make in our mission. We left Philadelphia on the 15th of August and reached Pittsburgh on the 28th. There we tarried a few days waiting the arrival of the Bibles and Tracts committed to our care; which we had reason to expect would have been there sooner than ourselves. But as we could not be long detained, we left orders for them to be forwarded to Marietta, and went on our way. Brother Mills went through Steubenville to Wheeling, (Vir.) and brother Smith through Cannonsburgh and Washington. At Cannonsburgh there is a college, which has been a great blessing to that portion of the country. Most of the clergy have been educated at it. The Rev. Mr. Wiley is the principal. He is assisted by two others. The present number of students is about forty. There is a fund here for the ed-

ucation of pious young men for the ministry, capable of supporting a small number. At Washington, 6 miles off, there is another college. The Rev. Mr. Brown is the principal. There are about sixty students. At Washington, brother Smith was present at a meeting for the formation of a Bible Society, and assisted in its organization. It was a pleasant meeting. A number of clergymen and others, of different religious denominations, were present. The business was entered upon with unanimity and with engagedness. The Society is denominated "*The Bible Society at Washington, (Penn.)*" The Rev. John Anderson, is the President. About twenty persons subscribed the constitution. There is a prospect of 150 or 200 members. The people of the western parts of Pennsylvania, are perhaps more highly favored with respect to religious privileges than any other portion of the western country. And they appear to prize their privileges. Brother Smith attended a sacrament at Wheeling, which is near the borders of Pennsylvania, and saw females of respectable appearance walking four or five miles to meeting. The Lord we hope is about to excite this people to exert themselves in extending these privileges to their destitute neighbors and brethren. "We met at Grave Creek, having been separated for several days. As we were travelling on the banks of the Ohio, we were forcibly impressed with the idea, that a mission ought, if possible, to be speedily establish-

ed up and down this river. Permit us, dear Sir, through you, to urge this station upon the notice of your Society; and perhaps of other missionary societies in New England. Between Steubenville and Marietta, (a distance of about a hundred miles,) there is no regular clergyman. Only one place, Wheeling, is supplied with Presbyterian preaching half the time. This ground seems also to be very much deserted by Baptists and Methodists. There might be, on both sides of the river, as many as eight or ten stations selected, where very considerable congregations might be convened to hear the Gospel preached. These stations might be visited by a missionary once in a fortnight or three weeks; and in this way as many people would be supplied with the Gospel, as perhaps could be supplied by the same trouble and expense, in any other portion of our new country. The people on this station, so far as we could learn, appear to be willing to attend meeting. At Grave Creek, brother Mills appointed a lecture, and in about two hours more than fifty people came together. A missionary on this station, might have frequent opportunities of exerting a salutary influence upon the boatmen that navigate the river; who are perhaps a set of men as much corrupted, as any in the country. The distribution of Bibles and Religious Tracts, both among the boatmen and the inhabitants, would be a very pleasant and promising part of his business. The river bottom, extending one or two miles in width, is extremely fertile, and will no doubt

in a few years have a very numerous population. To pre-occupy this field is a matter of immense importance to the interests of the Redeemer's kingdom in this vicinity.

"We arrived at Marietta on the 8th inst. On our inquiring into the state of the Ohio Bible Society, we were happy to learn, that it appears to be flourishing; and bids fair to be a powerful instrument in diffusing the knowledge of the Scriptures throughout the western world. This Society was formed about two years since, when brothers Millé and Schermerhorn were at Marietta on their former mission. During the first year after its formation, the Society received from subscribers nearly two hundred dollars. Since the commencement of the present year it has received nearly four hundred dollars. This Society has received from the Massachusetts Bible Society a donation of one hundred dollars; from the Connecticut Bible Society three donations amounting to five hundred Bibles; from the New York Bible Society a donation of one hundred Bibles; and from the Philadelphia Bible Society a donation of thirty-one Bibles and sixty-eight Testaments. The Society has actually distributed four hundred and eighty one Bibles and sixty-seven Testaments; and has now sent to Philadelphia to purchase four hundred Bibles more."

"This Society has also, apparently, been the means of *proclaiming to emulation* the good people in other parts of the state: A Bible Society has been formed in the Connecticut Reserve, which has already sent 200

Philadelphia for six hundred Bibles. Another is formed at Chillicothe; and another is contemplated at Cincinnati. Measures are now taking to unite these several Societies, and others that may be formed, into one general State Society. While we tarried at Marietta, our Bibles and Tracts arrived. We repacked them as soon as possible, and ordered them to different places, still farther to the west and south. We are now again on our journey. Whether we shall be able to penetrate as far west as St. Louis, we know not. It is apprehended to be dangerous traveling through the Territories, on account of hostile Indians. May the Lord direct us in the path of duty, and be our Protector; then we shall be safe.

"Hitherto the Lord has wonderfully preserved us. We can say with truth, that on our long journey no harm worth mentioning has been suffered to befall us. Why then should we now distrust the providence of God? We proceed therefore with confidence, followed, we hope, by many prayers."

The next letter, which was received by the Committee, was dated at St. Louis, Missouri Territory, Nov. 7, 1814. It ought here to be mentioned, that Messrs. Mills and Smith were instructed to state, on proper occasions, that, as the expense of the mission was considerable, donations would be received towards defraying it, from any persons who felt able and disposed to contribute, in the principal towns and settlements which should be visited. It was thought that the tendency of such a measure would be alto-

gether beneficial; as it is undoubtedly a benefit to the new settlements, that the inhabitants should do what they can toward supplying themselves with ministers.

"Our last communication to you was dated, near Lancaster, Ohio, Sept. 21. We have now delayed writing to you, longer than we otherwise should, because our plans of conduct have hitherto been somewhat undetermined. We did not know, that we should be able to reach this place. It was thought by many well-informed people to be dangerous attempting to come hither. The savages have been often committing depredations and murders in this portion of our country. But through the kind providence and protection of our God, we have passed safely through the wilderness, and have now reached the most western point of our contemplated tour.

"At Lancaster, we called on the Rev. Mr. Wright, a Presbyterian clergyman. He has formerly been a laborious missionary; and has much information respecting the religious state of the western country. Since his settlement in that place, and within six years, he has distributed four hundred Bibles. He is therefore well acquainted with the proportionate number of the destitute, in Ohio. And, in his opinion, as many families, as one in five, are not possessed of the Scriptures. According to this estimate, more than ~~thirteen~~ *thirteen* thousand Bibles are necessary, in order that there may be one to each family. Here is a large field for the exercise of Christian liberality. Mr. Wright re-

lates some signal instances of the blessed effects of giving away the Bible. He has seen a man notorious for indifference to religion, and for profaneness, suddenly arrested in his career of stupidity and folly, by this simple means. He has seen him turned about, and in the judgment of charity thoroughly converted from the error of his ways, and made an humble worshipper of the Lord Jesus. And all this was effected by the gift of a Bible. What Christian—what friend of humanity, would not give sixty cents to bring about an event like this!

“From Lancaster we proceeded to Chillicothe; tarried there a day or two, and went on to Cincinnati.—The presbytery in that vicinity, had been for some time endeavoring to procure the formation of a Bible Society for the country between the Missisippies. But they had not effected it. We suggested to a number of clergymen, who were providentially in town, the expediency of proceeding immediately to the formation of a Society. They approved of the proposal, and gave notice of a meeting for the purpose. The next day we had the satisfaction of seeing a number of clergymen and others, of different denominations, assembled. But as many were not present, whose assistance was desired, it was thought best to postpone the matter until the next week. A committee was appointed to prepare a constitution, and notice was given of another meeting.—Cincinnati contains 5,000 inhabitants, and has a rich back country. We doubt not, therefore, that before this time a Society is formed

there, which will be a powerful instrument, in the diffusion of the Sacred Scriptures. The ladies there have taken the precedence in that labor of love. They have associated themselves under the denomination of, “*The Female Society of Cincinnati for charitable purposes.*” They were about to send to the managers of the Ohio Bible Society, to procure for them one hundred Bibles. Agreeably to your instructions, we made known to the Rev. Mr. Wilson the circumstances with respect to the support of the mission; and, at his request, after an evening service in which brother Mills preached, a contribution was *lifted* (to use the phrase of the country) in aid of the mission; it amounted to twenty dollars—to which the Ladies’ Society added twenty dollars more. Of these, and other similar donations, a strict account will be given to your Society. At Cincinnati we submitted the question to the decision of a number of Presbyterian clergymen, whether we ought to attempt to go through the western Territories to this place. They unanimously decided that we ought to go forward. We therefore went on: But we did it with some degree of hesitancy. For we were obliged, in a great measure, to relinquish a promising field of usefulness in the neighborhood of Cincinnati, and also in the neighborhood of Lexington, (Ken.)

“As we passed through the Indiana Territory, we kept steadily in view the great object of procuring the formation of a Bible Society there. We conversed with gentlemen of the

first respectability from Lawrenceburgh to Vincennes. And although some had never even heard of such an institution; yet all without exception approved of the object. We had several interviews with Governor Posey at Jeffersonville. He gave his decided approbation; and said he would exert himself in favor of such a Society. The population of this Territory is increasing with surprising rapidity. In 1810 it amounted to little more than 24,000. Now it is thought there are 50,000 inhabitants. A very large proportion of these are poor people, and destitute of the Scriptures.

"In the Illinois Territory, we pursued the same course;—and were so happy as to meet with universal countenance and approbation. At Shawanee-town we saw Judge Griswold, formerly from Connecticut. He will be a decided friend of the Bible Society. He favored us with letters of introduction to Governor Edwards, and other gentlemen at Kaskaskias. The Governor has promised to patronize the Society should one be formed. This Territory is deplorably destitute of Bibles. In Kaskaskias, a place containing from 80 to 100 families, there are, it is thought, not more than four or five. At *Prairie de Rouché* we had an interesting conversation with Bishop Flaget of the Catholic church, respecting the distribution of the sacred volume among his people. He said he heartily approved; and would exert himself to promote the circulation of the French Scriptures among the Catholics of his diocese:—with only this reserve,

that he must first examine the translation, and see that it is one approved by the church.

"In this Territory, our prospects are flattering with respect to the formation of a Bible Society. The measure has many friends;—we have yet heard of none who oppose it. Governor Clark has already become a subscriber. We have strong hopes, therefore, that we shall soon see respectable Bible Societies established in each of the Territories. Such institutions are certainly very much needed. It is exceedingly difficult, even for those who have money, to procure Bibles. Very few are ever offered for sale. Many of the inhabitants are unable to buy. The Methodist church sends very considerable quantities of other books into this country for sale; but it sends no Bibles—or almost none. We have much regretted, in passing through the Territories, that we were not able to proceed more slowly, and to perform more *missionary labor*. But considering the length of our tour, and the advanced season of the year, we have done what we could. Sure we are, that no person, who has one spark of benevolence in his heart, can forbear to exert himself, while passing through this land of darkness and the shadow of death. Many portions of this country were never before visited, as we can learn, by Presbyterian or Congregational clergymen. And yet a great proportion of the inhabitants were originally Presbyterians. In the two northern counties of the Illinois territory, it is said a majority of the heads of families are Baptist and Methodist professors. And

yet a Methodist clergyman informed us, that almost all the people were educated Presbyterians, and would have been so still, had they not been grievously neglected by their eastern brethren.

"From this place we expect to return immediately, through Illinois and Indiana, to Louisville and Lexington, Kentucky; and then to proceed, as expeditiously as circumstances will permit, to Nashville, Natchez, and New Orleans. Yours in the bonds of Christian affection."

From Shawanee-town, in the Illinois Territory, the missionaries write, Jan. 12, 1815.

"We wrote our last letter to Dr. Worcester, from St. Louis, in the early part of November. Since that date, we have, with the blessing of God upon our exertions, completed a prosperous tour through the Territories Indiana, Illinois, and Missouri. In our former letter we gave you a brief view of our exertions in favor of the formation of Bible Societies for the Territories, until the date of our letter. Previous to our leaving St. Louis, a subscription paper was circulated in order to ascertain who would favor the formation of a Bible Society for the Territory. Near three hundred dollars were subscribed in the course of a day or two, by the inhabitants of that place. The subscribers engaged to pay the sums annexed to their names, to the proper officer of their Society, when the Society should be organized. There was a meeting of a number of the subscribers. They chose a Committee to draw up the Constitution of a Bible Soci-

ety for the territory, and appoint a second meeting, when they proposed to adopt the Constitution. Before we left the Territory, a subscription paper to aid the object of the contemplated Bible Society was drawn up at the lead mines, and another at St. Genevieve. We have not as yet ascertained the amount subscribed at these places. From the disposition manifested, by a number of influential characters in these two places, to favor the object of the proposed Bible Society, we doubt not considerable sums will be subscribed. We ascertained, that there never had been any English Bibles, or French Testaments, sent into this Territory for gratuitous distribution, except in one instance. Some time since, the Directing Committee of the Bible Society of Philadelphia sent to the care of Dr. Elliot, then residing at St. Genevieve, a number of English Bibles and French Testaments to be distributed by him. The English Bibles were very soon distributed, and the French Testaments principally. The prospect is, that very considerable exertions will be made, by men disposed to favor the promotion of religion and morality in this Territory, in favor of the gratuitous distribution of the Bible. This Territory presents a very important and interesting field for missionary labors. There are many persons here, who have heretofore been members, either of Congregational or Presbyterian Churches; and who regret, with many a heart-ache, and many a tear, the loss of former privileges, and are looking with anxiety toward the rising sun; for some one to come to them,

who shall again stand and feed them in the name of Christ, and break to them the bread of life. When passing through the state of Ohio, at Chillicothe, we received a letter from our brother Giddings, then at Andover. He informed us, that the Trustees of the Connecticut Missionary Society had appointed brother Gould, of his class, a Missionary to the Missouri Territory; and that his principal station was to be at St. Louis. We were much gratified upon receiving this intelligence; but are sorry to say, we have heard nothing respecting him since that time. We then concluded, that as he received the appointment in the summer, he would probably arrive at St. Louis the latter part of the fall, or early in the winter. We now fear he will not visit the Territory. If this should prove to be the fact, we hope that no exertions will be spared by the trustees of the Connecticut Missionary Society to obtain another man; and that he will be speedily sent forward to this very important station.

“November 9th, we left St. Louis, crossed the Mississippi, and proceeded on our way to Kaskaskias. Previous to our leaving Kaskaskias, we had a second conversation with Governor Edwards on the subject of the proposed Bible Society in the Illinois Territory. He expressed his earnest desire, that the Society might soon go into operation. He was anxious that we should stay until it was organized; but as it would be a considerable time before the notice of the meeting could be extensively circulated, we did not think it proper to delay. We had previously conversed with

some of the most influential characters, of the different denominations, upon the subject of forming the Society. They not only approved of the Society, but engaged that they would exert themselves in favor of its formation. We did not find any place in this Territory, where a copy of the Scriptures could be obtained. Merchants occasionally bring into the Territories books of this description. The common school Bible is not unfrequently sold for two dollars. When we consider the inferior manner in which the Bible is often printed, this is certainly a very high price. There is no Presbyterian minister either stationed or laboring as a missionary in this Territory. Numbers who have heretofore belonged to Presbyterian churches are anxious to have at least occasional supplies. A Presbyterian minister, of talents and piety, might no doubt receive a very handsome support, if he would settle at Kaskaskias, and preach a part of his time at that place, and a part at St. Genevieve, and teach a small school at the former place. A missionary, who should visit, occasionally, the most settled parts of the Territory, would in very many instances meet with a most cordial reception, and have before him a promising field for usefulness.

“On the 14th of November we left Kaskaskias, and proceeded on our way to Shawanectown. On our arrival at this place Judge Griswold informed us, that exertions were making to form a Bible Society for the eastern part of the Illinois Territory. He thought it most likely these exertions would prove successful.

We could not ascertain, that there had ever been any Bibles or Testaments sent into this Territory for gratuitous distribution, and comparatively but a few families are supplied with either. Some, who are anxious to obtain the Bible, and able to purchase it, have been for years destitute. One man, whom we saw in this Territory, informed us, that for ten or fifteen years he had been using exertions to obtain the Sacred Scriptures, but had not been able to succeed. Notwithstanding there are many ready and able to purchase the Scriptures, still there are many others who cannot with convenience supply themselves; and must for years, perhaps as long as they live, be destitute of the Bible in their families, unless their wants are relieved by others who have ability and a disposition to supply them.

"We arrived at Vincennes, on the 19th of November. While we were at that place, a subscription paper was circulated, similar to the one circulated at St. Louis. One hundred dollars were very soon subscribed. The prospect was, that twice that sum would soon be subscribed. The subscribers appointed a second meeting, when they proposed to adopt the constitution of a Bible Society for the western part of the Indiana Territory, or rather the Wabash District. On the 25th of November, we arrived at New Albany, near Jeffersonville, which is situated at the falls of the Ohio. While we remained in the vicinity of the falls, subscription papers were circulated to ascertain who would aid the proposed Bible Society for the eastern part of

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the territory. These papers were circulated in Jeffersonville, New Albany, and Charleston. Near 250 dollars were soon subscribed; and a time was appointed for the meeting, when it was expected the constitution would be adopted.

"More than 700 dollars have been subscribed, since we came into the territories, to purchase Bibles to give to the destitute. We have no doubt that these subscriptions will be very considerably increased. But a few of the people, disposed to favor the object proposed by forming Bible Societies, have had an opportunity to subscribe. Papers will be more generally circulated, when the societies shall go into operation. Some parts of the Territories are settling very fast. Many poor people are among the number of those, who go north of the Ohio. If those good men in the Territories, who are disposed to favor the promotion of religion and morality, by the general distribution of the Sacred Scriptures among the destitute, continue to exert themselves, as we believe they will, still resources cannot be collected probably by them, more than sufficient to supply the yearly increasing destitute part of their population. From the best estimate, we could make, with respect to the proportionate number of destitute families in the three Territories, we are led to believe, that 10 or 12,000 Bibles are necessary, in order to supply each destitute family.

"You will readily perceive, Sir, that living as most of the people in the Territories do, 1,000 or 1,500 miles from any place, where the Bible is printed, very

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many of them must for a long-time remain destitute, unless their necessities can be relieved, at least in a considerable degree, by the Managers of Bible Societies in the different States.\* From the 600 Bibles committed to our care by the Committee of the Massachusetts Bible Society, 75 were ordered to the care of certain gentlemen in the Indiana Territory; 50 to Shawanee-town, to be distributed in the Illinois Territory; and 50 to St. Louis, to the care of Stephen Hempstead. Do, Sir, intercede with the managers of Bible Societies in your vicinity to aid in supplying the destitute poor in the portion of our country already briefly described. The Territories present very interesting fields for missionary labor. It seems to us of infinite importance, that one missionary at least, be stationed in each of the Territories. The early part of December, we visited Lexington and Frankfort. Each of us at Frankfort had an opportunity of preaching to a number of the members of the Legislature, and presenting them with a view of the object of our mission.

"The 20th of December we returned to the Falls of the Ohio. We were detained at that place some time, waiting for a passage down the river to Natchez.

"January 5th. We left Louisville, and embarked on board a keel-boat, descending the river to Natchez. Thus far the

\*Bibles which may be sent on to the Territories for distribution, may, for the present, be directed to the care of the following gentlemen. In Indiana, to Thomas Posey the Governor of the Territory, Jeffersonville, or to Joel Scribner, New Albany. In Illinois to Joseph M. Street, Shawanee-town. In Missouri, to Stephen Hempstead, St. Louis.

Lord has prospered us, greatly prospered us. Dear Sir, pray for us, that God would still more abundantly succeed our feeble exertions to extend the kingdom of his Son; and may He grant that the dark valley of the Mississippi may soon be illuminated with the light of the everlasting Gospel. We lately received a letter from Mr. Hennen of New Orleans. He expressed his great satisfaction that the French Testaments were on their way to that place. He remarked in his letter, that the French people were frequently inquiring for them. He did not apprehend that any serious opposition would be made to their circulation from any quarter. Since we left Cincinnati, (Ohio,) we have followed the advice contained in your letter, relative to presenting the object of the mission, where we had a convenient opportunity, and receiving donations to aid in defraying the expenses. The result has been favorable. Near 300 dollars have been given to us for this purpose. We are descending the river and expect to call at Shawaneetown. We hope to arrive at Natchez by the close of the present month."

The next letter which the Committee received was the following; which was dated on the Mississippi below New Madrid, Jan. 20, 1815, and addressed to the Rev. Dr. Worcester.

"In our letters directed to yourself bearing date 21st of September, and 7th of November last; and in one addressed to Mr. Everts on the 12th inst. we have detailed many of the interesting events of our mission. And in these letters we have occasionally hinted at the import-

ance of certain fields of missionary labor, in the portions of country through which we have passed. We now beg leave to state, a little more at large, the observations we have made, and the thoughts that have occurred to us, on this interesting subject. We have already taken occasion to urge upon your notice, and the notice of your Society, a missionary circuit on the banks of the Ohio, between Steubenville and Marietta. We still think *that* a very important field, and should heartily rejoice to see it occupied by a faithful laborer. In the State of Ohio, other circuits, perhaps of equal importance, might be pointed out. But this has been already done by Mr. Schermerhorn. (See his "Correct View," &c.) This State, although in many parts deplorably destitute of the means of grace, is on the whole far better supplied both with established preachers and missionaries, than any of the States or Territories west or south of it. With a population of about 250,000; it has more than 50 Presbyterian and Congregational ministers—making an average of one preacher to 5000 inhabitants; while the State of Kentucky has not one Presbyterian minister to 10,000 inhabitants; and the North-western Territories not one to every 20,000. Ohio is fast emerging from the feeble, helpless state of infancy. Religion is taking deep root; and its branches are spreading from the river to the lake. Charitable institutions are formed and forming in various parts; such as Bible, Tract, and Moral Societies: and their salutary influence is beginning to be felt. But in other por-

tions of western country it is not so. We propose, therefore, in this communication to turn your attention more particularly to them. We begin with the Territories. We have travelled through them—have seen the nakedness of the land, and our eyes have affected our hearts. We have heard the cry, *Come over into Macedonia and help us,*

"Indiana, notwithstanding the war, is peopling very fast. Its settlements are bursting forth on the right hand and on the left. In 1810 there were in this Territory 24,500 inhabitants;—now they are computed by the Governor at 35,000 by others at 40, and by some at 50,000. Its principal settlements are on the Miami and White-water,—on the Ohio (extending in some places 20 miles back) and on the Wabash and White river. Many small neighborhoods have received an addition of from 20 to 40 families during the last summer.

"When we entered this Territory there was but one Presbyterian clergyman in it;—Mr. Scott of Vincennes. He has valiantly maintained his post there, for six years past. He has three places of preaching; and although he has not been favored with an extensive revival; yet his labors have been blest to the edification of his congregations. His church consists of about 70 members. Between the forks of White river, there is also a Presbyterian congregation; in which there are about 30 communicants:—and we have lately heard that a clergyman is now settled among them. In the State of Ohio we saw the Rev. William Robinson. He inform-

ed us, that he expected soon to remove to the Territory and establish himself at Madison on the Ohio. It is probable, then, that there are three Presbyterian clergymen now in the Territory. But what are they for the supply of so many thousands. They are obliged to provide principally for their own support, by keeping school through the week, or by manual labor. They have, therefore, very little time to itinerate. The settlements on the Miami and White-water, we did not visit; but were informed by missionaries, who have occasionally labored there, that they afford promising fields of usefulness. Probably congregations might be formed there. Places of preaching, where considerable numbers of people would assemble, might be established, with short intervals, from Lawrenceburgh, near the mouth of the Miami, to Jeffersonville, on the Falls of the Ohio. In the vicinity of the Falls, are two other flourishing little villages, Clarkstown and New Albany. It is of high importance that the standard of the truth should be immediately planted here;—for these places, or some of them, must soon become rich and populous towns. At Clarkstown, there is a small Presbyterian church. But it languishes for want of the bread and of the water of life. Leaving the river, and proceeding a little further west, we came to other flourishing settlements. Corydon is the present seat of government for the Territory. Salem, a country seat, has near it three other places where churches might be formed. These settlements are yet in their infancy. It is said,

however, that they are able to support a minister. And yet there are people here who for five years past, have not seen the face of a Presbyterian clergyman. Their hearts have been grieved at the neglect of their brethren to send them any aid. While the Methodists have told them sneeringly, you may as well join our society, for you never will see a preacher of your own denomination here. Many have complied with this advice—but some have remained steadfast. When they saw us, they shed tears of joy. In that part of the Territory that lies on the Wabash, there are settlements, both above and below Vincennes, that deserve the attention of missionary bodies, particularly those above, on Bussaron. An immense number of settlers have been crowding out on that frontier during the last season. We have now given a brief view of the principal settlements in the Indiana Territory. If one or two faithful missionaries could be sent into it, to travel through it, and search it out—to collect congregations and organize churches—who can tell how much good might be done? They might become the fathers of the churches there. Thousands would rise up hereafter and call them blessed.

“The Illinois Territory when the last census was taken, contained 12,000 inhabitants. Its present population may be about 15,000. The hostilities of the neighboring savages have prevented any very considerable increase. Until the last summer, titles of land could not be obtained in this Territory. But now Land Offices are opened—and

some portions of the country are extremely fertile. It is probable, therefore, that settlers will now begin to flock in, especially if the war should soon terminate. The principal settlements in the Territory, at present, are situated on the Ohio, and the Wabash, and on the Mississippi, and the Kaskaskias. The eastern settlements are considerably extensive, spreading 30 miles up the Wabash, and 40 down the Ohio. They include the U. S. Sabine, where a considerable number of people are employed in manufacturing salt, to the amount of 3,600 bushels a week. Of this county, Shawanectown is the seat of justice. It contains about 100 houses, situated on the Ohio, 12 miles below the entrance of the Wabash, and subject to be overflowed at high water. But it is continually deluged like most other towns in the Territories, by a far worse flood of impiety and iniquity. Yet even here a faithful missionary might hope to be extensively useful. The people heard us with fixed and solemn attention, when we addressed them. The western settlements in this Territory are separated from the eastern by a wilderness of 100 miles. They lie in a country highly interesting, considered as missionary ground. The American Bottom is an extensive tract of alluvial soil on the bank of the Mississippi, 80 miles in length, and about 3 in breadth. This land is endowed with a surprising and an exhaustless fertility. It is capable of supporting, and is doubtless destined to receive an immense population. The high lands back are also extremely fertile. Kaskaskias is the key to all this country: and must

therefore become a place of much importance, although at present it does not greatly flourish. It contains between 30 and 100 families, two thirds French Catholics. The people of this place are very anxious to obtain a Presbyterian clergyman. Gov. Edwards assured us, that a preacher of popular talents would receive a salary of \$1000, per annum, for preaching a part of the time, and instructing a small school. By giving another portion of his services to the people of St. Genevieve he might obtain an addition of 2 or 300 dollars. Six miles from Kaskaskias there is an Associate Reformed congregation of 40 families. Besides this we did not hear of a single organized society of any denomination in the county, nor of an individual Baptist or Methodist preacher. The situation of the two upper counties is in this respect somewhat different. Baptist and Methodist preachers are considerably numerous; and a majority of the heads of families, as we were informed by Gov. Edwards and others, are professors of religion. A Methodist minister told us that these professors were almost all of them educated Presbyterians. And they would have been so still, said he; had they not been neglected by their eastern brethren. Now they are Baptists and Methodists. How many of them could be restored to the Presbyterian connexion by a prudent and pious missionary, it is impossible to say. In all this territory there is not a single Presbyterian preacher. And that is not all: when we arrived there we learnt that very considerable districts had never before seen one. Already have

the interests of orthodoxy and of vital godliness suffered an irretrievable loss. And they must suffer more and more, until missionaries are employed and sent to erect the standard of the truth, and establish the institutions of the Gospel.

"The Missouri Territory is fast rising into importance and is well worthy the attention of missionary societies. In 1810 it contained little more than 20,000 souls. At present we have reason to believe, from information obtained from Gov. Clark, that this Territory has a population little short of 30,000. It has never been explored, as we could learn, by any person having its religious state and interests in view. Our remarks, therefore, except with respect to those parts visited by us, cannot be very particular. In St. Louis and its neighborhood the call is extremely urgent for a clergyman. It contains about 2,000 inhabitants;—one third perhaps are Americans, the remainder French Catholics. The American families are many of them genteel and well informed; but very few of them religious. Yet they appear to be thoroughly convinced, by their own experience, of the indispensable necessity of religion to the welfare of society. When we told them that a missionary had been appointed to that station by the Connecticut Missionary Society, they received the information with joy. And they are anxiously expecting his arrival. The most respectable people in town assured us, that a young man of talents, piety, and *liberality* of mind, would receive an abundant support; 12 or 1400 dollars a year might be relied on by such a man; if he would teach

a school and preach but a part of his time. The remainder might be devoted to the neighboring settlements. When we consider the present situation of St. Louis, and the high probability that it will become a flourishing commercial town; we cannot but earnestly desire, that the person already appointed, or some other suitable one, may speedily be sent to occupy this important post. Situated just below the confluence of the Illinois, the Mississippi and the Missouri; no place in the Western country, New Orleans excepted, has greater natural advantages. No place, therefore, has higher importance, considered as a missionary station. Next to St. Louis in point of importance, is St. Genevieve. It lies one mile from the Mississippi, including New Bourbon about two miles distant; it has a population of 1500. There are about 25 American families; the remainder French. A missionary visiting this place occasionally would be well received and would obtain a considerable part of his support. While a person acting in the double capacity of preacher and instructor of the Academy in that place, would receive a salary of \$1000 per annum. Respecting the religious state of the other towns and villages in the Territory, we have no definite information. It should speedily be inquired into by a missionary on the ground. There are also many American settlements throughout the country, that require to be sought out, and to have congregations organized, where they are capable of it. Among which are the following: The settlements in the neighborhood of the lead mines are

very considerable. At Mine a Burton (40 miles west from St. Genevieve) there is a village of 20 families. When the people of that place heard that we were in the Territory, so anxious were they to obtain a Presbyterian preacher, that they circulated a paper, and immediately procured subscriptions to the amount of \$300 for a missionary who would visit that place occasionally. Mr. Austin, originally from New England, sent us a pressing invitation to come and preach there. But that was impracticable, and their hopes were for the present disappointed. These settlements are certainly interesting in a missionary point of view. The annual produce of the mines, two years since, was 1,925,000 lbs. of lead. The number of persons employed in digging, smelting, &c. is at present very great, and will doubtless increase with rapidity. On the Saline, 5 miles from St. Genevieve is an American settlement of about 50 families; some are Presbyterians. At the Bois Brule bottom on the Mississippi 15 miles below St. Genevieve, are about 30 American families. There is also a settlement on the Platen, and a large one of 150 or 200 families on the St. Francis. Toward the North West from St. Louis very considerable settlements are scattered up the Mississippi, the Missouri, and their tributary streams for near 200 miles. When we were in the Territory we could not learn that any Presbyterian minister had ever before preached there; yet most of its settlements are frequently visited by Baptist and Methodist preachers. There was even a man of the New England sect of *Christ-*

ians\* preaching and distributing books in this and the adjacent Territory.

"In addition to the above detailed account of these Territories, we have a few general remarks to offer, applicable to them all. The character of the settlers is such as to render it peculiarly important that missionaries should early be sent among them. Indeed, they can hardly be said to have a character; assembled as they are from every State in the Union, and originally from almost every nation in Europe. The majority, although by no means regardless of religion, have not yet embraced any fixed principles or sentiments respecting it. They are ready to receive any impressions which a public speaker may attempt to make. Hence every species of heretics in the country flock to the new settlements. Hence also the Baptist and Methodist denominations are exerting themselves to gain a footing in the Territories. If we do not come forward and occupy this promising field of usefulness, they will. Indeed they have already taken the precedence. Some portions of this country are pretty thoroughly supplied with their preachers. Why, then, it may be asked, should we not leave it wholly to them? We answer, the field is large enough for us all. Many of their preachers are exceedingly illiterate. And this circumstance, if some of the most respectable inhabitants may be credited, has been a very great injury to the cause of Christ in many places. Besides, there are many Presbyterian brethren, scattered throughout

\*The sect of Elias Smith.

almost every settlement. And to supply them with the stated means of grace; so far as we are able, is a sacred duty incumbent upon us. We have already mentioned a number of places, in which an earnest desire was manifested to have missionaries sent among them. This was not the desire of a few individual Presbyterians merely; but of many of the officers in the civil government of the Territories, and of some of the most respectable citizens of various denominations. The three Governors and a number of the judges, in the respective Territories, expressed to us their feelings upon this subject. Gov. Edwards of Illinois has been for some time endeavoring to obtain a Presbyterian preacher there;— and Gov. Posey of Indiana proposed himself to write to some missionary Society to obtain one for his neighborhood. To be supported by the countenance and patronage of such men would be a vast advantage to a preacher. Are not the fields then white already to the harvest? Would that all Christians at the East would lift up their eyes and behold. Could they but see what we have seen—thousands ready to perish, their eye-lids fast closed in spiritual slumber, and no one to awake them—Could they but see the sons and daughters of Jerusalem weeping for themselves and for their children;—surely missionaries would no longer be wanting, nor funds for their support.

“If missionaries could by any means be sent into these Territories there are various other ways in which they could be extensively useful, besides their

ordinary labors, in preaching and administering the ordinances of the Gospel. This country is almost wholly new ground. Many institutions that conduce to the benefit of Society, and to the advancement of religion, are not yet established. Much good might be done by exerting an influence in favor of schools, and of the education of children. An inhabitant of the Eastern States can have no adequate conception of the want of schools in this country. It is perfectly common to find men of considerable property, whose children cannot read a word. Much good might also be done by a missionary in promoting the establishment and success of Bible Societies, and of other moral and religious institutions. In our former communications, we have made you, in some measure, acquainted with the dreadful famine of the *written*, as well as *preached* word of God, which prevails in this country. We have also laid before you an account of our exertions and success in promoting the establishment of associations for the distribution of the Scriptures. Should these associations be organized, still they will need some fostering hand to support and render them efficient: otherwise many years will roll away before the sacred oracles will be found in every dwelling. The success with which we were favored, altogether surpassing our most sanguine expectations, proves that the happiest consequences might be expected from vigorous and persevering exertions in promoting this grand object. Such missionaries should be well supplied with

Bibles and religious Tracts for gratuitous distribution. Undoubtedly they would be so by Societies in the Atlantic States. In this way their usefulness would be extended far beyond the sphere of their personal exertions. We are confident, that our present mission is rendered far more useful than it would otherwise be, by the Bibles and Tracts with which we are furnished. Our Bibles are of course beneficial. Our Tracts (chiefly of the collection published by the New England Tract Society,) have been received and read with eagerness. They have been handed from house to house; and have been approved, so far as we can learn, by all denominations. Such publications are so scarce in this country, that attention is secured to them by that powerful principle—the love of novelty. Sectarian jealousies and even political prejudices against New England have promoted the circulation and perusal of our Tracts. *Can any good thing come out of Nazareth? Come and see.*

“Perhaps, dear Sir, we have already stepped beyond our proper limits. Our appropriate business is, to collect information, and state facts; not to draw conclusions, nor attempt to direct our fathers in the ministry, and missionary bodies, with respect to their duty. But we must ask your indulgence a little farther. From the view we have now given of the three Territories, it is apparent, that at least one missionary to each of them is indispensably requisite. If one or two more could by any means be obtained, there would be some peculiar advantages in the fol-

lowing distribution of them. The settlements in Indiana lie principally on the Eastern and on the Western sides of the Territory. A wilderness of about 100 miles intervenes. The same is the case in Illinois. The Eastern settlements in Indiana are sufficiently extensive to require the whole time of a missionary. While the Western settlements of this Territory and the Eastern of Illinois, that is the country on both sides of the Wabash, might for the present be supplied by the same preacher. The other portions of Illinois on the bank of the Mississippi, seem to demand a distinct laborer. And the Missouri Territory should have one, if not two more. Considering the importance of St. Louis, it seems highly desirable, that one faithful man should be posted there, to labor in that place and its immediate vicinity; while another might be advantageously employed at St. Genevieve, the Mines, and other settlements in the Territory. It seems desirable that missionaries in this country should pay particular attention to the towns and villages. They are much more destitute of religious privileges than the back settlements. The illiterate Baptist and Methodist preachers of this country find but little encouragement to visit them. The inhabitants of the towns having been long freed from the restraints of religion, have become much more vitiated in their morals, than those of the country. The character of Shawaneetown we have mentioned, not as in this respect singular; but as a specimen of almost all of them. Yet in these places



there are many friends of good order and religion, who would hold up the hands of a respectable and pious minister. In these places we behold the germs of future cities. The village, that now contains nothing but wretched cabins, will soon become the dwelling place of thousands. And those thousands may all be favorably affected by the early establishment of religious institutions there. And now, dear Sir, we commend into the hands of your Society their brethren in the west. We have done what we could for them. We have endeavored to represent their wretched condition. We have conveyed to your ears their earnest cries for aid. And surely, if there be any bowels and mercies, their cries will not be heard in vain. It is not the voice of strangers and foreigners. They are members of the same civil community with us. Many of them are fellow citizens with the saints and of the household of God. Some once enjoyed with delight the Sabbaths, and sermons, and sacraments of New England. And their hearts still retain the relish. Their eyes are constantly looking towards the East. Their prayers ascend daily, that God would incline the hearts of their brethren to remember them, and send them one to break to them the bread of life. But the answer of their prayers is long deferred; and their heart often sickens within them. By sending us among them, you have shown that they are not indeed forgotten, and have inspired them with a cheering hope. Shall that hope be grievously disappointed?

"Yours with affection and respect,  
SAMUEL J. MILLS,  
DANIEL SMITH.

"P. S. Natchez, Feb. 11. My dear Sir, we arrived here on the 6th inst. in good health and spirits. The Lord is pleased to deal very graciously with us. We were for some time apprehensive, that the disturbed state of this country might embarrass us, in attending to the duties of our mission. But General Jackson has defeated and repulsed the British. They are still, however, hovering about the coast, and seem to meditate another attack—at what point is altogether uncertain. But we hope we shall be permitted to attend to the business of our Master's kingdom without molestation. On our arrival, we found the French Testaments consigned to this place had not been received. Brother Mills therefore proceeded immediately to New Orleans, to learn if any had arrived there, that we might commence the distribution of them. May the Lord prepare the hearts of the French to receive them."

The last intelligence received from these missionaries is contained in a letter from Mr. Smith, dated at sea, off Charleston, (S. C.) May 2, 1815, and addressed to Mr. Evarts.

"Our last communication, addressed to Dr. Worcester, was forwarded from Natchez, in February last. Since that time, Mr. Mills and myself have been but very little together; and have been so occupied, that we have found it impossible to continue

to give you a detailed account of the state of the country through which we have passed, and of our exertions in promoting the various objects of our mission. That account will be resumed as soon as we meet again, and find a little leisure for the purpose. At present I must beg you to accept a hasty sketch of some of the most interesting occurrences.

“On our arrival at Natchez, we were a little perplexed on finding that the boxes of French Testaments, directed to that place, had not arrived. This induced Mr. Mills to go directly down to New Orleans to ascertain whether any had reached there. I tarried a month in the Mississippi Territory, endeavoring to strengthen the hands of the Bible Society there; and collecting information respecting the religious state of that country. This Territory affords a very interesting field of missionary labor. With a population of about 45,000, it has only four Presbyterian clergymen. The city of Natchez is perhaps as important a station for a missionary as any in the western or southern country. The inhabitants have lately erected a very respectable Presbyterian church. (At the request of the Trustees, I performed the dedicatory service.) But in erecting the building the Trustees have exhausted their resources. There is reason to fear it will stand unoccupied; or perhaps, that it will be diverted from its original design, and fall into the hands of men unfriendly to the truth. The Trustees proposed to address your society on the subject, and to request you to send them a missionary. They said they would become responsible

for his salary; and if he was a man of popular talents and of piety, they presumed he would be immediately settled. A suitable person sent to this place, would supply this church, would promote the interests of the Bible Society, which now languishes for want of such a patron, would become a bond of union to the scattered Presbyterian churches and ministers in the Territory, and would probably be the means of bringing in many more missionaries and ministers.

“When brother Mills reached New Orleans, he found 3,000 of the French Testaments there. The distribution was immediately commenced. The Lord has wonderfully smiled on this business. No sooner was it known that the Testaments were on hand for distribution, than the French began to flock in to receive them. The information circulated with rapidity. In a few days crowds of several hundreds presented themselves before the gentleman's door, who had the immediate agency of the distribution. This gentleman was Alfred Hennen, Esq. of New Orleans; who deserves the thanks of Bible Societies, and of the French, for his faithful attention to this interesting business. He had more applications than he could possibly attend to; and he was obliged to send away many from day to day unsatisfied. But they returned again, and were literally “clamorous for the Bible.” In one week more than a thousand copies were distributed. In three or four weeks more than two thousand had been given out in the city, and suitable persons had been inquired out to superintend the distribution of those

destined for the different settlements in the country. Often in the progress of our mission, have we had occasion to exclaim, Surely the hearts of men are in the Lord's hands. The principal priest in New Orleans, Father Antonio, decidedly favors the circulation of the Testament. The administrator of the Bishoprick, Du Bourg, although he approved of the plan, and of the version proposed to be circulated, when brothers Mills and Schermerhorn formerly consulted him on the subject, now refuses to countenance the distribution; on the ground that this is a Protestant version, and that he was not formerly acquainted with it. Yet he says he does not *oppose* the measure, and would prefer that this version should be circulated rather than none. The moral and religious state of New Orleans remains extremely deplorable. Profaneness, Sabbath-breaking, and vice of every description, prevail to a fearful extent.

"When our business in that city was finished, Mr. Mills and myself began to think of returning to our native land. And as the passage by sea was then open, we thought we should prefer that, to a tedious journey through the wilderness to Georgia. But no opportunity presented immediately of going either to Charleston or Savannah. We were unwilling to relinquish the idea of visiting those places; and therefore waited a little to obtain a passage. Mr. Mills went to the Attucapas country, for a few days, where there were Testaments to be distributed. While he was gone, a vessel sailed for Charleston. I embraced the opportunity

as there would probably be no other; and am now, after a long and somewhat dangerous passage, within a few miles of that port."

#### REVIVAL OF RELIGION IN PRINCETON COLLEGE.

The following account of a glorious revival of religion in one of our seminaries of learning will be very gratifying to the Christian reader. We have the pleasure to announce, that a similar work of grace has been commenced at Dartmouth College. The last intelligence which has been received by us stated, that there were twenty hopeful converts, and that religious concern was general in the College. Let the pious throughout our country pray earnestly for all our Colleges and schools.

A REPORT TO THE TRUSTEES OF THE COLLEGE OF NEW JERSEY; RELATIVE TO A REVIVAL OF RELIGION AMONG THE STUDENTS OF SAID COLLEGE IN THE WINTER AND SPRING OF THE YEAR 1815. WITH AN APPENDIX. BY ASHBEL GREEN, D. D. L. L. D. PRESIDENT OF THE COLLEGE. PUBLISHED BY ORDER OF THE BOARD OF TRUSTEES.

On this subject I have thought it my duty to make a correct, though it must be a very summary, statement to the board; both because the subject is important and interesting in itself, and because imperfect and erroneous accounts respecting it have been circulated.

For nearly a year past—that is, since the commencement of the last summer session—a very large proportion of the students have attended on all the religious exercises and instructions of the college with more than ordinary seriousness; and the minds of some of them, as now appears, were ripening, through this whole period, for what has since taken place. There was nothing more apparent, however, for six weeks after the commencement of the present session,\* than an increase of this serious attention to the re-

\* The winter session of the college commences six weeks after the last Wednesday of September, and continues till the first Thursday after the second Tuesday of April. The summer session commences four weeks after the last mentioned period, and continues till the last Wednesday of September, which is the day of the annual commencement.

religious duties of college; an increase both of the degree of seriousness, and of the number of those in whom it was visible. Every religious service, both on secular days and on the Sabbath, was attended with a solemnity which was sensible and impressive. In this manner the revival commenced, or rather became apparent, in the second week of January, without any unusual occurrence in providence;—without any alarming event, without any extraordinary preaching, without any special instruction, or other means that might be supposed peculiarly adapted to interest the mind. The divine influence seemed to descend like the silent dew of heaven; and in about four weeks there were very few individuals in the college edifice, who were not deeply impressed with a sense of the importance of spiritual and eternal things. There was scarcely a room—perhaps not one—which was not a place of earnest secret devotion. For a time it appeared as if the whole of our charge was pressing into the kingdom of God; so that at length the inquiry, in regard to them, was, not who was engaged about religion? but who was not?—After this state of things had continued, without much variation, for about two months, it became manifest that a change was taking place. Some were becoming confirmed in the hopes and habits of evangelical piety; some were yet serious, thoughtful and prayerful, though perhaps not in so great a degree, or at least not so apparently, as once they had been; while some were plainly losing the impressions which they had lately felt. And such has continued to be the state of this interesting concern to the time of making this report. The result is, that there are somewhat more than forty students, in regard to whom, so far as the time elapsed will permit us to judge, favorable hopes may be entertained that they have been made the subjects of renewing grace. Perhaps there are twelve or fifteen more, who still retain such promising impressions of religion as to authorize a hope that the issue, in regard to most of them, may be favorable. And nearly the whole of the remainder show a great readiness to attend on all the social exercises of religion; not only on those which are stated and customary, but those which are occasional, and the attendance on which is entirely voluntary. Thus, of the students who are now in the college, a majority\* may be viewed as hopefully pious; and a large proportion of the residue appear to pos-

\* The whole number of students in the classes of the college is one hundred and five; of whom twelve were professors of religion when the revival began.

sess much tenderness of conscience, and show a very desirable regard to religious duties and obligations.

It has already been intimated that this revival of religion commenced without noise, and without any other means than those which had been a considerable time in use. But having thought it my duty to converse with my pupils, as often as they requested it, at the time when their minds were filled with anxious fears and inquiries; and also to examine them individually and carefully, since hope has, in some measure, succeeded to fear; I have had a favorable opportunity to inquire, and have attentively inquired, after the instrumental causes of this revival, as indicated by the views and feelings of the parties concerned. Four such causes appear to have had a manifest agency—

1. And chiefly, the study of the Holy Scriptures,\* accompanied with comments on the portion read, and a practical application of the leading truths contained in it. God has remarkably honored and blessed his own word. Strange as it may seem, this study of the Bible has always been a favorite one among the youth of the college, not excepting the most gay and dissipated. Pains have, indeed, been taken to render it interesting; but the degree in which it has been so, has been truly surprising. And, under the divine blessing, it has served to enlighten and instruct the youth in their duty; it has rendered their minds solemn and tender, beyond what they were themselves aware of at the time; it has given them a deep reverence for the truths of divine revelation;† it has qualified them to hear preaching with ad-

\* For more than two years, the Holy Scriptures had been made the subject of a regular study and examination as the classics, the mathematics, or philosophy. The afternoon of the Lord's day was appropriated uniformly to the recitation of a certain number of the students, taken promiscuously (for all were required to be prepared) on five chapters of the Bible, assigned to them the preceding week. The recitation was always accompanied with expositions, critical remarks, and a practical application. The exercise was concluded with prayer and singing, and was considered as the afternoon religious service of the college. In the morning, public worship, in the usual form, was celebrated.

† In the month of February 1813, a Bible Society was instituted in the college, composed of the literary and theological students indiscriminately. It has been very active in distributing Bibles gratuitously, especially to the soldiers and sailors of our country.

vantage; and at length revealed truth, has, we trust, been powerfully and effectually applied to their consciences, by the Spirit by whom it was emitted.

2. The circumstances in which the students have lately attended on public worship have been peculiarly favorable to their religious improvement. They have worshipped, in consequence of the burning of the church in this place, in the prayer hall of the college, for more than two years past. For about eighteen months they have worshipped separately from the people of the town; and have, with the theological students, who joined them partially at first, and generally of late, formed an audience or congregation by themselves. This has given an opportunity, which has been carefully improved, to choose such subjects and adapt such a manner, in preaching to them, as appeared best calculated to arrest their attention. Appropriate addresses have frequently been made, and the service has in all respects been conducted with a special view to their advantage and religious edification. In these circumstances, they have felt an unusual interest in the solemnities of the sanctuary—they have felt that they were the parties directly and particularly concerned in these solemnities; and the good effects of this sentiment have been incalculably great, and were very apparent before the revival was visible. In a word, this mode of conducting public worship must be considered as having been a powerful instrumental cause, both in producing an awakened attention to religion at first, and in cherishing it through the whole of its progress.

3. The effect of moral discipline has been manifestly favorable to this revival. This discipline, vigorously and vigilantly maintained, has preserved the youth, generally, from those practices, habits and vicious indulgences, which counteract, dissipate, and destroy all serious and religious impressions. It has had an influence in preventing that hardness of heart and insensibility of conscience, which are the natural and usual effects of unrestrained vice. It has formed a practical testimony against the moral viieness of several things which youth are apt to consider, if not as entirely innocent, yet as evidences of manliness and spirit. After many efforts to resist these effects of discipline, by the least virtuous part of the college, the attempt was seen to be vain; and it was clearly perceived that the effects mentioned were sensibly felt by the great mass of the students, before the revival. It was also very noticeable that the revival made its appearance with an act of discipline. A student (one of three dismissed at the same time) was almost im-

mediately seized with a remorse of conscience and anguish of mind that were very affecting—He has since become hopefully pious. But before any thing of this was known in the college, the remarks which were made when the dismissal of the three students was announced, seemed to produce a powerful effect on a number; and during that week feelings and exercises which had, in a certain degree, long existed in secret, could no longer be concealed.—Nearly at the same time, an admonition, given in private, was remarkably blessed to the individual concerned.

4. The few pious youth who were members of college before the revival, were happily instrumental in promoting it. They had, for more than a year, been earnestly engaged in prayer for this event. When they perceived the general and increasing seriousness which has been noticed, several of them made an agreement to speak, privately and tenderly, to their particular friends and acquaintance, on the subject of religion. And what they said was, in almost every instance, not only well received, but those with whom they conversed became immediately and earnestly engaged in those exercises which, it is hoped, have issued in genuine piety. A public profession of religion, made by two of the students who had been a good while thoughtful, had also, at this time, much influence, apparently, both in producing and deepening impressions in many others.

The special means made use of to promote and cherish this revival, besides the circumstances already mentioned, were the following—A short address on the subject of religion was made, after prayers, on every Saturday evening. In preaching on the Lord's day morning, subjects were selected suited to the existing state of the college—in this particular we are deeply indebted to the Theological professors, who have generally conducted the morning service. A particular reference was often made to the religious attention which had been excited among the students, in the remarks which accompanied their Bible recitations. A weekly lecture, intended for the students exclusively, was given by myself, on every Tuesday evening. A social prayer meeting was held, on every Friday evening, at which one of the Theological professors commonly made an address. A family prayer meeting (as the students called it) was, every evening held among themselves, at which a large proportion of the whole college attended. Smaller and more select associations for prayer were also formed. The individuals, whose minds were anxious and laboring, were, as

often as they requested it, carefully conversed and prayed with in private—in this service I am to acknowledge the assistance received from the professors of the seminary; from their pupils, and from the pious students of the college. Finally, writings of approved character, on doctrinal and practical religion, were pointed out and recommended to the perusal of the students; and a short system of questions and counsel, which I herewith submit, was drawn up by myself, for the use of those who began to cherish the hope that they had entered on a life of practical piety.

Having thus mentioned the chief instrumental causes of this revival, and the means used to cherish it, to guard it, and to direct it, I shall conclude my report on this subject with a few short remarks, offered with a view to give a correct apprehension of its nature and character.

1. It has been, so far as I am able to judge, remarkably free from extravagance and enthusiasm. I know of nothing, in regard to this revival, that I think would be called extravagant or enthusiastic, by any one who really believes in the great doctrines of the Protestant reformation. Particular pains were early taken to guard against the evil here contemplated; and, by the divine blessing, they have been made so successful, that I am not acquainted with a single incident or occurrence, indicative of intemperate feeling or conduct, that we are called to regret.

2. There has been no sectarian spirit accompanying or mingling with this revival. There are students in the college belonging to four or five different denominations of Christians. At first, there appeared to be some apprehension in the minds of those who were not presbyterians, lest they should be drawn into a union with this denomination, if they yielded to the sentiments and feelings which began to be prevalent. But I told them, in the first address that I made to them on a Tuesday evening, that it was my fixed purpose to inculcate no doctrine or tenet, that was not found in all the public orthodox creeds of protestant Christendom—that I was indeed earnestly desirous that they should all become real practical Christians, but that I had no wish to make a single proselyte. This, I believe, removed every apprehension—and the intimation then given has been sacredly regarded. Not a single thing has been said by myself, nor, I am persuaded, by the Theological professors who have preached to them, that has had any intentional tendency toward proselytism. On the contrary, every thing has been general. The great catholic doc-

trines of the Gospel have been exclusively inculcated. It is believed that there is not an individual of the college who would, if questioned, complain that he has, in any instance, felt himself pressed with opinions which interfered with his educational creed.

3. There has been no neglect of study. A report was circulated that study was laid aside in the college to attend to religion. Nothing could be more false. Study has probably never been pursued with more diligence and success. Our pupils were informed, that if at any particular recitation, an individual should find that his mind had been so exercised as not to permit him to get his lesson, he should, on application to the teacher, be specially excused; and this indulgence has been frequently asked and granted. But not a single recitation of a class has been omitted; and every individual lesson or recitation, incidentally omitted, has been strictly required to be made up for the quarterly and semi-annual examinations. It was early and earnestly inculcated on the youth of the college, that not only did Christian duty require as regular an attention as possible to all the lawful concerns of life, but that their minds would act more vigorously and more correctly on religious subjects, and in religious duties, if a suitable portion of their time should be diligently employed in their proper studies.

4. There have been no compulsory exercises. Every thing, beyond the stated religious instructions and duties of the college in ordinary times, has been perfectly voluntary; unless the short address on Saturday evening after prayers, may be considered as a slight exception. No one has suffered either censure or reproach, who chose to be absent from any religious exercise or engagement which had its origin in this revival.

Such, gentlemen, is the statement which I have judged it proper to make to you, in regard to a work which, in its salutary efficiency, has been all of God; and the whole praise of which is to be ascribed, most unfeignedly, to Him alone.

#### DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

May 3, 1815. From the Rev. Mr. Skelton's Society in Foxborough, (Mass.) a contribution on the national thanksgiving, \$15 25

5. From the Female Foreign

Carried forward \$15 25

Brought forward \$15 25  
 Mission Society in New London,  
 by Mrs. Charlotte Wolcott, the  
 Treasurer, 54 00  
 8. From the following individuals  
 and Societies, by Mr. T.  
 Dwight, jun. viz.  
 From Mrs. Sarah Mills of  
 Derby, \$1 00  
 — a lady in New Haven, 10 00  
 — the Cent Society in  
 Woodbridge, for 1813, 4 00  
 — do. for 1814, 3 00  
 — two ladies in Wood-  
 bridge, for the translations, 1 50  
 — an aged widow in  
 Bridgeport, by the Rev.  
 Mr. Waterman,\* 5 00  
 — the Female Charita-  
 ble Society in Great Bar-  
 rington, by Mrs. Hannah  
 Whiting, the President, 27 60—51 10  
 9. From a young lady in Roy-  
 alston, by the Rev. Joseph Lee,  
 for the translations, 1 00  
 10. From a friend in Amherst,  
 (Mass.) by Mr. S. T. Arm-  
 strong, for the translations, 10 00  
 11. From a female friend to  
 missions in Braintree, by the  
 Rev. R. S. Storrs, \$10 00  
 From the Female Reli-  
 gious Society in Braintree,  
 by Mr. Storrs, 26 60—36 60  
 From a young lady by mail, † 20 00  
 13. From a poor man by mail, † 2 00  
 15. From the Foreign Mission  
 Society of Portland and the Vi-  
 cinity, by Mr. Levi Cutter, the  
 Treasurer, \$100 00  
 Part of a contribution  
 for religious purposes, in  
 the Rev. Mr. Payson's So-

Carried forward \$100 00 \$189 95

\* This donation was accompanied by a note from which the following sentences are extracted: "From an aged woman of the church at Bridgeport, though but a young friend of the Gospel of Christ. I desire the small sum enclosed may be the means of procuring one prayer or one sermon among the poor heathen. God can bless the widow's mite. I have a willing heart; and pray that I may not spend my money for that which is not bread: and I hope to do more another year, if the Lord will. My daily prayer is, that the work may go on, and that all the elect may be brought into Christ's militant church speedily."

† The notes to these donations are necessarily omitted for want of room.

Brought forward \$100 00 \$189 95  
 ciety, on the national  
 thanksgiving; 35 00—135 00  
 18. From A. B. of Westbor-  
 ough by Mr. S. T. Armstrong, 5 00  
 19. From the Hon. John Lang-  
 don, Esq. of Portsmouth, by  
 Mr. Daniel Poor, \$100 00  
 A contribution in the  
 north meeting house in  
 Portsmouth, after a mis-  
 sionary sermon, 36 00—136 00  
 20. From Mrs. Williston, wife  
 of Dea. Gad Williston, given on  
 her death-bed, by the Rev. Mi-  
 cah Stone, of Brookfield, (Mass.) 5 00  
 22. From the Aiding Foreign  
 Mission Society of Plympton and  
 its vicinity, by the Rev. Elijah  
 Dexter, the Treasurer, 31 00  
 23. From the following Soci-  
 eties, by Mr. Henry Hudson, of  
 Hartford, viz.  
 Monies received by Mr. P. W.  
 Gallaudet, Treasurer of the  
 North Association of Hartford  
 County, \$95 75  
 From the Auxiliary For-  
 eign Mission Society of  
 Tolland county, by Joun-  
 than Barnes, Esq. the  
 Treasurer, 90 00—185 75  
 24. From the Rev. Dr. Wool-  
 worth, (L. I.) avails of sermons  
 of the Rev. H. Daggett, \$6 00  
 From young ladies in  
 Montville, (Conn.) by Miss  
 S. H. Raymond, remitted  
 by Gen. Huntington, 20 50—205 50  
 \$708 20

#### NOTICE.

It is desirable that the Missionaries, who are expected to sail towards the close of next month, should be able to carry with them a respectable library, especially in the departments of Theology and Sacred Literature. Donations of books will be received with peculiar thankfulness; particularly of such books as are at present difficult to be procured. Any books, which would be useful in a general library, will be gladly accepted.

Buxtorf's Hebrew Concordance has been presented to the mission by the Rev. Mr. Bates of Dedham.

Donations of books may be left with the Rev. Dr. Spring, Newburyport, the Rev. Dr. Worcester, Salem, and at Mr. Armstrong's book-store, Boston.

We are obliged to omit literary intelligence, and many other articles.

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

No. 7.

JULY, 1815.

VOL. XI.

**RELIGIOUS COMMUNICATIONS.**

**CHRISTIAN CONFLICTS.**

For the illustration of the proposed subject, no instance from Scripture occurs, preferable to that of the apostle Paul, which he has related, 2 Cor. xii, 2, 3, 4, 7, 8, 9.

*I knew a man in Christ, above fourteen years ago, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. And, lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee. Upon this we may remark,*

1. In this wonderful transport, the mind of the apostle was so absorbed with the objects, which presented themselves, that he could not determine his situation. Whether he was in the body, or out of the body, he could not tell. In this rapture, he heard things which it was not

VOL. XI.

lawful for a man to utter; which words were insufficient accurately to express, or which were not proper to be disclosed to human minds in their present state of darkness and infirmity.

2. This wonderful transport was succeeded by a severe and distressing conflict.

There was given a thorn in the flesh, the messenger of Satan to buffet him. What this thorn in the flesh was, it is unnecessary to inquire. It is sufficient, that it produced the effect. It mortified and humbled him. It taught him his infirmity and dependence.

3. The method adopted by the apostle to obtain relief from his agitation and distress. He applied himself to importunate prayer, and not obtaining immediate relief, he renewed his request. *For this I besought the Lord thrice, that it might depart from me.*

4. The answer which the apostle received. It was not immediate relief. The messenger of Satan would continue to buffet him. But he was promised support. *My grace is sufficient for thee.* This implied,



that he should be sustained in the conflict, and conducted through it

From these remarks, which contain the prominent subjects of the relation, it is proposed to make some observations on the trials and conflicts peculiar to saints.

1. Trials are necessary for their spiritual improvement. When the subjects of divine grace are first translated from the *flower of darkness* into the *kingdom of God's dear Son*, new objects present themselves, new prospects open, new sensations are realized, and, in many instances, the subjects of the happy change rejoice with joy unspeakable. Like the Israelites, they now forsake the spiritual Egypt with a high-hand. Able and equipped for the war, they propose to proceed directly and take possession of the promised land. Yet are they sanctified but in part. Their conceptions of the remaining corruptions of their own hearts, the deceitfulness of sin, and the depths of Satan, are very superficial and imperfect. But the knowledge of these is peculiarly necessary to qualify them to walk with God in faith, holiness, and the comfort of the Holy Ghost, and to participate in the purity and felicity of heavenly enjoyments. The knowledge of those subjects, is not derived from speculation, nor information. It can be possessed only by personal experience.

2. That saints may possess this experience, they must be placed in divers situations. They must be conducted through scenes of prosperity and adversity. They must have

their elevations and depressions;—their light and darkness, hopes and fears, joys and sorrows.

3. Different situations give opportunity for different trials and temptations. Affluence exposes to atheism and infidelity. Hence Agur prayed, *Give me neither poverty, nor riches; lest I be full and deny thee.* Prosperity induces self-confidence, voluptuousness, and satisfaction with temporal enjoyments. Hence the psalmist confessed, *In my prosperity I said, I shall never be moved.* When the rich man had goods laid up for many years, he said to his soul, *Take thine ease;* and the apostle directed his son Timothy, *Charge them that are rich not to trust in uncertain riches.* Poverty exposes to jealousy, envy, and the sordid vices. Hence Agur said, *Lest I be poor and steal, and take the name of my God in vain.* Adversity leads to discontent, murmurs, and impatience. Spiritual prosperity and elevated frames are made the occasion of sinful vanity, and pride in distinguished privileges and enjoyments. When the apostle was caught up to the third heaven, he was in extreme danger of being exalted above measure. Spiritual desertions prepare the way to dejection and dependence. Hence the psalmist exclaimed, *Why art thou cast down, O my soul?*

4. Every saint has some predominant corrupt passion, which may be appropriately termed *his* sin. This is the sin, which easily besets him. Some are constitutionally proud and aspiring; some contentious; some av-  
aricious; some unchaste; others

intemperate; others envious and vindictive; and in some there may be a complication of these various vices of the heart. The different situations, in which saints are placed, give opportunity for the action of corrupt propensities, according to their peculiar kind. To all these, holiness, or grace, opposes itself. Hence the agonizing conflict, the flesh lusting against the spirit, and the spirit against the flesh. This conflict will be varied according to the occasion; and saints will fall victims to temptations and lust, or they must combat now with ambition, then with avarice; here with unchastity, there with intemperance; now with envy, and then with resentment; here with pride and self-sufficiency, there with distrust and despondence; now with unhalloved zeal, and then with criminal timidity and formality in religion.

5. The manner in which saints are supported and conducted through their painful conflicts. The spiritual trials of saints demand the vigorous exercise of every Christian grace; but they are principally conducted through these trials by importunate, persevering prayer. For this I besought the Lord thrice. This gives vigor and efficacy to every Christian grace.

“Prayer arms the Christian for the fight;  
Prayer makes the Christian armor bright;  
And Satan trembles, when he sees  
A humble saint upon his knees.”

With the psalmist they cry unto the Lord in their distresses, and he hears them. By encouragement and aid derived from him they are conducted through the conflicting scene; or if they are

foiled, and fall seven times a day, they rise again, and are finally successful and victorious.

6. We are taught by the answer which the apostle received from Christ, that saints are not assured of immediate relief from temptations. In this state of instruction and discipline, the thorn in the flesh, the messenger of Satan, will continue to buffet them; but it assures them of support. *My grace is sufficient for thee, and my strength is made perfect in thy weakness.* By their trials are their corruption and impotence more amply disclosed, and the power and grace of Christ are displayed in sustaining them in their conflicts.

7. The end for which saints are exercised with trials and temptations. To produce conviction by sensible experience of their spiritual ignorance, and to correct their errors; to disclose the various vices of their hearts, and make them vile in their own esteem; to divest them of self-righteousness, mortify their pride, subdue their confidence in their own ability to work out their own salvation, convince them sensibly, that he who has begun a good work in them must perform it until the day of Jesus Christ, and compel them to live by faith in the Son of God; to promote in them circumspection, vigilance, prayerfulness, and self-denial; and, by refining and improving their graces, to prepare them habitually to walk with God in faith, and in all manner of holy living; to enjoy the consolations of Christ, the comfort of his love, and the fellowship of the Spirit; and by these means to be pro-

pared for the inheritance of the saints in light. From the preceding observations some reflections suggest themselves, by which the discussion may be advantageously extended.

1. How important is it, that saints comply with the direction of the apostle, *Put on the whole armor of God, that ye may be able to stand against the wiles of the devil*. If they realize such severe trials, how very necessary is it, that they be prepared for the arduous conflict? If their subtle and potent adversary find them destitute of their spiritual armor, how will they oppose themselves to his fiery darts? Will they not fall a prey to his devices, and be led by him captive at his will, to the interruption of their spiritual peace, the regret of their pious friends, the reproach of religion, and pierce themselves through with many sorrows? To prevent these baneful effects, how necessary that they take to themselves the whole armor of God, that they may be able to withstand in the evil day; and having done all, having repeatedly resisted with success, yet to stand; having their loins girt about with truth, and having on the breastplate of righteousness; and their feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, and the helmet of salvation, and the sword of the spirit; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.

2. The preceding observations may assist in explaining the manner in which God proceeds with his people, and which is

so mysterious and so trying to saints.

The contemplative, reflecting Christian, on a deliberate review of the manner in which he has been conducted, in his Christian course, perceives himself to have been in a diversity of situations. He has had his elevated views and his animating prospects. Then he tasted that the Lord was gracious. These were seasons of refreshing from his gracious presence. Then his delight was in the law of the Lord; wisdom's ways were pleasant, and his soul, *or ever he was aware, was like the chariots of Ammi-nadib*, prompt and vigorous to run the Christian race, and he said, Surely the saint, like his Lord, has meat to eat which the world knows not of, and joys with which strangers do not intermeddle. But soon the delightful scene vanished; the animating objects receded from his view; his spiritual enjoyments were suspended, his Christian course obstructed, and his soul disquieted within him; and then he said, *Truly the Lord's way is in the sea, his path in deep waters, and his footsteps cannot be known*. The delightful condition of the Christian was very perilous. He was in danger of being inflated with spiritual pride, and falling into the condemnation of the devil. To preserve him from this, he must experience a painful dereliction. He has had his elevations and he must have his depressions. If with Moses he has ascended mount Pisgah, he must descend with the psalmist into the valley of Baca. In the review he perceives, also, that he has frequently been

surprised, and has transgressed through, unexpected temptations, often inadvertently in the same sinful instances. This gives occasion for painful regret and remorse; and he inquires, Why does the Lord deal with me thus? Surely he conducts me in a very thorny and crooked way. All this was to disclose more effectually the deep depravity and intractability of his heart; those corruptions, which are so inveterate, that a simple disclosure would not sufficiently expose them, nor a simple chastisement mortify and subdue them. He must sin, and fall, and repent, and mourn, and be restored, and relapse, and transgress, and drink the wormwood and the gall, again and again, for his heart *is deceitful above all things and desperately wicked, and his ears are dull of hearing*; and he must have fine upon line, and correction upon correction, or he will be ever learning and yet never so effectually convinced of his spiritual ignorance and impotence, as to renounce his own wisdom and ability to direct and sustain himself, and be ever looking to the hills from whence comes all his help, even to the Lord who made heaven and earth.

In the review he perceives, also, that he has realized painful seasons of spiritual desertion. With the psalmist he has been in a dry and thirsty land; has been seized with spiritual apathy, had neither light nor life, sense nor feeling, peace nor comfort. Then his comeliness was turned to corruption, his soul was humbled within him, and his inward anguish compelled him to exclaim,

"Thou seest what floods of sorrow rise,  
And beat upon my soul."

These trials were to mortify him more effectually, and prepare him for more abundant communications, make grace more sweet, Christ more precious, divine consolations more refreshing, and introduce him to a more intimate and confirmed communion with his God and Savior.

3. We are taught by the instance of the apostle, that in this life, saints in vain hope for exemption from the buffetings of Satan, and the ebullitions of inward corruption.

This complete deliverance was not promised, in answer to the fervent prayer of a holy apostle. The answer implied, that his request could not be granted. He must continue to realize the buffetings of Satan. It only promised him support. However anxious saints may be for deliverance from the fiery darts of their spiritual enemies and the bondage of corruption, in this tabernacle,—in this state of discipline, they will have fightings within and fears without, and must groan being burdened. They must be exercised with conflicts and trials, habituate themselves to vigilance and prayer, and wait for the triumph over sin and death, in a future state.

4. God displays his wisdom, fidelity, and grace, in conducting saints through spiritual trials and distresses to their eternal rest.

When saints first commence their Christian course, they would run the race set before them, and proceed directly for the heavenly Canaan; but God

conducts them through a spiritual wilderness—through darkness, doubts, fears, despondencies, and conflicts with spiritual wickedness in high places. Yet *this is the right way. If need be they are in heaviness through manifold temptations.* By these various trials, God humbles and proves them, refines and purifies their graces, and prepares them for the perfect purity, and everlasting felicity of heavenly enjoyments. In this process, God displays his wisdom in accommodating their trials to their peculiar tempers and situations; his fidelity, as he never forsakes them and will not suffer them to be tempted above what they shall be able to bear, and with the temptation will make a way for their escape; and his grace in pitying their infirmities, pardoning their offences, sustaining them in their trials, and conducting them safely to his eternal kingdom, when he will wipe away all tears from their eyes, and make them glad in his presence with exceeding joy.

A SHORT SERMON. NO. VII.

2 Thes. ii, 16, last clause. *Good hope through grace.*

ALMOST every person, who has any belief in the immortality of the soul and a future state of existence, entertains some kind of hope, that he shall be happy beyond the grave. There is good reason to assert, that the hopes of many are false and groundless. Lift up your heart to God, therefore, and beseech him to enable you to understand the nature of your hopes; that, if you

entertain unwarranted expectations, you may exchange them for better, while you are favored with the day and means of grace.

*A good hope must have good objects.* These are comprised in the *salvation*, revealed in the Holy Scriptures, which consists essentially in forgiveness of sins, sanctification, a glorious resurrection and the eternal enjoyment and service of God in Heaven.

A true Christian feels and acknowledges his sinfulness and guilt, is humble and of a contrite spirit, and perceives the necessity and importance of *forgiveness*. Sin, all sin, has become bitter to him, his grief, his burden; for he sees in a true light its turpitude, criminality, and destructive tendency and consequences; and, at the same time, is deeply sensible how filthy and weak he is in himself. Therefore he realizes the importance of being *sanctified* by the word and Spirit of God. These invaluable blessings he ardently desires; and seeks and hopes for them through divine grace. He realizes, in some measure, the emptiness and poverty of earthly possessions and enjoyments; and considers solemnly the uncertainty and shortness of life; that he must soon die; that his house of clay must be the food of worms, and be reduced to its original dust. But he looks beyond death, and expects the resurrection of his body, made immortal and incorruptible, without blemish, endued with undecaying vigor and beauty, never to be subject to any pain, never to be the occasion of any sin. United forever to this glorified and spiritual body, he expects to dwell eternally with all holy angels and

saints in that bright world, where God manifests his immediate presence and infinite excellence; where sin, and pain and grief can never enter; where all is love, and peace, and joy, and glory beyond our present comprehension. Such are the grand and leading objects of a good hope through grace.

It is inseparably connected with faith. Lively faith produces lively hope. Hence faith becomes *the substance of things hoped for*. The Christian has some present enjoyment by anticipation of the objects of his hope. They are what he most values, the source of his most lively pleasures; and about them are his greatest concern and care. His *religious* hopes, therefore, are his *strongest and most influential hopes*. His highest regard is to the things, which are unseen and eternal; and among things on earth the conversion of sinners, the edification and comfort of his brethren, the promotion of truth and piety, and the advancement of God's glory and the Redeemer's kingdom, are the objects of his strongest desires.

The hopes of the impenitent and ungodly are not of this character. They, indeed, hope for forgiveness, safety and happiness; but do they really hope for sanctification and the enjoyment of God and of holiness? Are not the objects of our hope always the objects of our *desire*? If they really desired these things, would they neglect to seek them, as they do; and delight in what is directly the reverse? It is manifest, that the wicked have no direct and lively hopes for the *whole* of salvation. Their religious hopes are *vague*,

*indistinct, selfish, partial and faint*. They do not spring from faith, and from love to God, truth and holiness. They are not their *strongest* hopes. Temporal things have the ascendancy in their hearts; and their sincere, earnest, and lively hopes are concerning them. They have little sense of the guilt and evils of sin, do not feel their need of the Savior, nor discern his amiableness and glory. They have but few thoughts about eternity; and all their religious hopes are little else, than a vain and indistinct presumption, that they shall some how escape final destruction, and be happy in the way which they desire.

*A good hope must have a good foundation*. It must have such a foundation, as is warranted in the Scriptures, and approved by God, who hath appointed the way and the terms of salvation. What this foundation is, may be easily ascertained. *For other foundation can no man lay, than that is laid, which is Jesus Christ. Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved.* The apostle Paul uses these words, which are directly to the point: *Christ in you, the hope of glory; The Lord Jesus Christ, which is our hope.*

The true believer receives the testimonies of God concerning Christ and his salvation; accepts him cordially and joyfully in all his offices, as his Savior and Lord; and relies on him for all the purposes, for which he came into the world. He relies on his atonement, and merits, for justification and acceptance with God. Humbly and penitently

sensible of the deep depravity of his own heart, of the manifold and aggravated iniquities of his past life, and of his remaining sinfulness and imperfections, he cannot trust in any fancied innocence or merits of his own. He knows, that he is unutterably guilty, and has no innocence or merit, that he can plead before God. He cannot trust in his good morals, nor religious duties and feelings; for, though he is conscientiously sincere, and finds delights in these duties, he is sensible, that there is much debasing alloy in his best services; that they have something in them, which requires forgiveness; that they can be acceptable only through the blood of sprinkling. Therefore he confides in Christ alone, as the Lord his righteousness, and hopes for forgiveness of sins and the acceptance of his services only for Christ's sake. On what other grounds can sinful men, who have any correct views of themselves and of the infinite and most holy God, hope for forgiveness and acceptance? Can they make any atonement for their sins? Can they boast of any services, intrinsically worthy of God, in whose sight the heavens are not clean?

The true believer, moreover, sensible of his ignorance and weakness, relies on Christ for direction, sanctification, and strength. Knowing, that He is the light of the world, that He saves his people from their sins, nourishes them with the bread of life, and strengthens them for victory; he confides in him, to enlighten and heal his soul, to support him in afflictions, to succour him in temptations, and

to give him success in his exertions to glorify God and to do good to men.

He relies on Him, also, who is the resurrection and the life, to raise him up at the last day, and to give him eternal life. In fine, Christ is in all respects the foundation of his hope. He looks to him, as the author and finisher of his faith, for wisdom, and righteousness, and sanctification and redemption. The Lord Jesus Christ is an all-sufficient Savior. In him all fulness dwells for the necessities of his people. In him all the promises of God are *yes, and amen.*

The impenitent and proud, however, trust in themselves. Their *own* wisdom, and strength, and morals, or religious exercises, or groundless opinions, are at the bottom of their hopes; and not Christ, believed, loved, trusted, honored, and obeyed from the heart.

Let not infer, from what has been said, that good works are unnecessary. They are not the grounds of the Christian's hope; but every Christian desires to abound more and more in them. He knows their importance in their proper place. They are the fruits of true faith; and by them is faith made perfect, or proved to be good and living faith. By faith, love to God and man is produced, and sanctifying grace derived from Christ; and this love and grace are manifested and exercised in forsaking and abhorring sin, in overcoming temptations, and in all the virtues of a new and holy life. Christ saves his people from their sins.

*A good hope must have good effects.*— It makes men good.

Hopes, which encourage persons in the indulgence of their lusts and passions, make them neglectful of their duties, and stupid and unconcerned about spiritual and eternal things, cannot surely be good hopes. If your hopes encourage you to continue in sin, to defer repentance, to neglect the Scriptures, and prayer and public worship; if they weaken restraints, lull your conscience asleep, and cause you to feel secure, while you are profane and immoral, or living without God according to the course of this world; or if they in any measure quiet you in the practice of iniquity or neglect of incumbent duties, and cause you to rest in any thing short of vital piety and true holiness; be assured, that they are not good, but false and delusive, vain and groundless. They may buoy up your spirits for the present, and give you a false security and peace; but they are conducting you to everlasting shame and destruction.

The objects of the Christian's hope are, as we have already seen, those, which he supremely values and loves. His hope, therefore, has a strong and governing influence. It excites him, by patient continuance in well-doing, to seek for glory, honor, and immortality. It animates and encourages him in the Christian race. It causes him to forget the things, which are behind, and to press forward to the things, which are before. It causes him to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world. *Beloved,* said the apostle John to his Christian brethren, *now are we*

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*the sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man, that hath this hope in him, purifieth himself, even as he is pure.* This is the genuine tendency and effect of a good hope through grace.

*The Christian's hope has also a powerful influence in composing and comforting him in adversity.* What can better enable us to make worldly sacrifices, to bear disappointments, injuries, pains, sickness and losses, with resignation and patience; to encounter dangers, to persevere in difficult duties; in short, to deny ourselves, follow the Savior, and rejoice in the various tribulations of this world, than a strong and lively hope of eternal life, glory and felicity beyond the grave? The Christian has always abundant reason to rejoice in hope. For *the sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in Him.* Through the promise and oath of God we may have strong consolation, who have fled for refuge to lay hold of the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast. False hopes do not carry the affections of persons to a better world; and can therefore afford them but little support and consolation, when the enjoyments of this life are taken away, or embittered.

Our hopes will soon be brought to a decisive trial. Death will bring them to the test; and we know not how near death is. It is probably very nigh to some of us; even at the door. If we have



not a *good hope through grace*, what shall we do; whither shall we go at death? *What is the hope of the hypocrite, when God taketh away his soul?—When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth.* It is wisdom, therefore, to try our hopes now by the law and the testimony. We should especially remember, that hope is connected with faith and the gift of God. Let us, therefore, often and fervently pray, that God may fill us with all joy and peace in believing, that we may *abound in hope through the power of the Holy Ghost.*

R. W.

For the Panoplist.

#### THE SAFETY OF THE CHURCH.

A SMALL proportion of mankind profess themselves on the *Lord's side*. Indeed it is a small proportion, who have any correct speculative notions of God. The darkness of heathenism shrouds almost the whole earth.

But in countries, that are called *Christian*, there are comparatively few who act under the influence of a Christian spirit, and regulate their hearts and lives by Gospel precepts. Exclude from the nominal friends of Christ, all who laugh at religion as priestcraft, and ridicule the Scriptures; all who measure their piety by their moral or superstitious observances; and all who think only enough of religion to postpone the thoughts of it to some uncertain hereafter, how small the number left! Yet all, except this small number, are enemies of the church. Why

do they not rise, and assert their superiority. Truly the salvation of the church is in the Lord God.

When Israel was oppressed in Egypt; when every effort to obtain the redress of grievances, was followed by the exercise of fresh rigor; when to complain, was to accumulate woes; and to revolt, was certain destruction, God interposed, and brought them from their bondage *with a high hand, and an outstretched arm.* The Christian church has experienced deliverances, which, if not equally miraculous, are not less glorious and astonishing. When the spirit of religion was superseded, or rather overwhelmed, by popish ceremonies; when the Scriptures were confined to the libraries of the priests; when the clergy were deplorably ignorant; when seeming piety and real ignorance became almost convertible terms, the true church appeared irrecoverably lost. But a Bradwardine, a Wickliffe, and after them a mighty host on the continent of Europe, were raised up by divine power to shine as lights in the midst of the horrible darkness; to sustain the *bowing wall* of Zion; to counteract the designs of those, who loved religion only for the honors and emoluments it afforded them, and sought its destruction by asserting the sufficiency of works for justification. The age of Infidelity soon followed. *Armies of aliens* appeared, avowing irreconcilable enmity against the church, and proclaiming eternal war. *The age of reason* was the label on their foreheads; *crush the wretch*, the motto on their standards. This hostile spirit, like a narrow

but deep stream at first, passing through many countries, and receiving many tributary streams, became at length a mighty river that threatened to swell into an universal deluge. Divine power interposed, and arrested its progress.

Satan is not only a potent, but an active, insidious, and persevering enemy of the church. The invisibility of his operations, and the concealment of his measures, render his influence doubly pernicious. He has art to diminish the charms of religion, by throwing over them the veil of human imperfection; and to inspire disgust towards solid excellence, by giving a fictitious beauty to objects of sense. Knowing every avenue to the heart, and the relative force of temptations, he wisely selects the best means to secure his end, the destruction of the soul.

Every Christian finds a foe within his own breast. Shall I call it a propensity to indolence? The same enemy works powerfully in the church. Its operations are seen, in the neglect of social duties, brotherly watchfulness, prayer, the sanctuary, and the ordinances. When a church becomes remiss in its attention to its internal regulations; to its means of defence; to the conversion of souls; to the spread of the Gospel among the heathen, who shall destroy this lukewarm spirit, and excite a becoming zeal in relation to these grand and interesting objects? When the gold becomes dim, and the most fine gold is changed, who shall restore its brightness, and re-establish its value? Verily, the Lord of hosts must do this.

And whence shall Zion derive all that glory which is pledged to her hereafter? Her priests shall be clothed with salvation, and her saints shall shout aloud for joy. She shall arise from the dust and shine. Her resources shall be enlarged, for all nations shall bring her tribute; and kings shall lay their crowns at her feet. Her sons and daughters shall come from far; she shall possess the world. Truly it is Jehovah, who will make her a crown of glory, and a royal diadem; who will permit her no more to be termed *Forsaken*, nor her land, *Desolate*.

We are disposed to indulge melancholy apprehensions, when we survey the Christian world, and observe the dissensions that rend it insunder; when we mark the subtle errors advocated by professed Christians, and the profligacy of practice, as well as sentiment, which prevails, and threatens to triumph over order and piety. But we ought to remember, that the Lord looketh from heaven upon all the inhabitants of the earth, and especially upon the righteous: their works, their charity, their service, their faith and patience are known to Him; for his eye is on them that fear him, and on them that hope in his mercy. His perfect knowledge is a shield, that parries the fiery darts of the wicked, and a buckler, that protects his children from essential injury. No garb, nor name, can hide the hostile heart from his observation; and the treacherous friend is as impotent in his devices against religion, as the avowed opposer.

It ought also to be remembered, that God loves his church;

not because they are more in number than any other people; but because he will keep the oath which he has sworn to the *father of the faithful: they shall be satisfied with his goodness; yea, their soul shall be as a watered garden.* The afflictions experienced by the church from age to age, by no means prove the want of love in her Almighty Protector. The flames and the floods, through which she has passed, were designed to heal her backslidings, and produce that repentance, which would demonstrate her filial relation to him. God has threatened;—no, it is a promise of grace to his true church; *If they keep not my statutes—I will visit their transgressions with the rod; but my covenant I will not break, nor alter the thing that has gone out of my lips.* In Isaiah liv, 7—10, he addresses his ancient church in the language of most endearing tenderness. Why then should Zion be afraid, while encircled by infinite love? Almighty power, directed by kindness that overlooks every imperfection; mercy that washes away guilt, and supplies every needful blessing, is a defence that demands our confidence, and reproves every rising doubt, as to the ultimate triumphs of the church.

Moreover, is not God expressly styled the Savior of his people? *Lo, this is our God, we have waited for him, and he will save us. Say to them that are of a fearful heart, be strong; fear not; behold your God will come with vengeance, even God with recompence; he will come and save you.* "Man's extremity is God's opportunity." Hezekiah, threatened with the destruction

of his kingdom by the Assyrians, found the truth of this remark; and David, in Psalm xiv, 7, exhibits an unshaken confidence in the power and goodness of God, to work a deliverance which was confessedly beyond the ability of any other than the covenant God of Abraham, Isaac, and Jacob. God has pledged himself to save his people. *Thus saith the Lord, behold I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people in truth and righteousness.* This promise secures to the Jewish church, a restoration to the land of their fathers. Notwithstanding their dispersion among the nations, and the contempt in which they are generally held, they shall be brought together, and reinstated in all their former privileges and glory. *The Lord of hosts will defend Jerusalem; defending, he will deliver it, and passing over, he will preserve it. He giveth power to the faint, and to them that have no might, he increaseth strength. The arms of the saints are made strong by the hands of the mighty God of Jacob.* Thus it appears, that all the triumphs of the church hitherto, are the fruit of divine love and power. God's arm brings salvation when there is none other to help; his eye pities, when destruction seems unavoidable. Zion prospers; her enemies are more and more confounded; and all their future efforts will result in shame, confusion, infamy, and despair.

How strong the foundation on which the church is built. It is the *Rock of ages.* The name of the Lord is a strong tower, into

which the righteous run and are safe. As the billows of the deep dash upon the rock that opposes their progress, and are there lost in foam, so shall it be with the enemies of the church. Their exertions, however bold and wisely directed, must be unsuccessful; for while the heavens and earth pass away, the church endures. While the throne of God remains, the church shall flourish.

Zion has no occasion of despondency in those trials to which she is subjected in her militant state. Were the religion of Christ, like the religion of Mahomet, dependent on human policy and power, and uninvested with those terrors and allurements, by which that imposture has made such astonishing progress, we might well despair of its preservation. Such is its opposition to the corruptions of human nature, that, unassisted by Omnipotence, Christianity had never made a proselyte. But without fire and sword to defend her; destitute of every incentive to sensual gratifications; absolutely forbidding all pleasures, but those which are consistent with the spiritual service of God, she has remained to this present time, and is surely, though slowly advancing to the dominion of the world. She may exclaim with truth, *The Lord is with me, as a mighty terrible one; therefore my persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed, for they shall not prosper.* We may hear the voice of exultation from the Infidel, and vain-glorious boasting from the rational religionist; but *the triumphing of the wicked is short.*

Victory is as certainly ours, as there are wisdom and truth in God. Christians are deficient in faith; they are not firmly enough persuaded, that God is able and determined, to appear with great glory, and build up Zion. Hence arises their deficiency in diligence and perseverance. Hence come their sloth and timidity. Christian brethren; calmly and solemnly surveying the desolations of the church, shall we not display a burning zeal, and an undeniable importunity before the throne of grace? Shall we not be self-condemned in view of our past negligence? Shall we not feel the responsibility of our situation? Shall we not look to the *everlasting hills whence cometh our help? In the Lord our God is the salvation of Israel.*

S. S.

#### LETTER TO A FATHER.

Mr. Editor,

If you think the following letter worth inserting in the *Panoplist*, you will oblige a large circle of your readers by inserting it.

Honored Father,

I HAVE this moment received the melancholy news of the death of my brother. O that I could but have seen him, in his trying sickness, and received a parting blessing from his expiring lips. I had too fondly indulged the hope, that a kind Providence would restore him to health, and that I should yet embrace him in the land of the living. Ah! deceitful hope! thou hast robbed me of the last look, the last embrace, the last farewell of an affectionate brother.

O, my brother, art thou gone forever? hast thou left me, to re-

turn no more? Shall I never again see thy countenance, nor hear thy voice in this vale of tears? O, why hast thou so soon taken thy departure, and left me to mourn thy absence.

But the will of Heaven is done. Yes, I see the hand of God: I see the blessed Jesus taking thee to his arms, and receiving thee to his bosom. O may I follow thee thither, when this frail life shall be past, and join with thee in the song of redeeming love.

My dear parent, you have lived to see another of your children called into the world of spirits. You saw him "wondering at the amazing condescension of the Savior—looking upon death without terror—desiring to go and be with God—to be forever employed in contemplating his glory and perfections." O that you might have the Spirit of Christ to comfort and support you under the infirmities of age, and the bereavements of a holy and righteous Providence. I see your aged locks bending over the grave, and your tears bedewing the clods of the valley. But you are not as those who mourn without hope. Look then to Jesus, who alone can assuage your grief, and dry your tears. Look to the Sun of righteousness, and let his enlivening beams cheer your drooping spirits. They will give light, life, and joy, in the darkest seasons. Look to the Lamb of God, who died to save a lost and ruined world. His blood is sufficient to cleanse our guilty souls, and prepare us for a residence where sighing and sorrow shall never come. Contemplate that rest, which Christ has gone

to provide for those, who love him. Behold the crown of glory prepared for all his humble followers.

Dear parent, endeavor to live near to God. The ways of his providence, though mysterious, are all right and just. His counsels are guided by infinite wisdom and infinite goodness. Let it be the language of your heart; *though he slay me, yet will I trust in him.* True faith will calm your troubled mind, and shed peace through your soul. It will support you in your affliction, and inspire you with the glorious hope of a happy-immortality. O eternity, thou art all; time to thee is nothing.

"All, all on earth is shadow, all beyond  
Is substance,—  
This is the bud of being, the dim dawn,  
The twilight of our day.—"

Let us then look away to that heavenly world, where we may meet our pious friends, who have gone before us into eternity; where we may behold our glorified Redeemer, and enjoy the holy presence of our God.

"O ye blest scenes of permanent delight,  
Full above measure! lasting beyond bound!  
A perpetuity of bliss is bliss."

Soon we shall have done with all things here, and our accounts will be sealed up to the judgment of the great day. Soon Christ will descend in great splendor and glory, to judge the world. The voice of the archangel will summon all the sleeping dead to appear in his presence; the book of life, where all deeds are recorded, will be laid open to view; the assembly will be divided; many earthly friends, many parents and children, ma-

ny brothers and sisters, will be parted, to meet no more. "The wicked will be past hope, and the righteous past fear forever." O that our present affliction may

be instrumental in preparing us to awake in the morning of the resurrection to a glorious and happy immortality.

Your affectionate son, S.

## RELIGIOUS INTELLIGENCE.

### LETTER FROM MR. NEWELL.

The following letter from Mr. NEWELL, to the Rev. Dr. MONAG, received via England, in May last, contains the latest intelligence from the Missionaries.

Bombay, Aug. 2, 1814.

Rev. and dear Sir,

Our last communications to the Board will make you acquainted with the state of our affairs as far as the 10th of June. We sent a packet at that time for America, enclosed to J. Smith, Esq. London; we sent packets also on the 10th and 16th of April last. We write but few letters at this time, as it is not long since we wrote last, and opportunities will be frequent about this time.

You will doubtless see my journal and letters to Dr. Worcester, if they are received; I shall not therefore recapitulate here; but beg leave to refer you to those communications for an account of all I have seen, and done, and suffered, from the time I left America till my arrival in Bombay, which was in March last.

Nothing of importance has occurred since we wrote last. We still remain in the house assigned by the Governor to the brethren Hall and Nott, and no intimation, favorable or unfavorable, has been received from government. We have reason, however, from a variety of circumstances, to conclude, almost without the shadow of a doubt, that the government have long ago made up their minds not to trouble us any more; and that our continuance in our present habitation is to be considered rather as a favor than as a mark of the Governor's displeasure. We expect, however, at the close of the rains, which will be some time in October, to remove from our present residence, and to take a house a little way out of town, where it will be cheaper living than in the fort, and where we shall be more among the natives, and of course nearer our work.

The brethren Hall and Nott have been here about a year and a half, and have applied themselves principally to the study of the Mahratta, which is the vernacular

language of this place. They hope soon to be able to commence preaching to the natives in their own tongue. I have been here only five months, and of course have only made a beginning in the Mahratta. During my stay in Ceylon I acquired some knowledge of the *Hindoost-hanee*, which I find of great use to me here. It serves as a good medium for acquiring the Mahratta. There are a great many words common to both languages; and besides, the *Hindoost-hanee* is very extensively spoken in Bombay.

Our principal studies besides the native languages are the *Greek and Hebrew Scriptures*, with such helps as we have at hand; which, by the way, are very scanty. We stand very much in need of commentaries and critical works. We expect that books are on the way for us. We have not yet received our box of books from Calcutta, which came by the Alligator.

While we are obliged to spend so much time in the laborious work of acquiring a foreign language, it is a circumstance which calls for gratitude, that we have all around us opportunities of immediate usefulness. There are hundreds of people in the place, Europeans, natives, and half-casts, as they are called, to whom we can speak in our own tongue.

We preach every Sabbath day in our house, and also at another place, a short distance from the town, and have in all about thirty persons to hear us. The number of our hearers is increasing every week, and we hope from these small beginnings great and lasting good may result to the inhabitants of this benighted region of the earth.

There is a military chaplain here, who is the only Protestant clergyman in the place. But few people, I believe, attend church. Twenty years ago the state of religion was not much better in Calcutta; but now how different! At present we have strong hopes that the Lord will shortly perform as great a work here as he has wrought in Calcutta; that he will soon have a people in this place; and that, from this central situation, the Gospel will spread into all the region round about us.

We have a weekly prayer-meeting on Wednesday evening, for the special object of praying for a revival of religion in this place. A number of our neighbors generally attend. On Tuesday mornings we observe the weekly concert of prayer, agreed upon and observed by all the missionaries in India of every denomination, for the extension of the Gospel throughout this land; and on the evening of the first Monday in each month we keep the monthly concert of prayer, established many years ago among all denominations of Christians in Europe, to pray for the universal spread of the Gospel. I do not recollect that this prayer-meeting is observed in America. It is not the same as the *quarterly* prayer-meeting, observed in the vicinity of Boston.

Such, dear Sir, is our present situation, and such our hopes, prospects, employments, and means of usefulness. The study of the native tongues consumes the principal part of our time, and must for several years to come; for it is no easy task to make a foreign language our own, so as to speak in it with facility and accuracy.

We long for the arrival of more missionaries, to supply the numerous stations that remain unoccupied in this region. We three are the only missionaries on this side of India, except an Armenian brother at Surat, in the service of the Serampore brethren. Besides the whole extent of this coast, and the vast countries to the north of us, which are now unprovided for, there are at short distance to the west, the extensive and interesting countries of Persia, Arabia, Mesopotamia, Syria, Armenia, and Palestine, where no Protestant missionary has ever yet penetrated. In Bombay, we have every facility for acquiring the languages of these countries, and ships are constantly passing between this place and the Persian gulf.

These countries are rendered peculiarly interesting and important by the following considerations; the New Testament has recently been translated into Persian, Arabic, and Turkish; and the Armenian Bible is now re-printing in Calcutta. Missionaries are therefore needed to go with these translations, and to call the attention of the people to the word of God. The Mahometan power is now evidently on the decline. There are in all parts of Western Asia, multitudes of Armenian, Georgian, Jacobite, and Syrian Christians, sunk indeed to the lowest degree of ignorance and formality, but still holding fast the Christian name in spite of the oppression and severity of their Mahometan masters. These people would, no doubt, receive with gratitude the at-

tention of other Christians, if no attempt was made to proselyte them to a different persuasion. Schools might be erected for the instruction of their children and youth, and the Bible distributed among them. The seed thus silently scattered would unavoidably take root and spring up, and a reformation would gradually take place among them, without alarming their fears or exciting opposition. What a noble field for the exertion of Bible and missionary societies! What a foundation for the extension of the Gospel in these countries!

Missionaries might be stationed in all the great towns from Bassora to Jerusalem, whose business at first might be simply to distribute Bibles among the Christians, and to erect schools for the instruction of their children. If they never did any thing more than to give a general circulation to the Bible, and learn the people to read it, they might be the instruments of incalculable good to a great body of professed Christians, who at present are little, if any better, than their Mahometan neighbors.

I had nearly made up my mind to attempt something of this kind myself, at the time when I expected my brethren Hall and Nott would have been sent to England; and that I should consequently be left alone. But at present the prospect in India is so encouraging that perhaps it may be best to send all the missionaries you can spare to this country. We have just received the joyful intelligence of a general peace in Europe. In consequence of this it is highly probable that the ancient possessions of the Dutch, Danes, and French in India, will revert to their former owners. Should this be the case, we have reason to think that missionaries would find much easier access to this country than formerly. The Danes and Dutch, you know, have always manifested great zeal in the propagation of the Gospel among their heathen subjects. The French, we have reason to hope, would not oppose, and the example of these nations might provoke England to the same liberality. A great change for the better, we think, has already taken place in the views and conduct of the rulers in this country with respect to the propagation of the Gospel among the natives.

There are two places, which, if given up by the Company, it would be desirable to supply with missionaries as soon as possible. One is Pondicherry, and the other Cochin. The former is a good central place for a mission to the people speaking the Tamul language, a population of eight or nine millions. The old Danish mission at Tranquebar has been

very much reduced by the death of their missionaries, and unless supplied with new missionaries from Europe, will soon become extinct. Cochin, on the opposite coast is perhaps still more important. It opens a door to an uncultivated region, and in the neighborhood of this place are the Syrian Christians, who stand in great need of instruction, who would thankfully receive the instruction of prudent missionaries, if they did not attempt to withdraw them from their own church, and who might be made use of to immense advantage in spreading the Gospel in the south of India. On my voyage from Ceylon to this place I touched at Cochin, and from thence visited the Syrian Christians. I found among them none of that bigotry and jealousy, which characterizes the Church of Rome. They are indeed extremely ignorant, but they are willing to be instructed. They were about erecting two seminaries, in different parts of the country, for educating young men for the ministry. But they have none among them capable of teaching. I asked the priests, with whom I conversed, whether they would like to have a European come and reside among them, to assist them in educating their young men. They seemed to be sensible of the advantage of such a measure, and expressed the utmost readiness to receive such a person, but observed at the same time that their poverty could not allow them to make any compensation for such services. I felt a strong desire to continue with these people, and devote my life to their service, but I was afraid in the present state of things, I should not be able to get permission from government. How extensive is the missionary field in this country. How abundant the harvest! How few the laborers! May we not hope that you will soon add to our little number. We trust there is peace, before this time, between England and America, and that the intercourse between our country and this, will shortly be restored. If so, we shall expect to hear of the arrival of some of our brethren by the first opportunity.

We are anxious to get letters from America. We have received none since those by the Alligator. The money remitted to Mr. Harington has been duly received. I think it will last us through the present year.

I hope you will favor me with a letter in return for this. The letters of our friends at home are more valuable to us than ours can be to them. Dr. Worcester, I suppose will see this of course. I beg you would remember me to those who may inquire after me, particularly to Dr. Griffin and Dr. Holmes, and be so kind as to tell

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them I intend to write to them both by the next opportunity.

I remain, Reverend and dear Sir, yours affectionately,

S. NEWELL.

Rev. Dr. Morse.

MR. NEWELL'S JOURNAL.

We have already presented our readers with extracts from the Journal of Mr. Newell from the time of his departure from the Isle of France, in February, 1815, to the time when he had met and joined the brethren Nott and Hall, at Bombay, in April, 1814. The situation of Mr. Newell during this period was but partially known to our readers. Of course we presented them with this part of the Journal first.

They are now presented with extracts from the Journal, from its commencement to the date of Mr. Newell's departure from the Isle of France. Our readers are aware that the providences of God toward Mr. Newell during this period have been already spread before them; yet we conceive, that they will hear the relation again from his own lips with a lively interest.

To the Rev. Samuel Worcester, D. D.  
Corresponding Secretary of the American Board of Commissioners for Foreign Missions. Salem, Mass. U. S. A.

Rev. and dear Sir,

AGREEABLY to the instructions of the Board, I transmit to you the following pages, copied from the original Journal, which I have kept since my arrival in India. I regret that nearly two years should have elapsed before I have had a convenient and safe opportunity of sending it.

The Lord has led me, as well as my brethren in a mysterious way. We have often been led to make the reflection of the prophet; "O Lord I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Whether we have acted in the most judicious manner is not for us to say. It rests with the Board to censure or approve our conduct. We have been placed in situations the most trying and perplexing; and have often been obliged to act in very great ignorance. These considerations, we trust, will be a satisfactory apology for many of the mistakes which we may have made. The hand of God may very evidently be seen in all that has befallen us. We do hope that he has sent us to this land for good; and that he will ultimately crown our mission with his blessing and

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grant us some seals of our ministry among these heathen.

I remain, Reverend and dear Sir,

Your servant for Jesus' sake,

SAMUEL NEWELL.

Bombay, April 7, 1814.

"On the 19th of Feb. 1812, the Caravan sailed from Salem; and after a safe and pleasant passage of four months, she arrived in Calcutta, June 17th.

"Brother Judson and I were called to the Police office, as all strangers are on their first arrival in India, and questioned respecting our intention in coming to the country; whether we had permission from the Court of Directors to reside in India; from what country we came, &c. &c. to which we replied;—that we were Americans; that we came to India for the sole purpose of preaching the Gospel to the heathen; that we had no permission from the Court of Directors: when we left America it was our prevailing expectation that we should not settle in the Company's dominions, but that we should go to some part of the Burman empire; but, that information obtained on our arrival in Calcutta led us to doubt whether we should now proceed to Burmah.

"The clerk gave us the usual certificate that we had appeared at the Police office on such a day, and made our report according to the regulations of government.

"Through the negligence of the clerk, this examination was not seasonably laid before the chief magistrate of Police, and our names appeared in the Calcutta papers, as missionaries and passengers on the Caravan, before the Government had been notified of our arrival. In consequence of this the Captain of the Caravan was censured by Mr. Martyn, the chief Police officer, for bringing missionaries into the country, and landing them without the knowledge of government. When the mistake was discovered, however, the blame fell on the clerk, who took our report and who only was in fault.

"Friday 19th. Having received an invitation from our friends, the Baptist missionaries, to spend some time with them, we set out this evening in a boat to go up the river from Calcutta to Serampore; we arrived late in the evening, and having exchanged the most cordial salutations with the brethren and sisters of the mission family we sung,

*"Kindred in Christ for his dear sake,  
A hearty welcome here receive." &c.*

in the tune of Old Hundred, and then united in prayer. We had apartments assigned us in the mission house, where I continued until my departure from Bengal.

"The premises belonging to the mission are very extensive. There are three large and commodious dwelling houses for the three senior missionaries, and a public building, containing a library and museum, a chapel, a dining hall, and several private rooms; there is also a building for the school and another for the printing office. All these buildings stand on a beautiful green on the banks of the Hoogly river, directly opposite to Barrukpore, the country residence of the Governor General, 15 miles above Calcutta. Back of the buildings there is a large garden, containing most of the natural productions of the country and many exotic plants. Dr. Carey is particularly fond of botany and natural history; and has cultivated these studies among his other numerous pursuits, to a very great extent. He has begun to translate Dr. Barton's Botany into Sungskrit, and thinks of writing himself on the subject of natural history at large.

"Just before our arrival in India, the Serampore mission had sustained an irreparable loss in the destruction of the printing office, and a large number of valuable manuscripts by fire. They had just set up their presses again and got them to work. Printing of the Scriptures was going on in five different languages.

"Sabbath, 21st June. I preached this morning in the mission chapel. The number of persons attached to the mission family including scholars, is about fifty; beside these, most of the people in Serampore, who understand English, usually attend worship on the Sabbath.

"In the afternoon Mr. Ward preached in Bengalee to the native Christians. It was an interesting scene to us, to hear the praises of Jesus devoutly sung by these swarthy sons of India, who had lately been rescued from the worship of dumb idols. Having learnt who we were, they came to us after worship and gave us their hands, and though they could not speak our language, their looks seemed to say, "we rejoice that you have come to teach our countrymen the way of life."

"In the evening brother Judson preached.

"The missionaries have three services on the Sabbath; one at 11 A. M. in English; one in the afternoon in Bengalee, and in English again in the evening.

"24th. To day is an annual holiday of the Hindoos, in which the idol Juggernaut is brought forth from his temple and exhibited to the people. Juggernaut, i. e. lord of the world, has a temple in Serampore, not more than two miles from the mission house. A great multitude of people were assembled on this day, from all parts of Bengal. A place as large as Boston common, was completely covered.

"A few days after this there was another holiday for the same idol.

"It was supposed there were not fewer than a hundred thousand people assembled in Serampore on this occasion. The idol was placed in the top of an immense, moveable tower, fifty feet high, and drawn through the town. When he was taken down from the tower, the moment he touched the ground, the multitude fell down and worshipped; and when he was removed they pressed around the spot on which he stood and gathered up the dust to carry away. After the multitude had dispersed I went with Dr. Marshman and sat down on the steps of the temple; a few people collected around us, and Dr. M. began to read to them the ten commandments; he read those of the 2d table first, and explained them; the people said it was all very good, nothing could be better. "Well, said Dr. M. a good tree cannot produce bad fruit; now therefore hear some more from the same book." He then read to them the first and second commandment and then charged them plainly with having violated those commandments that day by the worship of Juggernaut; to which they replied, "it was the custom of the country." Dr. M. told them this was no excuse, but that all idolaters would be cast into hell. "Hell," says one, "what is hell? Look at those coolies, carrying that palanquin; are they not in hell? and is it not for their wickedness in a former state that they are doomed to such drudgery in this life? and look at that man in the palanquin; is not he in heaven? and is it not on account of his holiness in a former state of being, that he is thus rewarded with ease in the present state?" This is a specimen of their reasonings on sin and holiness, reward and punishment, and of their notions of Heaven and Hell. On our return we passed by a woman, with a rope round her neck and lowing like a cow. We inquired the cause, and found that her cow had been strangled by the rope with which she was tied, and that the Brahman's had enjoined it upon the woman as a penance, to refrain from speaking and to go with a rope about her neck for one year.

"July 1st. Brother Judson and I were summoned to appear again before the Police in consequence of an order from government concerning us. This we had been expecting for some time past. We had learnt on our first arrival, that we should not be allowed to remain in the country. The government had for some time past shown a determination to allow no more missionaries from any country, or of any denomination to get footing in India.

"The next day we went down to Cal-

cutts and appeared at the Police office, where an order of government to this effect was read to us.

"That as his Lordship the Governor General in Council did not deem it expedient to allow us to settle in this country, we were therefore ordered to return, with our families, to America, on the same ship, on which we came."

"We were required by the magistrate to certify in writing that we had received such an order; and were asked what we intended to do. To which we replied, that we wished a few days for further consideration.

"July 3. We drew up a memorial to Lord Minto, the Governor General, in which we stated the very great inconvenience of an immediate return to America, and that it was not our intention to settle in Bengal, or in any part of continental India; we prayed permission to continue in Bengal till the arrival of the Harmony, and that we and our associates on the Harmony, might then be allowed to go somewhere to the east of Bengal, instead of returning home.

"July 15th. We were again called before the Police, and received the following order.

"That we could not be allowed to establish ourselves in any part of the British dominions or in the territories of their allies; and that this order would be considered as applicable to *Java and the eastern islands*, in common with all their other possessions in the east: but if it was our intention to go without loss of time to any place beyond the limits of the British empire, and the territories of their allies, and could furnish satisfactory assurance that such was our intention, His Lordship, the Governor General in Council would then consider the expediency of rescinding so much of the first order as related to our returning to America in the *Carayan*."

"This order amounted to a total exclusion from every part of the east; as every country in Asia, which appeared to us at that time accessible to missionaries, was under the actual dominion or powerful influence of the British government. Their dominions on the continent extend from the bay of Bengal and the Burrumpooter on the east, to the Arabian sea and the Indus on the west; from Cape Comorin in the south; to Tartary and Thibet on the north; and their insular empire embraces almost all the islands of the Indian ocean.

"China was inaccessible. No foreigner is allowed to settle there. Any attempt to propagate christianity in that country is a capital crime. Mr. Morrison the English missionary at Macao, is employed

as Chinese interpreter to the India Company, and is known only in that capacity. Macao is at present the only door to China, and no person is allowed to settle even there, unless he holds some official situation.

"The Burman empire had been abandoned by the missionaries both of the Baptist and London Societies. Messrs. Chater and F. Carey had made an establishment at Rangoon, had spent four years in the country, learnt the language, and expended many thousands of rupees on their mission, and after all Mr. Chater had given it up and gone to the island of Ceylon.

"Messrs. Pritchett and Brain from the London Society had also spent much time at Rangoon, and made some progress in the study of the language of the country. It was their object to proceed up the river to Ummerapooora, the capital of the Burman empire, and the residence of the emperor. But they soon found this to be impracticable. The missionaries in Rangoon were considered merely in the light of priests to the European residents there; and as there were no Europeans at Ummerapooora, the government could see no reason why European priests should go there. Mr. Chater informed me that the viceroy of Rangoon had no idea that the missionaries came there to convert the Burmans to the Christian religion.

"Mr. Brain died in Rangoon, and his colleague Mr. Pritchett, left the country and went to join the mission at Vizagapatam.

"Mr. Carey, who had gained the favor of the viceroy, and had married a woman, born in the country, still continued, though with much reluctance.

"All these things appeared very discouraging to us.

"On further inquiry we found that the Burman country was in a state of anarchy and confusion, in consequence of the long continued wars with the countries of Siam and Pegu, and the pressure of the exactions which were made by the emperor, and the subordinate governors.

"The missionaries at Rangoon were in continual alarm from the state of the country, and the reports they daily heard of large armies of insurgents, that were coming down the river to invest and destroy the town. At one time in 1812, Mr. Carey himself was obliged to flee in a time of popular commotion and to take refuge in one of his Majesty's ships of war then lying in the harbor. The viceroy demanded him back; but the Captain refused to deliver him up, until the viceroy's anger was abated, and he had signed a paper, by which the safety of Mr. Carey and his family was secured.

"Rangoon seems to be the only place in Burmah, where a mission could at present be established; and as the Baptist brethren have already occupied that place, it appeared inexpedient to us to attempt to settle there; especially when all the above mentioned circumstances were taken into consideration.

"An attempt had been made by Mr. Robinson of the Baptist mission to penetrate into Bootan on the north of Bengal, and establish a mission there; but he had been repulsed with the loss of every thing but life.

"Such was the situation of all the countries to the east and north of the British dominions in India; and from the whole of Hindoost'han and all the islands of the Indian ocean, we were excluded by the order of government above mentioned.

"The countries of western Asia, viz. Arabia, Turkey, and Persia, were generally represented to us as inaccessible to Christian missionaries, on account of the peculiar intolerance of the Mahometan superstition; of which there had been some recent and striking instances.

"In short all the great missionary fields in the east lie within the limits of the British dominions, as that empire embraces by far the greatest part of the population of India, and is the only part of the east, where an attempt can be made to propagate Christianity, with any considerable degree of personal safety to the missionaries: but from the whole of this extensive and interesting field, we had been positively excluded by an act of the supreme government of India.

"What then could we do? By a number of persons, who were perfectly friendly to our object, and well informed on subjects of this nature, we were advised to yield to necessity and follow what seemed to be the intimation of providence; to return to America and prosecute the missionary work on the western continent. But we were unwilling to give up our mission in the east, until we had tried every method to avoid the necessity of returning home.

"We, therefore, as our last resort, presented another petition to government for leave to go to the Isle of France. This place is so remote from the Company's dominions that we were induced to hope that this request would be granted.

"Accordingly on the 31<sup>st</sup> of July, we received an order of government granting us leave to go to the Isle of France; but stating at the same time that it would rest with the local government of that place to determine whether we should be permitted to stay there or not.

"July 29<sup>th</sup>. Brother Judson returned from Calcutta to Serampore, and informa-

ed me that one of us could have passage in the ship Col. Gillespie, then about to sail for the Isle of France. As only one family could be accommodated in the Gillespie, it was mutually agreed upon between me and brother Judson, that I should go by this opportunity, on account of the peculiar situation of my family, which rendered it necessary for me to go immediately, or to remain in Calcutta a longer time, than I could expect to be permitted by government to continue there.

"Accordingly, on the 4th of August I embarked with Mrs. Newell on the Gillespie for the Isle of France, leaving brother and sister Judson to follow by the next opportunity. It was the expectation of brother J. and myself, that our brethren on the Harmony, when they arrived would be obliged to follow the same course.

"The only definite object which I had in going to the Isle of France, was to avoid the necessity of an immediate return to America, to gain time for further consideration and enquiry, and to come to an understanding with my brethren on the Harmony, before I adopted so important and decisive a step as that of giving up the mission and returning home. I had indeed a view to the island of Madagascar; but my information respecting it was too general to admit of my coming to any resolution on this subject.

"Sabbath the 9th of August. While the Gillespie lay at anchor in the Hoogly, a little above Sauger, the Harmony passed up the river. I knew it to be the Harmony; but she passed at too great a distance to admit of any communication with the missionaries on board. This was a severe trial to me.

"Aug. 30th. After having been detained and driven about a whole month by contrary winds in the bay of Bengal, the Gillespie sprung a leak, and was obliged to put about and run into the nearest port, which was Coringa, on the Coromandel coast, a little above Madras.

"This alarming occurrence was indeed a kind providence to us. About the same time Mrs. Newell had been seized with a violent bowel complaint, which threatened her with a speedy death, unless she could obtain rest and quietness on land.

"Sept. 5th. The Gillespie arrived in Coringa. Mrs. Newell was carried ashore, and in the course of a fortnight, while the ship was repairing, she recovered her usual health, though she still continued in a state of great debility.

"It was a question with us whether, in consequence of Mrs. N.'s late illness, we should remain awhile in this place, or prosecute our voyage on the Gillespie.

But after mature deliberation, on all the circumstances of the case, we concluded to proceed. Coringa was an unhealthy place, and this was the most unhealthy season of the year, and as Mrs. N. had recovered her health, we hoped that the fresh sea-breezes would contribute to the restoration of her strength, better than a continuance in that unwholesome climate. Besides we might have been involved in new difficulties with government by an attempt to stop here, even for a short time.

"Sept. 19. We sailed from Coringa for the Isle of France.

"About a fortnight after our departure from this place, Mrs. N. was delivered of a daughter, on the 8th of October. Both Mrs. N. and the babe appeared to be doing very well for the two first days; but on the third day there came a violent storm of wind and rain, which lasted two days, in consequence of which both Mrs. N. and the child took a dangerous cold. The child immediately became ill and died on the fifth day after its birth. Mrs. Newell soon began to exhibit symptoms of being in a consumption. But as we were now near the end of our voyage, I entertained the hope that the salubrious climate of the Mauritius would arrest her complaint, and restore her health.

"Oct. 31st. The Gillespie arrived in Port Louis. Mrs. Newell was taken ashore, and lodgings procured in a healthy part of the town; and Dr. Burke, the principal medical gentleman in the place, was called in to attend her.

"Nov. 2d. The Britannia arrived from Calcutta, and brought letters from the brethren, by which we were refreshed and encouraged. I learnt that the Harmony arrived on the 10th of August, that the brethren, who went on her, had been ordered to America, and had obtained leave to come to the Isle of France, and that they expected to be with me shortly.

"Soon after my arrival in the Isle of France, it became evident that Mrs. N.'s complaint was a settled consumption, from which there was no hope of her recovery. Indeed Mrs. Newell herself, supposed from the first appearance of her consumptive symptoms, that she should not recover; but I did not give up my hopes, until several days after our arrival in Port Louis. When I told her I feared she would find a grave in the Isle of France, it seemed to be a relief to her mind, as she now felt at liberty to speak freely about her death, which she had before avoided as much as possible, out of regard to my feelings. For four weeks from this time, I constantly watched the ravages of her disease in daily expectation of her final hour. We conversed with

the greatest freedom about her approaching change. To her it was the hour of triumph; to me the hour of grief. She often expressed the most earnest desire, for the arrival of the brethren from Calcutta before her death, that she might be refreshed by their presence, that my mind might be relieved, and that we might all surround the table of the Lord and commemorate his death together once before her departure. But she was never to see them again in this world; and a righteous providence saw fit that I should bear my affliction alone.

"Sabbath evening, the 29th of November. As Mrs. N. had expressed a desire to receive the Lord's supper before her death, I this evening administered the ordinance to her. We had enjoyed no opportunity of communing with any church since we left America.

"I supposed this night would be her last; and as she was now in the perfect possession of her reason and recollection, I wished to take my leave of her, while she continued in this state. I told her, as I stood by her bedside, I feared she would not live till morning, and wished to bid her a last farewell. She raised her eyes to look at me, gave me her hand already chilled with death, and said; "Farewell.— We shall soon meet again. Look to Christ and he will support you."

"As I write these words, the sorrows of that parting scene, are fresh in my mind, and I am constrained to exclaim, *O God, thou hast afflicted me with all thy waves! Lover and friend hast thou put far from me, and mine acquaintance into darkness.*

"Mrs. N. continued through the night, and spoke to me several times after this. At one time in the night she desired me to retire and pray for her. I asked what thing in particular, she wished me to pray for: "She replied, "that I may wait patiently God's time." At another time the same night, I asked her if she had any remaining doubts respecting her interest in Christ? She said, she had not. In the morning she revived a little, joined with me in prayer, and was able to converse a little more. She continually looked forward to the last moment with longing desires, and when her sight failed her, which was sometime in the afternoon, she exclaimed with joy, "O this is death." When I asked her how death appeared to her, she answered, "O glorious, glorious!" Her pains increased, and she seemed to be in great distress for some time; during which turn she uttered these, which were, I believe her last words, "O the pains, the groans, the dying strife!" Her pains abated, and she expired with apparent ease about half past four, P. M. on Monday the 30th of November, 1812, in the

20th year of her age, leaving me a solitary mourner in this land of strangers.

"On the first of December, her remains were conveyed to the burying ground in Port Louis, and interred beneath the shade of an ever green, in a retired spot, which I often visited with mournful pleasure during my residence in the Isle of France.

"It is impossible for me to express in words the sufferings of my mind during this season of affliction. I had buried my child in the ocean, had followed my wife to the grave, was separated from all my brethren, and knew not what had become of them, as they should have arrived a month before. I was often ready to sink under the weight of my grief, and to think that the "mercies of God were clean gone, and that he would be favourable no more." But I know that I committed sin in all this. My punishment was infinitely lighter than my sins deserved, and therefore I had no reason to complain.

After Mrs. Newell's death, I employed my time in making inquiries respecting the island of Madagascar, and those of Bourbon, and the Mauritius, with a view to the establishment of the mission somewhere in those regions. I also once or twice a week visited the foreign hospital at Grand river, a few miles out of town and conversed, read and prayed, with the sick and the dying; and I had some reason to hope that my instructions were blessed to one or two persons.

The following is the result of my inquiries respecting Madagascar, Bourbon, and the Mauritius.

"The population of Bourbon and the Mauritius is probably about one hundred and fifty thousand. The people are mostly negro slaves from Madagascar and Mozambique. They are either heathens, or nominal Christians of the Roman Catholic persuasion. Besides these there is, as in the West Indies, a mixed race, called Creoles, a few French, and five or six thousand English, mostly of the army and civil service.

"There is at Port Louis a military chaplain, and also a Bible Society.

"The Catholic religion has fallen into great contempt, and there are but few priests on these islands.

"The present Governor of the Isle of France and its dependencies, would be friendly to the instruction of the slaves; but the slave owners would have it in their power to counteract his exertions, as they could forbid a missionary's coming upon their plantation, and prohibit their slaves from attending any place of religious instruction. They are in general very cruel to their slaves, and as far as I could learn, they would not countenance

any attempt to convert them to Christianity.

"Living in the Isle of France is very expensive, and there is no way by which missionaries could contribute to their own support.

"The population of Madagascar is rated at a million and a half; whether this estimate be correct or not, I was not able to ascertain. I conversed with a gentleman, who had resided some time on the island; and with another who had been cast away there, and had seen different parts of it, and with several, who had touched at different places on the coast. From the information of these persons I collected the following particulars, in which they all agreed.

"The people are divided into a great many separate and independent tribes, which are subject to their respective chiefs; there is no union among them, no common chief; they are generally at war with each other, and the prisoners, which are taken in battle are either sold to slavery, or put to death. Since the abolition of the slave trade, they are generally put to death; five hundred have been known to be executed at once.

"There is no such thing as law or justice among these people. The stronger bears rule. It is a common thing to make prisoners of all white men who go among them. Several instances of this have recently occurred.

"The Madagascars are evidently of the negro race. They are not quite so black as the negroes in America, but have nearly the same features and their heads are covered with wool instead of hair: I have seen them frequently in the Isle of France.

"There is no written language in Madagascar, and no language that is common to different tribes. There are a vast variety of dialects here, as in most savage countries.

"The climate, in all parts of the island that have been visited by Europeans, is extremely unwholesome. Of one hundred English officers and soldiers who were sent to Fort Dauphin, in the southern extremity of the island, immediately after the capture of the Isle of France, not more than three or four were alive at the end of a year. The interior of the island is said to be healthy, but the sea coast is almost fatal to Europeans.

"From these accounts it appears that on the island of Madagascar, missionaries could have no security for their lives or property; and that even could they be secure from violence, the peculiar unhealthiness of the climate would be a very serious objection to the establishment of a mission there, at least while so many

other more eligible fields remain unoccupied.

"As there is no common language, and no written character, the means of spreading the Gospel here would be confined to oral instruction; the number, that could be thus instructed would of course be comparatively small.

"Port Louis, December 24th. I had now waited in anxious and daily expectation of the arrival of the brethren for almost two months, when at length the *Adele*, on which they had taken passage, arrived from Calcutta; but to my great disappointment she brought neither my friends nor any intelligence from them. I knew not how to account for this. I now gave up the idea of ever seeing them in the Isle of France. I gave up the house which I had rented before the death of Mrs. N. and which I had retained in consequence of hourly expecting that the brethren would arrive, when it would be necessary to take a house; and I now went to board with a family, with which I had become acquainted in this place. My conjectures respecting the brethren were various. Sometimes I thought they might have gone back to America, sometimes that they had gone to Burmah; but on any supposition I could not account for their neglecting to inform me what was their situation, and what their plans, by the ships that were constantly coming from Calcutta.

"Jan. 17th, 1813. Having waited in suspense nearly another month, the *Creole*, this day arrived from Calcutta, bringing brother Rice, brother and sister Judson, and letters from the other brethren.

[By the *Creole*, Mr. Newell received intelligence from the brethren Nott and Hall, which left him in doubt whether they had been sent to England, or had proceeded to Ceylon or Bombay. Thinking it probable, however, that they had gone to Ceylon, he left the Isle of France, early in February, taking passage on the brig *Generoso Almeida*, for Point de Galle, in Ceylon. At this period, the extracts we have already made, commence.]

#### LETTER FROM MR. HARINGTON.

*The following paragraphs are extracted from a letter written by the Hon. J. H. Harington, Esq. of Calcutta, to Junius Smith, Esq. of London. The letter acknowledges the receipt of the first remittance from the American Board of Commissioners for Foreign Missions, to aid in the Eastern Translations of the Scriptures. There had been some delay in consequence of the death of the Rev. Mr. Brown, to whom the first letters were di-*

rected. After the necessary detail of business, Mr. H. adds:

"The American Board may be assured of a faithful appropriation of the sum, remitted through you, for the purpose intended. In the meantime I beg you to forward the accompanying Report of the Committee of the Calcutta Auxiliary Bible Society,\* for their information of the manner in which the thousand dollars mentioned in Mr. Everts's Letter of 15th Nov. 1812, (and advanced by me as above noticed) have been appropriated.

I fully intended to have written to Mr. Everts, and to Mr. Worcester, in answer to their letters of Nov. 1812; but I am so overwhelmed with public business that it really has not been in my power. I hope the communications made, and the Reports sent, through you and Mr. Williams, will answer the same purpose. Dr. Carey has distributed the remittance of S. N. 5096 (made by Mr. Williams, and acknowledged in my letter of 6th March, 1814) to Messrs. Newell, Nott, and Hall, at Bombay, and will continue to appropriate any further sums remitted to him for the same purpose. I shall also be happy to receive and appropriate, at all times, any sums which the Board of Commissioners may wish to consign to me for the translation and circulation of the Scriptures in the languages of India.

"The accompanying Report, and the Report which the Baptist Missionaries send to their own Society, with the Report of the Corresponding Committee, at Calcutta, of the British and Foreign Bible Society, (printed in the annual Reports of the latter,) will furnish the American Board of Commissioners with full information of the active measures taken, and taking, with a view to make the glad tidings of the Gospel universally known throughout the East. If the Spirit of God be with us, we shall succeed; and there really, if we do not deceive ourselves, seem to be clear signs, in Europe, Asia, Africa, and America, that the predicted times are approaching when *the earth shall be full of the knowledge of the Lord, as the waters cover the sea*. May we also speedily and permanently see the time, when, in every part of the globe, *they shall beat their swords into plowshares, and their spears into pruning hooks; when*

\* *The third Report of the Calcutta Auxiliary Bible Society, to which Mr. Harington here alludes, has been received through the favor of Junius Smith, Esq. by the Treasurer of the American Board, from which we intend to give our readers some interesting extracts in a future number.*

*nation shall not lift up sword against nation; neither shall they learn war any more.*

I am, Sir, your obedient servant,  
J. H. HARRINGTON."

"P. S. You will oblige me by forwarding a copy of this letter, with the Report, to Mr. Worcester or Mr. Everts."

#### DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

May 25, 1815. From the Rev. John Turner, of Biddeford, to be considered as his annual subscription to the Foreign Mission Society, \$5 00

From pious females, 2 00

From the Rev. Jonathan Cogswell, of Saco, (\$5 of which to be considered as his annual subscription,) 50 00

26. From A. B. by the Rev. Dr. Lyman, for the translations, \$5 00

From a tythingman in Franklin County, fees received in the execution of his office, 3 00

From individuals in the East parish of Westminster, (Ver.) by the Rev. Mr. Sage, 9 00—17 00

27. From the Foreign Mission Society of New Haven and the vicinity by Mr. T. Dwight, jun 133 00

From the Ladies Cent Society of Norwalk, by the Rev. Mr. Swaa, 25 00—158 00

30. From a young lady, by Mr. Artemas Woodward, of Medfield, 1 00

From a Society of Young Ladies in Wrentham, by Miss Louisa Fisher, the Secretary, 50 00

From the First Society in Wrentham, part of a contribution, by the Rev. Mr. Fisk, 22 00

From Mr. Samuel Mann, of Wrentham, by the Rev. Mr. Fisk, 2 00

From the Rev. Mr. Storrs's Society in Hraintree, a contribution, 50 00

From the Female Reading Society in the North Parish in Danvers, by Mr. John Jenks, Treasurer of Salem F. M. S. 30 00

From a Society of young men in Townsend, by Mr. Wilder, 10 50

From individuals in Townsend by Mr. Wilder, 8 50

Carried forward \$406 00

	Brought forward	\$406 00		Brought forward	\$441 92
31. Part of a contribution in the Rev. Dr. Emmons's Society in Frankhn, appropriated to the distribution of the Scriptures among the heathen, by the Rev. Dr. Emmons,				Rev. John Woods,	2 00
From a lady in the North Parish of Wrentham, by the Rev. Otis Thompson, for the translations,	20 00			Joseph Currier,	1 00
From a female friend to Missions in Sterling, by the Rev. Samuel Parker,				An unknown person,	1 00
From three ladies, by the Rev. Mr. Ide, for the translations,				do. do.	3 00
From A. B. for the translation of the Scriptures, by Mr. S. T. Armstrong,				Smaller sums from others,	
From Martha Walker Turner, daughter of Rev. John Turner, of Biddeford,	1 00			mostly unknown,	5 27—15 27
From a lady in Ashby, by the Rev. Cornelius Waters,				From the Female Religious Society of Augusta, by John Sewall, Esq. the Treasurer of F. M. S.	30 00
From friends of missions and translations in Sandwich, by the Rev. Jonathan Burr,	3 00			From the Foreign Mission Society of Hallowell, Augusta, and the vicinity, by John Sewall, Esq. the Treasurer,	120 90
From an unknown friend, "as a trifling aid to the Foreign Mission Society," by the Rev. Mr. Burr,	5 00			7. From Mr. Amasa Frissel, of Peru, (Mass.) by Mr. Cyrus Stowell,	5 00
From females in Fair Haven, being a branch of a Society called the Heathen's Friend, by Mr. S. Holmes,	1 00			From Mrs. Mary Hartwell, of New Ipswich, (N. H.) by the Rev. Pliny Dickinson,	2 00
June 1. From Sumner Davis, by Mr. S. T. Armstrong,	1 00			9. Part of a contribution in the second society of Plymouth, by the Rev. S. Stetson,	2 61
From a Society of females in Fitchburg, Auxiliary to the Am. Board of Com. for For. Miss. by Mrs. Mary Giles, Treasurer,	13 48			19. From the Foreign Mission Society in the county of Windham, by Mr. Jonathan Jennings, the Treasurer,	80 00
From Mr. Solomon Goodell of Jamaica, (Ver.) for the distribution of the Scriptures,				From the Female Heathen's Friend in New Bedford, half to missions and half to translations,	40 00
From a friend to Missions in Boston, a 12l. bill of exchange, valued at 5 per cent below par,	1 00			12. From Robert Ralson, Esq. of Philadelphia,	50 00
3. From the Female Cent Society in West Boylston, by the Rev. Dr. Austin,				From a gentleman who wished his name not to be mentioned,	100 00
From the late Mrs. Green, wife of Capt. Noah Green; of Windsor, (Mass.) for the translations,				15. From the Assisting Foreign and Domestic Missionary Society of Marlborough and Framingham, and the Vicinity, by Mr. Samuel Witt, jun. the Treasurer; viz. appropriated to Foreign Missions,	\$5 00
From a number of young men in Windsor, by the Rev. Gordon Dorance,	32 25			To missions to the Heathen on our own Continent,	6 00
5. From friends of missions in Warren, (N. H.) a peace offering, by the Rev. John Woods; viz. Isaac Dalton,		\$1 00		Left to the discretion of the Board,	58 00—50 00
Daniel Morrell,		1 00		14. From A. J. of Westborough, by Mr. S. T. Armstrong,	5 00
Dr. David Heath,		1 00		From the Foreign Mission Society of Branswick and Topsham, by the Hon. Jacob Abbot, Treasurer,	7 00
Gilman Morrill,		1 00—4 00		16. From the Female Cent Society in Somers, (Conn.) by Mrs. Strong, the Treasurer,	15 00
				From a friend of Foreign Missions in Tolland County,	5 00
				From the Female Cent Society in Westborough, (Mass.) by Rodolphus Miller,	32 52
				From Mr. Solomon Goodell, of Jamaica, (Ver.) remitted by Mr. Robinson,	92 00
				From the Female Cent Socie-	

Carried forward \$441 92

Carried forward \$1,505 22



Brought forward	\$1,505 22	Brought forward	\$1,757 12
ty in Dracont and Chelmsford, by Mr. Mason,	20 00	From two female friends to Foreign Missions, in the North Parish in Andover, by Miss More, \$3 each,	6 00
From individuals in Vernon, (Con.) by Mr. Kellogg,	27 42	From a female friend of missions in Boston, by the Rev. Dr. Austin,	4 00
19. From the Rev. Robert Finley, Basking Ridge, (N. J.) by the Rev. Samuel Merwin,	5 00	From a Female Cent Society in Worcester, (Mass.) by Mrs. Lydia Taylor, forwarded by the Rev. Dr. Austin,	30 33
20. From young ladies, principally in Charlestown, the fruit of their industry one afternoon in the week,	7 00	From a Society in Cummington, appropriated to the translations,	51 00
From a widow in the second religious society in Biddeford, (Maine,) by the Rev. John Turner,	5 00	From the Female Society in Cummington, formed to aid in the translations, by Mrs. Lois Porter, Treasurer,	34 55
22. From Mrs. Jerusha Thurston, by the Rev. Dr. Spring,	1 00	The following sums have been received by Mr. Samuel Tenney of Newburyport.	
From Mrs. Coombs of Newbury, by Mr. Thomas Lancaster,	13 00	Contribution after the Ordination at Newburyport, including a small addition from several individuals,	\$300 06
From Mrs. Mills, of Newburyport, by Mr. Lancaster,	1 00	From a friend to the Missionary cause, a thanksgiving offering put into the contribution box at Newburyport, half to Foreign Missions, and half to the Massachusetts Bible Society,	\$5 2 50
From the congregation in Windham, (Maine,) of which the Rev. Gardiner Kellogg is pastor,	14 60	From the Hampstead Female charitable Society, by Abigail Kelly, President,	5 00-307 50
From Dea. Job Wilson, of Salisbury, (N. H.) by the Rev. Dr. Dana,	1 00	From a Cent Society in Dorset, (Ver.) by Mrs. Jackson, President; for the	
23. From Mrs. Deborah Frothingham, of Danvers, by the Rev. Dr. Morse,	3 00		
From Miss Mary Coburn, of Boston,	3 00	Carried forward	\$2,190 50
24. From a female friend of missions in Cornish, (N. H.)	3 00		
From a friend to Missions in St. Johnsbury, (Ver.)	2 00		
From Samuel Thompson, Esq. Wilmington, (Ver.)	2 60		
From James Ripley, Esq. of Cor. sh, (N. H.) for the mission to Ceylon,	10 00		
From a friend to Foreign Missions,	50		
From a religious society of females in Uxbridge, by Mrs. Judson,	10 50		
26. From a Cent Society in the Second Parish in Ipswich, by Mrs. Crowell, the Treasurer,	18 28		
27. From a mechanic in Hampden County, by mail,*	5 00		
Carried forward	\$1,757 12		

\* This donation was enclosed in a letter from which we make the following extracts.

"Through the infinite goodness of God I have been preserved to the present time. Since I presented a small offering the last year, it has pleased the Author of all good to succeed the labor of my hands in such a manner, that I feel myself bound, by the promise I then made, to

come forward again and cast my mite into the treasury of the Lord. During the past year we have had abundant evidence of the overruling hand of God in events relating to his kingdom among the heathen, and likewise of the piety, zeal, and firmness of our young missionaries in those regions of darkness. I therefore most cheerfully commit to your care another five dollar bill, to be expended in promoting the cause of Christ in heathen lands. With pleasure I noticed a donation from a young brother mechanic in Columbia County, with the promise of an annual offering, as God shall enable him, for the support of so good a cause. I most cordially take him by the hand as a brother pilgrim and fellow laborer. May the Lord excite us to great activity and zeal in his service, and employ many of our brother craftsmen in building his glorious kingdom in the world. A MECHANIC."

1815. Donations to the Massachusetts Missionary Society. 219

Brought forward \$2,190 50  
 spread of the Gospel among the Indians, remitted by Mr. Allen Graves, 24 00  
 From a Cent Society in Walpole, (N. H.) by Mrs. Mary Belkows, remitted by Mr. Allen Graves, 38 00  
 From a lady in Newburyport, 1 00—63 00  
 30. From individuals in Warner, (N. H.) in addition to what was remitted on the 5th inst. by the Rev. John Woods; viz.  
 From James Sargeant, \$1 00  
 — Ezekiel Colburn, 1 00—2 00  
 From Mr. Samuel T. Armstrong, a part of the clear profits of the fourth edition of the Memoirs of Mrs. Newell, 180 00  
 \$2,321 60

N. B. A donation of \$53 from the First Society in Wrentham came duly to hand; but as the object was not specified, in the paper which contained it, the Treasurer was uncertain whether it was designed for the Board, or for the Massachusetts Missionary Society.

A gold watch has been received from a lady in Framingham, half the avails of which are appropriated to the translations and half to the support of foreign missions.

As the Treasurer expects to be absent, on a journey for his health, the Prudential Committee have appointed Mr. Samuel T. Armstrong, No. 50, Cornhill, Boston, an agent to receive donations, in the mean-time.

DONATIONS TO THE MASSACHUSETTS MISSIONARY SOCIETY.

*Donations, &c. received between June 26, 1814, and June 29, 1815. This account is given for the sake of comprising the late donations, which cannot be included in the annual accounts, as they are principally received at the annual meeting.*

July 2, 1814. From friends to missions in Attleborough, by Mr. L. Hunt, 3 00  
 Nov. 18. From Deacon Buntstead, 3 00  
 Feb. 2, 1815. From a female society in Townsend, by the Rev. David Palmer, 8 00  
 March 1. The avails of ten

Carried forward, \$14 60

Brought forward, \$14 00  
 Bibles sold by Dr. John Crosby, at Montpelier, (Ver.) 7 35  
 May 5. From individuals in Westborough, (Mass.) by Mr. Rodolphus Miller, 18 00  
 6. From a Cent Society in South Boston, by Mrs. Susan Wood, 7 28  
 16. A mite from ladies in Walpole, (Mass.) 3 12  
 27. Cash received as interest and income of stock during the year past, 116 62  
 31. Donation from Capt. John Pearson, beside his annual payment, 30 00  
 Donation from Mr. Pearly Tenney, beside his annual subscription, 8 00  
 Donation from Mr. Thomas Wales, beside his annual payment, 8 00  
 30. Contribution in the Rev. Peter Sanborn's Society, Reading, 47 04  
 From Miss Sukey Parker, Treasurer of the Cent Society, Reading, by the Rev. Mr. Sanborn, 47 09  
 From Miss Martha Wakefield, Reading, by the Rev. Mr. Sanborn, 2 00  
 From the children of Miss Wakefield's school, Reading, 1 78  
 From the children of Miss Susanna Wakefield's school, Reading, 1 61  
 From the children of Miss Nancy Parker's school, Reading, 1 05  
 From ladies in Carlisle, by the Rev. Paul Litchfield, 4 50  
 From Associated Females in the Rev. Brown Emerson's Society, Salem, 44 52  
 Contribution in the Rev. Mr. Emerson's Society, Salem, by Mr. John Jenks, 73 64  
 From Mrs. Palmer, Treasurer of the Female Cent Society in Townsend, by Mr. Cushing Wilder, 12 53  
 From ladies in Townsend, by Mr. C. Wilder, 1 78  
 Contribution in the Rev. Ruben Emerson's Society, South Reading, 28 80  
 From the Cent Society in South Reading, 33 23  
 Contribution in the third Congregational Society in Beverly, by the Rev. Joseph Emerson, 15 25  
 Contribution in the Society in Rehoboth, by the Rev. Otis

Carried forward, \$527 16

	Brought forward, §527 16		Brought forward, §902 53
Thompson,	10 62	From the Cent Society in Bil-	
From a lady in Wrentham, by		lerica, by Mrs. Martha Bowers,	30 00
the Rev. Otis Thompson,	2 00	From the Female Tabernacle	
From three ladies in the first		Society in Salem, by the Rev.	
precinct in Scituate, by Mr.		Dr. Worcester,	57 09
James Jenkins,	1 27	Contribution in the Tabernacle	
Contribution in the Rev. Dan-		Society in Salem, by the Rev.	
iel Thomas's Society, by the		Dr. Worcester,	74 00
Rev. Samuel W. Coleburn,	20 52	Contribution at the Old South	
From ladies in the Rev. D.		Church, Boston, after the annual	
Thomas's Society and the Vicin-		sermon, May 30,	100 01
ity, by the Rev. S. W. Coleburn,	21 92	From the Cent Society in the	
From the Cent Society in		West parish in Medway, by the	
Danvers, by Mrs. Sophia Walker,	18 00	Rev. Jacob Ide,	50 55
June 1. From the second Soci-		Contribution in the East parish	
ety in Plymouth, contributed		of Amesbury, by Mr. Jonathan	
on the day of National Thanks-		Ireland,	19 75
giving, by the Rev. S. Stetson,	2 69	Contribution in the Rev. Mr.	
From the Rev. J. W. Tuck-		Barker's Society in Middlebor-	
er's Society in Rowley, a contri-		ough, by the Hon. Mr. West-	
bution,	19 50	ton,	18 15
From Mrs. Norris, by the Rev.		From the Cent Society in the	
Mr. Tucker,	5 00	East parish in Marlborough, by	
From three children of Mr.		the Rev. Sylvester F. Buckland,	13 50
Daniel Gregg, saved by refrain-		From the Cent Society in	
ing from the use of sugar, 50		Newburyport, by the Rev. Dr.	
cents each,	1 50	Spring, viz.	
Contribution, in the Rev. Dr.		Collected by Mrs. Emer-	
Spring's Society, Newburyport,	52 65	son, §19 65	
Collection in the South Society		Mrs. Thompson, 13 38	
in Danvers, by the Rev. Mr.		Mrs. Farnham, 6 52	39 61
Walker,	54 42	7. From two single ladies in	
Collection in Franklin, by the		Hingham, by Mr. S. T. Arm-	
Rev. Dr. Emmons,	58 08	strong,	2 25
From the Cent Society in		12. From the Cent Society in	
Franklin, by Mrs. Emmons,	13 11	Winchendon, by Mrs. Sarah	
From the Cent Society in Wil-		Pillsbury,	31 23
mington, by the Rev. Mr. Rey-		24. From the Cent Society in	
nolds,	14 62	Middleborough,	9 00
From ladies of the Cent Soci-		26. From the Cent Society in	
ety in Wrentham, by the Rev.		the second parish in Ipswich, by	
Mr. Fisk,	4 00	Mrs. Crowell, the Treasurer,	9 36
Interest of a legacy bequeathed		27. From subscribers to the	
by a young lady, by the Rev. Dr.		Cent Society in Falmouth,	2 00
Emmons,	6 00	Contribution in the Rev. Dr.	
From a lady in Milford, by the		Austin's Society in Worcester,	87 50
Rev. Mr. Long,	1 00	28. From an unknown per-	
From a Subscriber to the Cent		son, by Mr. Samuel T. Arm-	
Society in Milford, by the Rev.		strong,	1 00
Mr. Long,	52	From 103 members, their an-	
From the Cent Society in Hop-		nual payment of \$3 each, §260	
kinton, by the Rev. Nathaniel		From 4, their payments	
Howe,	3 68	for 2 years,	16
From the Cent Society in		From 2, their payments	
Byefield, by the Rev. Dr. Parish,	13 11	for 5 years,	20
Contribution in Dr. Parish's		From 1, his payment for	
Society, Byefield,	40 96	7 years,	14
From the Rev. Otis Thompson,	3 40	From 3, their payments	
From a lady in Wilmington,		for 8 years,	32—286 00
by the Rev. Mr. Reynolds,	3 00		
From several boys in the west			
parish in Medway, by the Rev.			
Mr. Ide,	4 50		
		N. B. The publication of the expendi-	
Carried forward, §902 53		tures of the Massachusetts Missionary	
		Society is necessarily deferred on account	
		of the absence of the Treasurer.	

The Panoplist for July 1814, p. 213, contained a letter from an unknown person to the Rev. Dr. Morse, which enclosed a donation to the Middlesex Bible Society. A similar letter containing a similar donation has been recently received from the same unknown person.

#### REVIVALS OF RELIGION.

By the favor of a Correspondent and the Report of the General Association of Connecticut, we are able to name the following places, as having been recently, or being at present, the scenes of reformation more or less powerful.

N. Stamford, (Con.) Bridgeport, Stamford, Somers, Woodstock, Bolton, Meriden, Fairfield, Greenfield, Northford, Bethel, Stratford, Northfield, Enfield, Wethersfield, Warren, Schenectady, (N. Y.) Poughkeepsie.

Our correspondent states that nine or ten Jews in the city of New York, have of late been hopefully converted, one at the age of 60 or 70; and three or four in Philadelphia.

Intelligence received from various parts of New England, convinces us that the present is a season in which the power and mercy of God are strikingly displayed in converting sinners. At such a period, none who love the interests of Zion should grow weary in praying and acting for her welfare.

The extensive work of grace already witnessed in three of our Literary Institutions,\* and now if we are rightly informed, extending itself to two others,† while it strikingly displays the sovereignty of God in selecting whom he will for his eternal kingdom; and gives the church pleasing intimations of the blessings her King has in reserve for the generation to come, teaches, in language more impressive than we can utter, the efficacy of special, united, persevering prayer. Soon after the commencement of the reformation at Princeton, Christians were invited, and many complied with the invitation, to pray in concert, with special reference to our colleges. To their united and persevering prayers we would trace, as a consequence established by Divine wisdom, these showers of mercy that have revived so many hearts. God will not exalt Christians, but He will exalt his holy name. He will have respect unto his holy covenant. He will honor the institutions of his own appointment. He will shew that his foolishness is wiser than the wisdom of men. And when

\* Nassau-Hall, Yale and Dartmouth.

† Union and Williams.

Christians in our churches stand forth like Elijah, committing their cause with confidence to Jehovah, undauntedly relying that He will *Let it be known that He is God in Israel*, the fire of Divine grace will fall on our altars, at once humbling Christians in the dust, as inefficient agents, and flashing conviction on all the infidel hosts of Baal. *The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD ALONE shall be exalted in that day.*

#### ORDINATIONS.

ORDAINED, at North Woodstock, (Con.) on the 19th of January last, the Rev. SAMUEL BACKUS. Introductory prayer by the Rev. Abiel Williams, of Dudley; sermon by the Rev. Erastus Learned, of Canterbury, from 1 Cor. iv, 2; consecration by the Rev. Israel Day, of Killingly; charge by the Rev. Eliphalet Lyman, of Woodstock; right hand of fellowship by the Rev. Alvan Underwood, of West Woodstock; charge to the people by the Rev. Daniel Dow, of Thompson. The performances were solemn and appropriate, and the audience numerous, respectable and attentive.

At Newburyport, (Mass.) on the 21st ult. the missionaries, the Rev. SAMUEL J. MILLS, JAMES RICHARDS, JUN. EDWARD WARREN, BENJAMIN C. MEIGS, HORATIO BARDWELL, and DANIEL POOR.

As the particulars of the ordination must be interesting to all the friends of missions, we are induced to make a minute statement.

The examination was attended at nine o'clock, in the vestry of Dr. Dana's church. At eleven o'clock, the council, with the missionaries, and those who attended the examination, removed to the church, where a numerous audience had assembled to witness the solemnities of the ordination.

The services were commenced with an appropriate anthem from the words; "Arise, shine, O Zion," &c. The introductory prayer was then made by the Rev. Dr. Morse, of Charlestown, and the direction and blessing of God implored in the solemn services of setting the missionaries apart to their benevolent work. After the performance of another piece of sacred music, the Rev. Dr. Worcester, of Salem, preached the sermon, from Acts xvii, 16. *Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.* He examined the opinion entertained by Paul respecting the morality of the Athenians, and the influence

which the opinion of the apostle had on his ministerial conduct. The sermon, though very long, and though, on account of the immense concourse, heard with difficulty in some parts of the assembly, was listened to, throughout, with patient and earnest attention, and excited deep interest in the closing address to the missionaries. The consecrating prayer was made by the Rev. Dr. Spring of Newburyport. The charge to the missionaries was given by the Rev. Dr. Dana, of Newburyport. The right hand of fellowship was given by the Rev. Justin Edwards, of Andover. A liberal collection was then made for the benefit of the mission. The services were concluded by a fervent address to the throne of grace by the Rev. Edward Payson, of Portland.

After a recess of half an hour, the house of worship (the largest in the Commonwealth) was again filled. The communicants from different and distant churches, to the number of nearly seven hundred, who had assembled on this interesting occasion, were seated together in the body pews; and apparently with one heart and one soul celebrated the Lord's supper. The communion services were introduced with an address to the communicants by the Rev. Dr. Dana, of Newburyport. The first prayer was offered by the Rev. Dr. Parish, of Byfield, and the second by the Rev. Professor Stuart. During the distribution of the elements by ten deacons of different churches, who had been designated for the service, the aged and venerable Mr. Morrison, of Londonderry, N. H. addressed the communicants. The solemnities were closed with an address and prayer by the Rev. Dr. Payson of Hingde, N. H. and the following hymn of Watts, sung by a great number of the communicants;

*How sweet and awful is the place,  
With Christ within the doors, &c.*

The scene was novel in this country, and was uncommonly solemn and affecting. To many, we trust, it was a season of sweet communion with their ascended Savior, and long to be remembered with gratitude. The view of so many communicants, assembled from various and distant churches, united in so solemn an act of fellowship, never to partake this feast together again on earth, brought impressively before the eye of faith the scenes of a future and invisible world; and to the humble believer, imparted some pleasing foretaste of the future fellowship of the redeemed around the throne of God and the Lamb.

## LITERARY INTELLIGENCE.

### A WORK IN PRESS.

SAMUEL T. ARMSTRONG has just put to press in a royal octavo form SCOTT'S FAMILY BIBLE; to be completed in six handsome volumes, printed on fine white paper, with entirely new types; the subscription price is three dollars a volume, with one copy gratis allowed to those who take five copies. The volume now in press is the fifth, commencing with the New Testament, and may be expected in October next.

### NEW EDITIONS.

THE duty of the American churches in respect to Foreign Missions: A Sermon preached in the Tabernacle, Philadelphia, on Sabbath Morning, Feb. 16, 1812; and in the First Presbyterian Church, on the afternoon of the same day. By the Rev. Gordon Hall, now a missionary to the East. Delivered the day but one before he sailed for India. Second edition. Andover; Flagg & Gould. 1815. pp. 24.

### NEW WORKS.

A Sermon delivered at Wolcott, (Conn.) Sept. 21, 1814, at the installation of the Rev. John Keys, to the pastoral care of the church in that place. By Lyman Beecher, pastor of a church of Christ in Litchfield. Andover; Flagg & Gould. 1815. pp. 34.

A Discourse, occasioned by the Proclamation of Peace between Great Britain and the United States of America. Preached Lord's day, Feb. 26, 1815, and published by request. By Thomas Williams, minister of the Pacific Congregational Church and Society in Providence. Providence; H. Mann, & Co.

## OBITUARY.

DECEASED, at Salem, (Mass.) Mr. ENOCH GOODALE, the oldest man in that town, aged 89.

In London, Mrs. WEST, wife of the celebrated Benjamin West, Esq. President of the Royal Academy.

Suddenly, at Farmington, (Ontario county, N. Y.) on the 16th ult. WILLIAM AVERILL, aged 50. His death was occasioned by the excessive use of ardent spirits. This man being at a tipping house, and having already drunk to excess, was induced by his associates to drink at one time upwards of half a pint of spirituous liquor; on account of their telling him if he would swallow such a quantity, it should cost him nothing. His im-

mediate dissolution was the consequence of this diabolical transaction. *Woe unto him that giveth his neighbor drink, that putteth thy bottle to him.*

Drowned in Canandaigua lake, on the 10th May last, FISHER METCAL, a sober and industrious inhabitant of Italy, (Ontario county, N. Y.) in attempting to reach the shore from a raft of boards in a leaky skiff.

At Hackettstown, (N. J.) in June last, Mr. LEWIS EDWARDS DICKINSON, late of Northampton, aged 24. He was graduated at Williams College in 1811.

At Andover, (Mass.) on the 26th of May last, PHILANTHROPUS PERRY, a member of the Junior Class in the Theological Seminary. In the death of this excellent young man the Church has to deplore the loss of one who promised much future usefulness. Some further notice of his character will probably appear in a future number.

At Colrain, on the 14th of March last, Mrs. ELIZABETH TAGGART, the beloved consort of the Rev. Samuel Taggart of that place, in the 66th year of her age.

In the death of Mrs. Taggart an afflicted husband has lost an amiable and virtuous companion, eleven children; a tender and affectionate mother, and the social circle in which she moved one of its brightest ornaments. What added a pang to the severity of the parting stroke, as it respected the bereaved husband, was, that the event happened when he was on the way returning to his family, after an absence of more than five months. Instead of being greeted on his return with the usual welcome, by his wife and family, he found the lifeless remains of his beloved companion in a coffin, and a number of his children on a sick bed.

It is but a just tribute to the memory of Mrs. Taggart to say—that nature, or rather the God of nature, had endowed her with an understanding uncommonly strong and vigorous; which was considerably cultivated by reading and reflection. Although her life had been for the most part retired, and although she felt, particularly as she advanced in life, very little inclination to mingle with the world, yet whenever she did mix with society, she possessed a fund of intelligence, and a facility in conversation, which rendered her an agreeable companion in a social circle. As a wife, she was truly an helpmeet, both as a kind, intelligent companion, and one who looked well to her household; and as a mother, her affection and kindness, as well as her exemplary deportment in her family, will long be remembered. But what added a lustre to her other virtues was a life of serious, unaffected piety. It was her lot to be born

of pious parents, and to be favored from her childhood with a religious education, as well as in her youth to enjoy the privilege of a powerful, evangelical ministry. She understood the Gospel plan of salvation well in theory, and we have every reason to believe embraced it in heart, and was an excellent judge of evangelical preaching. At the age of 23, not long before her marriage, she united in full communion with the Church of Christ, and continued through life to adorn her profession with a suitable walk and conversation. Her religion was that of retirement and the closet, rather than of ostentation and show: In religious retirement, she spent much time, particularly during a number of the last years of her life, when she experienced fewer incumbrances and interruptions than when surrounded by a large number of small children, requiring the unremitting attention of a mother; The time which she usually selected for retirement, as being the most free from interruption, was in the evening, after the family retired to rest. Of these seasons of retirement, she never spoke only in general terms, and to her most intimate friends, that they were some of the most comfortable hours of her life. She experienced some trials, at various times, arising from her not being able to refer to any particular time as the period of her conversion. From the uniform tenor of her life, it is probable, that the seeds of grace were sown in early youth, and by the watering of the word and Spirit, grew up gently to maturity, and issued in a solid peace, which during a number of the last years of life, met with as few interruptions, perhaps, as usually falls to the lot of Christians.

She was from her youth fond of reading; a propensity she indulged as much as the necessary cares and avocations of a large family would permit. In her more early life she was fond of variety in reading; but for a number of years before her death, she appeared to have little relish for any other books than those of theology; and Scott and Owen were among her most favorite authors. She was a sincere mourner for the low estate of religion and of the Church, particularly in the place where she resided; and, we have reason to believe put up many prayers for a revival of religion; which however she did not live to see. She was a constant reader of the Panoplist ever since its first publication; and but few read the account of the revivals of religion, and of the opening prospects of the spread of the Gospel in heathen lands with a more lively interest than she did. To sum up her religious character in a word, she exhibited every evidence of being a sincere Christian; and,

during a number of the last years of her life in particular, appeared to those intimate with her, to be a growing one, and to be ripening space for the joy of her Lord.

Her last illness was short and severe. It continued only four days, and during the principal part of it, she was partially deprived of her reason, and able to say but little. During the few lucid intervals which she enjoyed, whatever she spoke, was something which breathed calmness and resignation. The last connected sentence which she uttered, in which she appeared to have the free use of her reason, was a few hours before her dissolution, and was in answer to a question put to her by a by-stander, whether her faith held out? To this she replied in a whisper that her whole dependence was on the merits of Christ, and there she rested secure. *Precious in the sight of the Lord is the death of his saints.*

#### POETRY.

For the Panoplist.

#### HYMN.

GREAT GOD! should thine avenging doom  
Recall my vital breath,  
And send my body to the tomb,  
My soul to endless death;

What angel friend would intercede  
To save me from my woe,  
When Justice must applaud the deed,  
And join to inflict the blow.

The sun would shine upon that day  
As radiant as before,  
And earth and heaven would still be gay,  
Though I should see no more.

The spirits of the just would sing  
With all their sweetest skill,  
And seraphs strike the golden string  
To praise thy perfect will.

In vain might friendship heave a sigh,  
Unable now to save,  
Or drop a tear, at passing by,  
To see my lonely grave.

For ah, not friendship's faithful tear  
Could boast so sweet a spell,  
To soothe the horror of despair,  
And charm my soul in hell!

And then, to raise my languid eyes  
From that untold distress,

And see blest spirits in the skies  
Breathing their happiness;—

Perhaps to hear the whispering wings  
Of angels hovering near,  
Or voices singing heavenly things  
Steal sadly on my ear;—

O, blessed Savior, hear my vow  
And save me from this end!  
To thee I fly! O, save me now,  
Lost Nature's only Friend!

CARUS.

TO-MORROW.

*The following beautiful lines have lately  
appeared in the newspapers.*

SEE when the falling day  
In silence melts away,  
Behind the western hills withdrawn;  
Her fires are quenched, her beauty fled,  
With blushes all her face o'erspread,  
As conscious she had ill fulfill'd  
The promise of the dawn.

Another morning soon shall rise,  
Another day salute our eyes,  
As smiling and as fair as she,  
And make as many promises;  
But do not thou  
The tale believe.  
They're sisters all  
And all deceive.

#### TO CORRESPONDENTS.

THE communication of T. O is received.

The poetry of A. will be considered.

The paper of SENEX is left at the publisher's, and will be delivered to any person who is authorized to call for it. With great respect and deference for our venerable correspondent, we think the insertion of this piece in our work not advisable.

We have received several obituary notices from anonymous correspondents. We must continue to repeat, that such notices will not be attended to, unless we are satisfied, in some way or other, that they are correct.

#### NOTICE.

THE Editor of the Panoplist, expecting to be absent a considerable time for the benefit of his health, has confided the work to the care of a gentleman, under whose superintendence the numbers will be regularly published. Communications may be addressed precisely as heretofore.

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

No. 8.

AUGUST, 1815.

VOL. XI.

**BIOGRAPHY.**

**MEMOIR OF MR. PHILANTHROPOS  
PERRY, LATELY A MEMBER OF  
THE THEOLOGICAL SEMINARY  
AT ANDOVER, WHO DECEASED  
IN MAY, 1815.**

THE subject of this Memoir was born in Buffalo, (N. Y.) in the year 1793. His parents, though not rich, were in comfortable circumstances, and were respected by all their acquaintance. They remarked in their son, at an early period, a peculiar sweetness of temper, and a degree of sobriety and reflection which is seldom found in little children. Instead of engaging with ardor in the sports of childish years, he manifested a disposition to devote himself to reading, or some sober pursuit. These qualities, joined with those of an obedient and affectionate temper, early led them to anticipate much from his future life.

At the age of thirteen, young Perry was sent to New Haven, (Ver.) to live with an uncle, under whose care his education was to be continued. At this place, his mother spent a year with him, and at this tender age, often inculcated upon him the precepts of piety. Not long after this, he was sent to the Grammar School, at Middlebury, (Ver.) in order to prepare for

entrance into the College in that place.

It was in one of those seasons of refreshing from the presence of the Lord, with which Middlebury has been pre-eminently blessed, that the heart of young Perry was touched and melted. His external conduct had before this been so strictly regulated, that an alteration in this respect was not particularly remarkable; but the change of temper, of views and motives, was, according to his own account, very great. Amiable as he had hitherto appeared in the eyes of all his acquaintance, when he came to see the true character of his heart by the light of divine truth; he regarded himself as exceedingly sinful, and as deserving the penalty of the divine law. To an intimate friend he declared, that he was the slave of sin and self, opposed to God and holiness; and continually prone to set his affections on the creature more than on the Creator. Viewing himself as depraved, guilty, justly condemned by the law of God, and unable to make atonement for his offences, or to merit the forgiveness and favor of God, he was gradually led to see his need of a Savior, and to cast himself upon his mercy. When the all-sufficiency and



loveliness of the Savior were at last discerned, and the way of salvation through him heartily approved, his soul was filled with a peace, which he never before had felt, and which language is inadequate to describe. For a while his heaven of joy was unclouded; but afterwards, as in most cases of the like nature, was occasionally obscured. His seasons of darkness seem to have prevented him from making a profession of his faith in Christ, for some time after he began to indulge a hope of having been renewed.

At the age of seventeen, he became a member of Middlebury College. Here he was distinguished by his amiable manners, his discretion, and his attention to his studies. He possessed, in a peculiar degree the affection and confidence of his Instructors and his fellow students. His diligence and his talents, enabled him to hold a high rank in his class, as a scholar.

During a revival of religion, which took place in the College after he became a member of it, he experienced a new alarm. He had lately been called to mourn over an affectionate and deceased father. Notwithstanding this solemn admonition of divine Providence, and the peculiar state of the College, he thought he could perceive that his heart was insensible and ungrateful; that he took but little interest in the great work of grace, the effects of which were every day placed before his eyes. Repeated reflection on this was succeeded by a deep sense of his guilt. He looked back with regret that he had spent so much

time, since he first cherished a hope of being renewed, without publicly consecrating himself to God. After mature deliberation and repeated examination, he resolved to defer this duty no longer. He united with the church in Middlebury, in the former part of the year 1814.

From this period his hopes brightened. He fixed upon the ministry as his object in life, and on this darling object much of his attention and affections were bestowed. He was graduated in August 1814, and joined the Seminary at Andover, in November of the same year, in order to pursue his studies preparatory for the sacred office.

At this Seminary, a development of character, in some measure new, took place. He had always been remarkably modest and reserved. This reserve, in a considerable degree characterized even his religious intercourse. His companions had hitherto thought well of him as a Christian, but they seldom obtained any unreserved communications from him, with regard to his feelings and views. The fervor of his zeal, which was kindled, after he entered upon his theological studies, occasioned him to throw off much of that reserve, or rather backwardness, which he had hitherto exhibited. His modesty and delicacy were, indeed, in no measure abated; but he came forward with an openness and a warmth, in all measures which were calculated to promote the growth of vital piety in his own heart, or the hearts of others, which he had never before exhibited. This gave great pleasure to his friends, who hailed it as an omēn

of his future usefulness to the church. They can now look back and see, that he was ripening for glory.

Through the past winter, the same vital warmth of piety continued to glow in him. Though he appeared to be wholly unconscious of any special zeal in the cause of religion, yet it was most evident, in the little praying circles, who met in secret, to address the mercy seat, that he enjoyed a peculiar nearness of access to the throne of grace, and possessed a heavenly frame of mind. His daily walk was circumspect to an uncommon degree.

He was one of those happy few, who bridle the tongue. No one heard from his lips a reproachful, a censorious word. His whole deportment as a man and a Christian, won the confidence and affection of all who knew him.

As he advanced in his studies he grew more and more interested in them. More time was spent in them than was consistent with his health. In the commencement of winter he experienced a temporary indisposition, occasioned by a slight cold, and severe application. On the opening of the spring his complaints were renewed. He was obliged to leave the Seminary, and attend to his health. It soon became evident, by the paleness of his countenance, the difficulty of his respiration, and the universal debility of his frame, that a consumption was fixed upon his lungs; though he himself was as yet not apprehensive of his danger. His friends and instructors, perceiving his rapid decline, thought it their duty to

advise him to resort to the medical aid of a physician in Boston, who deservedly stands very high in the public opinion, on account of his extensive and scientific acquaintance with the principles of his profession. He staid at Boston, little more than a week, where he was treated with the utmost attention, by the kind and hospitable families, who invited him to lodge with them; and was attended with the most tender assiduity by his physician. It deserves remark, that in a very low and feeble state, when most men are occupied by reflections upon their own misery and danger, he was cheerful, and exhibited such a deportment towards the strangers where he lodged, and who visited him, as to excite a peculiar interest for him.

After several experiments, and peculiar attention to his case, his physician became satisfied, that further medical aid would be unavailing. He immediately returned to Andover, and was received into the house of Samuel Farrar, Esq. where he met with not only the most kind and hospitable reception, but with every attention, that parents or relatives could have bestowed. Hitherto, he had, from ignorance of his real situation, cherished hopes of recovering from his sickness. It was judged, now, by all his friends, to be a duty to communicate fully to him, their apprehensions respecting his case. This delicate and mournful duty was assigned unanimously to Mrs. F., whom, on account of her tender and assiduous care, he used to call, after he came to reside in the house of Mr. F. his second

mother, He received the intelligence respecting his state, as became a Christian, with humility and with submission. Mrs. F. endeavored to communicate the opinion of his physicians and friends respecting his condition, in a gradual way. "If your friends regard you as in danger, how ought they to act?" He replied, "they ought to tell me their fears." "I am afraid," continued Mrs. F., "that you will never recover again; but we must leave all with God." He replied; "It is sweet to leave all with God; what could we do, if it were not for the comforts of religion?" After some interval, Mrs. F. said, "Your friends do not expect you will recover; and your physicians are of the same opinion." He looked very solemn, but not agitated. After a short silence he said; "I am willing to leave it with God to direct as he sees fit. Since my health has failed, I have sometimes thought, that if it were left to me, I should not know which to choose, to live or to die. I indulge the hope, that, since my sickness, I have felt more penitence for sin than I ever have before. I think I desire to recover, only to do good in the service of God. I am not afraid to die. I look back with regret to see how little I have done for God. I lament that I have lived so long in sin."

The third day after his arrival, he was carried to his chamber, and was unable afterwards to return below. The next day after this, his hopes appeared to be somewhat clouded. When the last part of the eighth chapter of Romans was repeated to him by a friend, he expressed his inability, at that time, to appropriate

to himself the language of triumph which it contains. But he added; "When I was in Boston, I had some pleasing views of God; and I think they were not excited by the fear of death, for at that time I expected to recover." His friend replied, that he ought to be thankful for a small degree of hope, and wait in the way of duty for more. His reply was; "small as my hope is, I would not take ten thousand worlds for it."

His mind often reverted to his imperfect service of God, during his past life. To friends at different times he said; "I wonder that I have so long lived in sin; it grieves me that I have served God no better—I am ashamed that I have done no more for God. I deserve to be cast off forever. I desire to be humbled in the dust before him. I am a poor, unworthy creature; when I look at myself, and think how vile I have been, I tremble; but when I look at Christ — — —

As he approached his dissolution his faith and hope evidently increased. To a friend he said, three days before he died, "I have had some glorious views, this morning. I have been contemplating the glory of God, and it seemed as if I could behold it unfolding before me. I seemed surrounded with God. I think I am ready to die. I appear to see through a glass darkly; but O how glorious, if I get to heaven." He was asked by a friend, who came to pray with him, if he knew in whom he had trusted? He replied; "Yes, I think I do. The Lord Jesus appears most glorious. I am sometimes afraid I shall dishonor him in the hour of death."

At another time he said; "I think I have great consolation, in believing that God will be glorified, whatever may become of me." This sentiment he several times repeated, to different friends who visited him.

He dwelt on the plan of salvation, as revealed in the gospel, with peculiar satisfaction. "What a glorious plan," said he to Mrs. F., "how full of beauty!" He was asked what he now thought of the divinity of the Savior; his reply was, "I should have no hope of salvation, if I did not believe him divine." On being asked by another friend, at another time, whether he could trust in Christ as a Savior, provided he were a mere man, he replied; "No; no more than I could in any other man."

It was evident to his friends, that much of his time was spent in silent prayer. The glory of God, the prosperity of the church, the universal triumph of the Gospel, the salvation of his friends, and all about him, (enemies he had none,) were the objects which occupied his attention and his prayers. He was delighted with the idea, that Christ's kingdom would become universal.

He was sometimes much concerned, lest he might do something to dishonor God, at the close of life. At the suggestion of a friend, the last chapter in Doddridge's Rise and Progress of Religion in the Soul, entitled; "The Christian honoring God by his dying behavior," was read to him; and this seemed to afford him much satisfaction. It was evident, as he approached his dissolution, that his fears subsided, and his hopes increased:

His submission to the divine will, as to dying, gradually became a pleasing anticipation of death; and finally a strong desire to depart and be with Christ.

His last sickness happened during the Spring Vacation of the Theological Seminary at Andover; and most of the students were absent. To the few who remained he exhibited the most anxious desires for their growth in grace, and the most lively sense of their kind attentions to him. He was unwilling to die without an effort to promote the spiritual good of those who were absent. His delicacy restrained him from leaving a special message, for the classes who were advanced beyond his standing; but for his own classmates he dictated a short but expressive address. "Tell them," said he, "not to be so dull and wicked as I have been. Charge them to make it the business of their lives, the business of every day; to grow in grace, and to live near to God, to be very frequent in secret prayer. Tell them not to study for honor or applause, but for God. Tell them to be active in his service. Tell them that a brother, who is in eternity, sends this last advice of love to them."

All this was uttered with an earnestness and affection which were very visible; although the decay of dissolving nature occasioned frequent pauses, and struggles for breath. His classmates, who loved him most tenderly, will not forget, it is to be hoped, a message so affectionate, and impressive as this.

His solicitude for the spiritual welfare of all who came near him, was remarkable. He em-

braced very opportunity of impressing upon them the importance of being devoted to God. His heart seemed to overflow with benevolence towards all men.

As he now drew near to the confines of the eternal world, his faith and hope evidently became triumphant. Yet there was nothing in him, which wore the most distant aspect of boasting and presumption. On the contrary, his humility and sense of ill desert were never more conspicuous. "How can it be," said he to a friend, "that God should admit me, without a contest to a crown of glory; me, who am so vile and unworthy, and at the very commencement of my race; while others labor and toil, and suffer for a long succession of years?" His guilt, he said, was so great; his heart so obdurate, that nothing less than boundless grace, and an Almighty Savior, were sufficient for him.

The day of his death was spent, as every child of God would wish to spend his last hours, in prayer, praise, and giving his last admonitions to those around him. After his body became so decayed, that he could no longer speak aloud, and it seemed as if every word would exhaust him, he continued his exhortations through the greatest part of the day. Being told that he would not probably live until the morrow, he replied; "Then it will be so much the more joy for me." To all, who witnessed his composure and serenity, it appeared evident that his soul enjoyed a peace—a blessed peace, which the world cannot give, and which it could not take away.

A short time before his death, his friends who were present, united in singing a hymn. It was one of Dr. Watts', beginning with the words, "Death cannot make our souls afraid," &c. He was evidently delighted with it, and appeared to join most heartily in it. When singing was ended, a friend observed, "We trust you are soon to join in a nobler song than this." "Yes," he replied, "I trust so; but this is comforting."

The vital powers were now rapidly declining. In a few minutes he wished to be taken up, that he might sit down in his easy chair. This was accordingly done; but as soon as he sat down, he leaned his head back, and ceased to breathe. He was immediately laid upon the bed, and two friends grasping his hands, one of them asked; "Can you now say, Lord Jesus receive my Spirit?" To which he looked assent, and expired.

Thus lived, and thus died, one who was very dear to his friends and acquaintance. It was a subject of deep regret to Mr. Perry himself, and his friends at Andover, that his widowed mother and other relatives were at so great a distance, it was impossible to convey seasonable tidings to them of his situation, that they might see him once more. They will be consoled, no doubt, when they learn the manner of his death; and submit with cheerful resignation to the dispensations of that all-wise Providence, which gave, and hath taken away.

Mr. P. often mentioned his mother and other relatives, with the most tender solicitude, during his sickness. He had not seen them for seven years; and

had contemplated, during the vacation when he died, a visit to them, and the enjoyment of much satisfaction in their society. When he saw that the will of God was otherwise, he cheerfully resigned his own wishes, and gave up himself to the divine disposal, with a full persuasion that it was his duty and his happiness to be directed and disposed of at the divine pleasure.

The death of Mr. P. took place on Friday afternoon, May 26. On the Sabbath following, after the usual services of the day were closed, his remains were carried to the church, where funeral service was performed; after which, attended by large numbers of sympathizing spectators, the body was carried and deposited in the grave by the side of Mr. L. C. Congar, who was a member of the Seminary at Andover, and died in A. D. 1809, and whose biography the readers of the Panoplist will probably recollect. It was published in Vol. vi, p. 105. Sept. 1810.

The object of the writer in presenting the above sketch of Mr. P., is not simply to pay the tribute of affection to a departed friend and brother. Nor is there, as he conceived, any variety of incident in the life of Mr. P. which would be worthy of detail, in itself considered, in the pages of this Magazine. His life was wholly retired, peaceful, private; his character modest, unassuming, reserved. His talents would, indeed, have brought him, in time, into special notice, had he chosen to be thus noticed. But it appears that he had formed the design of devoting them to missionary labors among the In-

dians of our western wilds. He was removed by death before he had entered the sphere of duties in active life; and it is his Christian character alone, which will attract the special attention of the public.

The writer of this sketch has had opportunities of witnessing many death-bed scenes, but has seldom observed one so triumphant, and cheering to a Christian as this. Incredulity itself, if it could have witnessed the aspect and the whole deportment of Mr. P., in his last scenes, must have confessed that there is, in the hopes and peace which the gospel inspires, something more than human. Had Mr. P. been a weak or superstitious man, or had his reason been shattered by the attack of disease, his case would have stood on different grounds. Neither of these could be said of him. He was a fine scholar; quite remote from any thing which could be justly called superstition; and perfectly rational during his whole sickness. It has been already observed, that nothing could be more opposite to pride and boasting than the whole of his character and deportment. His humility though always striking, never appeared so conspicuous as on his death-bed. To see him, then, with such a character, and in such circumstances, not only look at an exchange of worlds without terror, but with a serene hope—with a joyful anticipation, is to witness a triumph of religion, which affords a most sensible demonstration of its power and value. Thousands are indeed prodigal of life. Inspired with the love of glory or the thirst of revenge, they rush on

death with unconcern. Thousands, too, who perish by disease, die without concern, because they die without knowledge and without reflection. But to die, with a competent knowledge of our relation to God, and of our violated obligations—to die in a rational state, where opportunity is given for full reflection, and the anticipation of death; and to die peacefully and triumphantly in such circumstances, is a victory which few obtain. Mr. P. was one of those happy few. The whole scene of his death was remarkably calculated to inspire the Christian with confidence in a religion which could operate in such a manner—it was exhilarating. A skeptic must have been silent, overawed, and compelled to own, the presence and consolation of a power more than human.

The writer of this sketch was present, and made it an object to discover, if possible, what it was on which his dying friend leaned for support, and whence his comforts flowed. He ascertained to his full satisfaction, that it was not a confidence in his own character, or works, which inspired him with the hope of acceptance. No one could have a deeper sense than he of guilt and ill-desert. It was the theme of his conversation, his prayers, and his thoughts. The expression which has already been quoted, affords a fair specimen; "When I look at myself, I despair; but when I look at Christ"—His heart was too full to finish the sentence, but what reader cannot understand his meaning? It was through the merits and sufferings of Christ alone, that he ventured to entertain any hope

of acceptance. All was darkness, the moment he ceased to look at the Savior's glory. The only use, which he appeared to make of having been devoted to the service of God, in any measure, was, to gather from it evidence that God had begun a work of grace upon his heart.

Let those who hope to die in peace, examine and see whether they possess such a religion as this. It has been the support of multitudes of dying saints; and nothing can be more congruous than the transition from such views and such a temper on a dying bed, to singing in the heavenly world, that exalted song, "Thou wast slain and hast redeemed us to God by thy blood!"

It is not unworthy of remark, that the truths on which the deceased dwelt with peculiar satisfaction, or from which he derived comfort, were those fundamental truths in the gospel, which are accessible to the lowest as well as the highest ranks of men, to the ignorant as well as the learned. By this it is not meant, that the ignorant can explain or defend them, as the learned may; but that they are such objects of faith as may be proposed intelligibly to them; and not speculations which, although truths, cannot be understood without an extensive acquaintance with the subtleties of metaphysical theology. Is it not *one* important method of ascertaining what truths of the Christian system are fundamental, to ascertain on what truths an intelligent, rational, dying Christian dwells, in order to find support and hope? And judging in any measure by this rule, may we not conclude, that there are

many speculations, which, although true, are not essential to the religion, the hope, and the peace of the Christian?

The reader of this sketch should not forget, what poignant sorrow Mr. P. exhibited on his death-bed, for his want of zeal and activity in the service of God. Let Mr. P.'s life, in this respect be compared with that of most professing Christians, and they will see much reason to blush for themselves. If then he spoke and felt thus, in view of his deficiencies, what shall be the case of those, who are far inferior to him in every Christian-grace and virtue? Can they expect peace, if they retain the use of their reason, when they come to the verge of the eternal world, and are speedily to appear at the tribunal of God? Although the Gospel does not establish our hopes of salvation, on the merit of our works, it does not allow Christians to hope for salvation, who are not "careful to maintain good works." Faith without works is dead. In just such proportion as a man neglects active piety, he prepares the way for bitterness of heart, for darkness and despondency, even if he be at last accepted. Let those, then, who mean to die in peace, be diligent and fervent in the active duties of religion. Their whole lives ought to be regarded merely as consecrated to the service of Christ. Christians are *bought with a price*, they should therefore glorify God with their bodies and their spirits which are His.

Those young men who are devoting themselves to the study of theology, whether friends or classmates of Mr. P. or others,

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may learn some instruction from his admonitions and example. Nothing can be more appropriate or important than his exhortation. "Make it the business of your lives, of every day,—to grow in grace, and to live near to God;—to be very frequent in secret prayer. Do not study for honor, or applause; but for God." Such is the advice of one standing on the confines of heaven, and viewing these subjects, as it were, in the light of eternity. Such are the feelings which this situation inspires. Are they not right views and feelings? Our consciences must approve them. They enter, too, into the very basis of the ministerial character. Of what worth to the church is a minister, who does not live near to God, and abound in secret prayer? Or what else but a selfish, ambitious man is he, who studies for honor and applause.

The want of fervent piety, and the indulgence of ambitious feelings have occasioned most of the mischief that the church has ever suffered from her teachers. In what points could their dying brother have given more important advice?

Those, who hope to die as he did, must follow it. Happy the churches of Christ, when her ministers shall all live near to God, and when the great object of all their studies and efforts, is to promote the cause of Christ.

The death of so promising a youth as Mr. P. is apt to inspire one with a kind of anxious, and melancholy concern for the church. What, we ask, will become of the church, when such burning and shining lights are extinguished, almost as soon as



they are lighted up? But despondency for a moment would be criminal. Is not the same God who removed him, able to make his place good by others to fill it?—Look at our colleges, when tempted to despond, and bless God that he has sent them times of refreshing from his presence. Many able and faithful pastors are, it may be confidently hoped, to be raised up from these

Seminaries, to supply our destitute churches, and carry the news of salvation to the heathen world. In contemplating the character of the amiable youth, who is the subject of the above sketch, the wish cannot be suppressed, that his spirit may rest upon them, and that in all important respects they may resemble him, his feeble health and early death excepted.

## RELIGIOUS INTELLIGENCE.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER, HELDEN AT ROYALSTON, ON THE FOURTH TUESDAY, VIZ. THE 27TH DAY OF JUNE, A. D. 1815, AND CONTINUED BY ADJOURNMENT TO THE 29TH OF THE SAME MONTH.

THE Rev. Joseph Lyman, D. D. was chosen Moderator, and the Rev. James Murdock, and the Rev. John Codman, were chosen Scribes.

The members next presented their credentials, from which it appeared that the following persons were entitled to a seat in this body, viz.

*From Berkshire Association.*

Rev. Elijah Wheeler, and  
Rev. Walter King.

*Mountain Association.*

Rev. James Briggs, and  
Rev. Samuel M. Emerson.

*Hampshire Central Association.*

Rev. Joseph Lyman, D. D. and  
Rev. Aaron Gates.

*Franklin Association.*

Rev. Josiah Spaulding, and  
Rev. Jonathan Groat.

*Hampden Association.*

Rev. Alfred Ely.

*Brookfield Association.*

Rev. John Fisk, and  
Rev. John Nelson.

*Worcester South Association.*

Rev. Samuel Austin, D. D. and  
Rev. James Murdock.

*Westminster Association.*

Rev. John Cushing, and  
Rev. Joseph Estabrook.

*Haverhill Association.*

Rev. Samuel Mead.

*Essex Middle Association.*

Rev. Leonard Woods, D. D. and  
Rev. Samuel Spring, D. D.

*Salem and Vicinity.*

Rev. Brown Emerson.

*Union Association.*

Rev. John Codman, and  
Rev. Jedidiah Morse, D. D.

*General Assembly of the Presbyterian Church.*

Rev. Daniel A. Clark.

*General Association of Connecticut.*

Rev. Saul Clark, and  
Rev. Andrew Eliot.

*General Association of New Hampshire.*

Rev. Moses Sawyer.

*General Convention of Vermont.*

Rev. Jonathan Nye.

Rev. Enoch Hale, (Of West Hampton,)  
standing Secretary of this General Association.\*

Rev. Israel Lee, Minister of the place.

The standing rules of the Association were read.

The Moderator led in an address to the throne of grace.

Voted that the Rev. Joseph Emerson of Beverly, attending under the expectation of being entitled to a seat as a Second from the Union Association, have leave to sit and act with us as an honorary member.

\* Through whom communications may be made.

Voted that any representatives of this body to other similar bodies in our connexion for the last year, who may be present, be invited to sit and act with us as honorary members. The Rev. Evan Johns in consequence took his seat. The Rev. Messrs. Hale, Austin, and Nye were chosen a Committee of arrangements. The Rev. Messrs. Mead, Elliot and Brown Emerson were chosen a Committee to take minutes from the reports on the state of religion, and prepare a general narrative for publication.

The Committee of arrangements made report in part which was accepted.

Voted that a Committee be chosen to prepare an address to the churches within our limits with a view to excite the attention of ministers and Christians to faithful discipline in the churches, the instruction of the rising generation in the principles of religion, the sanctification of the Sabbath, and other subjects relating to the general interests of religion.

Voted that Messrs. Austin, Woods and Johns, be the Committee with instructions to report before the termination of the present sessions.

Voted to dispense during the present sessions with the rule of this body, which requires reports of delegates from this Association to other bodies to be made in writing.

The Rev. Evan Johns, delegate to the General Assembly of the Presbyterian church, made an oral report.

Voted that the two Scribes be a Committee to distribute at their discretion the printed Minutes of other bodies communicated to us by their delegates.

Voted to adjourn till to-morrow morning at 7 o'clock. Closed with prayer.

Wednesday morning, June 28th, 7 A.M. the session was opened in due form. After prayer the minutes of the last session were read. The Committee of arrangements made farther report which was accepted.

Voted that the Rev. Jedidiah Morse, D.D. be a Committee to prepare a petition from this body to the Congress of the United States, against the transportation and opening of the mail on the Lord's day.

Voted that the Rev. Messrs. Johns and King be a Committee to take order respecting the accounts of the Secretary of this body and to provide for its funds.

Voted that a Committee be chosen to take measures according to their discretion, to promote among our churches and congregations, respectful and earnest petitions to the Congress of the United States against the transportation and opening of the mail on the Lord's day. Rev. Messrs. Hale, King and Morse, were chosen a Committee to nominate five persons, to fill the Committee mentioned in the last preceding vote.

The Committee appointed at the last meeting of the General Association to inquire into the history of an original MS. document found among the papers of the Rev. Dr. Cotton Mather, containing an answer to the question, "What farther steps, &c.," made their report which was read.

Voted a recess of 10 minutes.

After a second reading and farther discussion of the Report last mentioned, a motion to print and to call up the same next year, was postponed till to-morrow morning, and assigned for the first business of the session.

Voted a recess till the close of the public services.

At 2 o'clock P. M. the Associational Sermon was delivered by the Rev. John Codman, of Dorchester, from 1 Cor. ii, 2, "For I am determined not to know any thing among you, save Jesus CHRIST, and him crucified."

The Delegates from the several Associations represented in this body, and from other similar bodies in our connexion, reported the state of religion and morals in their respective parts of the country.

The Rev. Mr. Hale, from a Committee of nomination, reported that J. Morse, D.D. L. Woods, D.D. S. Worcester, D.D. Jeremiah Evarts and Samuel Farrar, Esqrs. be the Committee to take measures &c. to promote among our churches and congregations, petitions against the transportation and opening of the mail on the Lord's day.

Voted to accept this report.

The Berkshire Association gave official notice of the suspension of the license given by them to "Mr. Judson Phelps of Simsbury in Connecticut, to preach as a candidate for the gospel ministry, until he shall give better satisfaction of his qualifications to serve as a Candidate."

Voted that this notice be printed with the extracts from the Minutes of this meeting.

The Rev. Timothy M. Cooly and the Rev. Dr. Spring, were chosen delegates from this body to the General Assembly of the Presbyterian church to meet at Philadelphia, on the third Thursday in May, A. D. 1816, and the Rev. John Fisk, and the Rev. Samuel Mead, their substitutes. The Rev. John Codman, and the Rev. Jedidiah Morse, D.D. were chosen delegates from this body to the General Association of Connecticut, to meet on the third Thursday in June, A. D. 1816; and the Rev. Wal-

ter King, and the Rev. Brown Emerson, their substitutes. Rev. Joseph Estabrook, and the Rev. Experience Porter, were chosen delegates from this body, to the General Association of New Hampshire, to meet at Keene, on the third Tuesday in September, A.D. 1815, and Rev. John Cushing, and Rev. Alfred Ely, their substitutes. Rev. James Murdock, and Rev. John Nelson, were chosen delegates from this body to the General Convention of Vermont to meet at Benson, on the second Tuesday in September 1815. The Rev. Enoch Hale was chosen Secretary of this Association, for three years next ensuing.

Voted to adjourn till to-morrow morning at 8 o'clock, to meet at the meeting house. Closed with prayer.

Thursday morning, June 29th, 8 A.M. met according to adjournment. After prayer took up the business assigned to this hour.

Voted to go into a free discussion of the subject of the following motion; "That the Report of the Committee appointed to inquire into the history of an original MS. Document, &c. be printed, and copies sent to the several Associations in our connexion, for the purpose of ascertaining the public sentiments respecting the plan of ecclesiastical order therein presented, and that the subject be called up at the next meeting of the General Association." After the discussion, the motion was passed into a vote, and Messrs. Morse, Codman and Woods, appointed a Committee for publishing the above mentioned Report, with instructions to print it in connexion with the preceding vote.

#### REPORT TO GENERAL ASSOCIATION.

THE Committee of the General Association of Massachusetts Proper, appointed at their last annual meeting at Dorchester, "to inquire into the history of an original MS. document,\* found among the papers of Rev. Dr. COTTON MATHER, containing an answer to the question, "What further steps are to be taken, that Councils may have their due constitution and efficacy in supporting, preserving, and well ordering, the interest of the Churches in the country?" And "particularly to ascertain, whether the resolves it contains were carried into execution at the time, and to what extent; and to report at the next annual meeting of this Association, on the expediency of a recommendation of this body, of the plan of discipline there proposed, either entire, or with alterations and amendments, to the consideration of the Associations and churches in our connexion,"—have attended deliberately and prayerfully to the weighty and very important business committed to them, and respectfully submit the following

#### REPORT.

THE *History* of the Document above described, other than what is contained in the published Minutes of the last meeting of the General Association,† so far as your Committee have been able to ascertain it, is summarily as follows: Shortly after it had received the sanction of the Convention of Ministers in Massachusetts at their annual meeting in May, 1706, this Document was published by the Rev. JOHN WISE, of Ipswich, in a work entitled "*The Churches' Quarrel Espoused.*" The signatures, and the fact that the Proposals received the approbation of the Convention of Ministers, were omitted by Mr. WISE, in his publication, and appeared in print for the first time, in the Minutes of this Association.

\* This Document may be found in the Panoplist for July 1814, p. 320.

† See Panoplist before quoted.

The Proposals embraced under the *first* Division, recommending the formation of Associations, and suggesting their appropriate duties, it appears were so far regarded, as that twenty years after, "the country was full of Associations, formed by the pastors in their several vicinities, for the prosecution of evangelical purposes."\* The Proposals under the *second* Division, recommending the *Consociation* of the pastors and Churches, and forming them into standing ecclesiastical Councils, for certain purposes therein stated, were (as Dr. C. Mather informs us, in his *Ratio Disciplina*, published in 1726) substantially adopted, at the time, in Connecticut, and have ever since formed the basis of their ecclesiastical proceedings. In Massachusetts the same writer states, that "there were some very considerable persons among the ministers, as well as of the brethren, who thought the liberties of particular Churches to be in danger of being *limited* and *infringed* in them. In deference to these, (he adds) the proposals were never prosecuted beyond the bounds of mere proposals"†

Your Committee, in this place, take leave, in fulfilment of a part of the duty assigned them, to state, that the Proposals last alluded to are, in various respects such, that in their opinion congregational ministers cannot consistently recommend or approve them. They forbear to enlarge on this subject, and beg leave to refer to the plan submitted at the close of this report, as containing the deliberate views of the Committee.

Further light, your Committee conceive, may be thrown on the history of the Document in question, by a recurrence to its origin and design, which may be inferred from its introductory sentence—"To serve the great intentions of Religion, which is lamentably decaying in the country." Viewing, as it appears they did, with deep concern, a visible decline in the order, discipline, purity, and fruitfulness of the Churches, the body of the Clergy of that day, devised the means suggested in the Proposals in question, as the best remedy against existing evils. The principal cause, of this lamentable decay of religion, in the view of the framers of those Proposals, may be inferred from the remedies which they propose for their removal; and from a paper annexed to this report, published about the year 1700 ‡ Among the most operative of these causes appear to have been laxness in discipline, and a growing defect in the fellowship, union and co-operation among the Churches and their pastors.§ These radical evils, which generated many

\* *Ratio Disciplina*, p. 181.

† *ibid* p. 184.

‡ See this Paper entitled "More particular prognostications upon the future state of *New England*," in the *Panoplist*, for July 1814, p. 324. It is referred to the reader's particular attention.

§ One of the evils complained of, and which prompted the movers of the measures proposed in the document under consideration, is thus stated: "When Councils are called by *litigant parties* in churches, upon emergencies, it had been hitherto in the liberty of each party, to choose and call their own councils, where they pleased; which left room for much partiality to operate, and *one* Council to succeed and oppose *another* with an *endless confusion*, more proper for a *Babel* than a *city of God*." It was hence "thought that *prudence* called for a more effectual provision."

\* *Ratio Disciplina*, p. 183.

others, had been gradually increasing for about half a century after the Platform of the New England Churches had been adopted at Cambridge. Fifty years experience had taught discerning men, both of the laity and clergy, that some further measures were necessary to carry into full effect some of the salutary provisions of that instrument; those particularly which were designed to regulate the fellowship and discipline of the Churches. Other provisions relating to the introduction, discipline, and dismissal of ministers, were found inexpedient in practice, and of course fell into disuse. In managing these important ecclesiastical concerns, so intimately connected with the general welfare of religion, the Churches were left, each to its own discretion, without any generally acknowledged uniform rule to govern them; and the Platform, thus disregarded in some of its essential provisions, gradually ceased to be a guide of discipline, and a bond of union in the Churches. That fellowship, mutual affection, and care; that agreement in the fundamental articles of the Christian faith, which, from the first planting of these churches had happily subsisted among them, cemented their union, and produced the best effects, after the lapse of a half a century, began visibly to decline. The wise and pious among the watchmen, perceiving these things, were justly alarmed at the inevitable consequences, and felt it to be an imperious duty to exert their best efforts to stay these evils, by strengthening the things which remained, and which were ready to die.

It was in this state of the churches, and on a deliberate view of these evils, that the Proposals in question, were devised, and on due consideration, adopted by the Convention of the clergy.

Your Committee have not sufficient facts in their possession determinately to state the various causes which operated to prevent these Proposals from going into effect. Their form was not the most unexceptionable, and hence was afforded advantage to opposers. The Consociation of Churches, though not precisely in the manner delineated in these Proposals, was not new to Christians in New England. They well knew, that the primitive churches in the three first centuries, were in fact, if not in form, consociated. The principles of Consociation were recognized, in the Platform, and in their deliberate judgment were supported by the word of God.

In 1716, Dr. Increase Mather published his "Disquisition concerning Ecclesiastical Councils." It does not appear that he approved these proposals. Yet so far was he, from being "disaffected to the *Consociation of Churches*, in order to the preservation of the faith and order of the Gospel" among them, that, he expressly declares, he considers such a measure "not only lawful, but *absolutely necessary* for the establishment of the churches"—that "light of natural reason, as well as scripture, teaches churches in common with other societies, to associate and combine for their common safety"—that, "this was practised in the primitive times of Christianity, and by most of the reformed churches, at that time existing in Europe"—and that "a due attendance to the communion and

consociation of churches, will, by the blessing of the Lord Jesus Christ, be a good means to prevent degeneracy and to establish them in that holy faith and order of the Gospel which has been professed and practised among them; and by which the religious people in New England have been distinguished."—He concludes by recommending the Consociation of Churches, in the form submitted by your Committee, at the close of this Report, as his "dying farewell to the churches in New England. *So will New England remain New England.*"

The consequences of disregarding this sound advice, have been witnessed in the state of the churches in Massachusetts for a century past, and are apparent in their present state. No man can survey the Christian ministry and churches in this Commonwealth, without deep solicitude and grief. Comparing our religious state with the standard set before us in the word of God, or in the example of the early churches of New England, we can hardly refrain from exclaiming, "How is the gold become dim!" Doubtless the grand cause of the disordered state of the churches is, generally speaking, the want of growing personal holiness.

Your Committee consider it their special duty to call the attention of the General Association to *those evils in our ecclesiastical state, which affect churches and ministers in their public character and in their relation to each other.*

That churches and pastors of churches do in fact sustain an important relation to each other, and also what the nature of that relation is, must be clear to every man, who duly considers, that they are all members of one kingdom, and subject to the authority of one King; that they are all partakers of one Spirit, and enlisted into one and the same cause; and that they are frequently called, in discharge of their duty, to promote a common interest. The relation existing among churches and ministers was constituted by God himself, and cannot be set aside, without opposing divine wisdom, and taking away the very foundation of christian society.

The principle of *ministerial and church fellowship* must be considered as of prime consequence, and it is obviously from a growing disregard of this principle, that the various evils, of which we complain, have resulted.—not that the principle of fellowship has been openly disavowed; for it is expressly recognized in our PLATFORM, and would certainly have been more largely insisted upon and more clearly defined, had there been the same occasion for it, that there is now. This principle is also tacitly allowed in many of our ecclesiastical proceedings. But it is, to a great extent, *practically disregarded.* It is not generally understood what the fellowship of ministers and churches is, or what are the reciprocal rights and obligations implied in it. These rights and obligations are no where clearly explained, and by men seriously contemplated. Indeed, with the exception of a few things which occasionally occur, and which appear like remaining fragments of a system once in existence, the sacred principle of fellowship among the churches is overlooked and forgotten.

But there are several particular evils in the present state of our ecclesiastical affairs, which demand distinct consideration.

The first is, a prevailing neglect of discipline towards offending members of churches, and the difficulty of going through a regular course of discipline, when attempted.

The principal thing which we shall state, as having a tendency to increase and perpetuate this evil, is the abandonment of the sacred principle of fellowship among the churches. In maintaining faithful discipline over its members, every church needs the united support of other churches. Their relation to the individual church ought in this case to be perfectly visible, and their determination and influence in favor of strict discipline to be known and felt by all. Were it so, the offender, who might be disposed to be discontented and refractory, seeing that he could obtain no countenance from abroad, would find it necessary to submit; and thus, in a multitude of cases, difficulty would be prevented and church order established.

But in the present disjointed state of things, an offender, who grows impatient of restraint, and desirous to get rid of wholesome discipline, is able to obtain, from some quarter, the support he wishes, and thus entirely to elude the authority of the church, or to create endless difficulty and disorder.

The abandonment of the principle of fellowship among the churches has promoted the evil abovementioned, by preventing a general agreement in the mode of discipline. At present there is no uniform system of rules to govern the conduct of churches. The Cambridge Platform, though an able and useful treatise, is not adopted and used as a manual of discipline in our churches. Indeed, though we should be among the first to plead for the general soundness of the principles contained in the Platform, we doubt whether those principles are exhibited in so precise and particular a manner, as the present state of things would require. Let the churches then, in the exercise of their own rights, carefully survey their disordered and exposed condition. Let them deliberate; let them consult; and upon the scriptural principles laid down in our Platform, let them agree to adopt a uniform system of rules for the regulation of church discipline.

Such a course as we have taken the liberty to suggest has often been pursued in civil affairs. The growing experience of states and nations has showed the necessity of erecting upon the basis of the Constitution first adopted a more perfect scheme of government,—of stating more explicitly what was in any measure equivocal,—of correcting misconstructions,—of multiplying statutes suited to new exigencies,—and especially of pursuing measures, before unthought of, to carry into effect original provisions.

Whatever may be said in commendation of the Platform, it has long since ceased to be of general practical use. Its provisions are not carried into effect. By our churches at large, it is not regarded as of any consideration. It is then perfectly evident, that there is no agreement among our churches in a system of discipline.

The want of such agreement in a system of discipline has been the natural consequence of our abandoning the general principle of fellowship among the churches; and has contributed much to the prostration of christian order and government. Many members of churches, and some pastors of but little experience, are doubtful what to do. And if they venture to act, they are in danger of taking a course, which will give great advantage to delinquents, and impede the efficacy of the most faithful exertions.

*Secondly.* In the present state of things, *there is no regular and acknowledged method in which congregational churches can exercise a christian watch and care over each other.* A church, as well as an individual member, may apostatize from the common faith, and fall into disorders totally incompatible with the christian character. If such be the fact with any church, can other churches in fellowship be indifferent?—But what shall they do?—If, without seeing evidence of repentance, they continue their fellowship, they give countenance to disorder. On the other hand, if, before investigating the grounds of dissatisfaction and taking proper measures to reclaim the offending church, they withhold communion, they offer violence to the common principles of fellowship and decorum. Clearly, nothing can with propriety be done, without an investigation. It is the duty of a church, in every such case, to submit to an investigation, and be ready to give reasonable satisfaction. A refusal to do this would be to renounce all fellowship. But what church in Massachusetts now practically claims the right to *ask*, or recognizes the obligation to *give* satisfaction. So distracted is the state of our ecclesiastical affairs, and so vague, and loose, and weak the principle of union, that churches in our fellowship may go to the greatest length of apostasy, without any inspection, and without losing that indefinite fellowship with us, which they before enjoyed.

Is it said, that an apostate church does expose itself to animadversion, and ought to be treated accordingly? Granted. But *upon what principle? and according to what acknowledged rule?* In the present posture of our ecclesiastical affairs, there can be no regular investigation of the case. Have we then a right to withhold fellowship from a church at our option, by a sovereign vote, and thus, perhaps without just cause, to wound its sensibilities and stigmatize its reputation? What a baneful influence would such a principle have? What ecclesiastical despotism and anarchy would it introduce?

Nothing seems calculated to secure us against these difficulties, *but an explicit acknowledgment of mutual responsibility among the churches, and a definite statement, in which all churches in fellowship with each other shall agree, of their reciprocal rights and obligations, and of the exact manner in which those rights shall be exercised and those obligations fulfilled.* But at present, there is no explicit acknowledgment of mutual responsibility, and no definite, intelligible statement of reciprocal rights and duties, or of the method of intercourse. Here, as in the case abovementioned, the



Platform, which plainly exhibits the general duty of fellowship among the churches, is neither consulted nor acknowledged.

At the same time, the avowed sentiments of some, and the practical sentiments of many are such, as to exempt churches from all mutual inspection, and yet require us to have fellowship with all churches, calling themselves Congregational, whatever be their faith or conduct. And what is still more insufferable, we are under a kind of necessity of allowing our disorderly members to call in churches, the most defective in christian character, to censure our principles, to overturn our internal discipline, to sanction disorder and heresy, and to attack the reputation of faithful ministers.

These considerations clearly show that the principles of fellowship among the churches which are laid down in our Platform, are of vast importance, and must be carried into effect, before peace and prosperity can be found in our Zion. But there is no prospect of carrying those principles into effect without a great and united effort. The churches must deliberate, and act. On the basis of the principles asserted in the Platform, let them jointly settle a plan that shall be regular and practicable, of ascertaining the character of those churches with which we are to be connected, of avoiding those which are corrupt, and of counselling and admonishing sister churches as occasion may require.

*Thirdly.* There is one more evil in our ecclesiastical affairs, which we think it necessary distinctly to notice; that is, *the want of a settled and effectual method of calling ministers to account for immorality and error, and of protecting them against calumny and injustice.* There is no reason why a minister should not be as subject to inspection as a private christian. Nay, the publicity and importance of his office, furnish special reasons, why he should enjoy the advantage of the most vigilant and faithful inspection. The body of men, who are to exercise this inspection, should be well known, their rights and duties well defined, and every thing relative to the mode of proceeding be, by common agreement, fully determined. The venerable authors of the Platform provided, though in terms not sufficiently definite for present use, for calling ministers to account before an ecclesiastical Council; and various public documents show, that they themselves and other men of like spirit began soon after to feel the necessity of further and more effectual provisions, and proceeded distinctly to propose them. But the provisions of the Platform, and those afterwards proposed are disregarded, and by most men forgotten.

The defects of the system which actually prevails relative to the discipline of ministers are too palpable to escape notice, or to need particular explanation. We have, in the first place, no effectual means of keeping corrupt or incompetent men from entering into the ministry and obtaining ordination. Suppose the friends of ecclesiastical order are sometimes admitted to a place in ordaining councils. What influence can they have, when there is a majority in number, determined to outvote them? The rights of conscience.

which they think it their duty to exercise, are assaulted, and they are, of a truth, expected to take it for granted, as a self-evident proposition, that the candidate for the sacred office is well qualified, and to give their voice for his ordination, without being indulged with an opportunity even of *seeking* satisfaction as to his fitness for the work.

After a man is once ordained, by whomsoever and by what means soever it may have been done, we are all required to acknowledge and treat him as a minister of the gospel. If we are stationed in his vicinity, we are exposed to special difficulty. For while we are deprived of any influence in his settlement, and are utterly unable in any way to impeach his character, or bring him to trial for any fault, however flagrant, we are, according to common expectation, to have fellowship with him more frequently and in a higher degree, than others. Things proceeding in this way, a corrupt church with an heretical minister, has opportunity to exert a corrupting influence upon the whole body of Congregational churches. The great evil here complained of is at present protected, and suffered to spread, without any effort for its cure.

Heretofore it was the opinion of some in this Commonwealth, that a minister might be brought for trial before his own church. But it is very apparent, and is now almost universally conceded, that a single church is not a competent tribunal for the trial of a minister. This has become so extremely evident, that whatever opinions may have been entertained, no church does really claim and exercise the right of censuring a pastor. So that we do in fact find ourselves in this difficulty, that *we have* no regular, acknowledged and uniform method of trying a minister for any violation of the laws of Christ.

It is, then, of the highest moment, that a proper and effectual plan be adopted to regulate our conduct in this respect. At present, if ministers or churches refuse to hold fellowship with any one invested with the sacred office, however bad his character, they must do it on their own private responsibility, and generally to their own inconvenience. Now for this matter to be left entirely to the discretion of individuals is a great evil. For in such a case, they will be under the strongest temptations to swerve from the path of duty. And even if they are disposed to be faithful, it is probable that, by different judgments and different measures, they will embarrass each other, and increase the confusion of our ecclesiastical concerns.

It may be supposed, that the want of a regular tribunal for the trial of a minister may be supplied, and that most of the evils above insisted on may be cured, by *the provision of mutual councils*.

On this we remark, that no objection in our view can lie against the *grand principle* of mutual councils. Of the justice and importance of that principle we are fully convinced. And we wish it to be remembered, that the observations we are about to

make relate, not to the *propriety* of mutual councils, but merely to the present mode of constituting them. The result, to which an attentive observation of facts, and a careful inquiry into the nature of the subject have conducted us, is this; viz that *mutual councils, as they are now commonly constituted, are by no means an adequate provision against the evils which urgently call for a remedy.*

The general reasons of this result are the following.

1. *Mutual councils, in their present form, are not permanent bodies.* To-day they exist, and are by the churches invested with authority; tomorrow, both their authority and existence cease. Accordingly it is impossible for them to exercise any stated and continued inspection over either ministers or churches. Such occasional, transient bodies, however useful they may sometimes be in composing particular disturbances, can afford no regular and permanent support to the friends of religious order, or do any thing effectually to restrain offenders.

2. *Mutual councils, in present circumstances, may be evaded.* Offenders may refuse to join in the choice of them, or to submit to their decisions.

3. Mutual councils have in this Commonwealth no code of ecclesiastical rules to govern either their own proceedings, or the conduct of contending parties in managing their cause. Nor is it determined among our churches in what cases councils are to be called, nor what is the extent of their jurisdiction, or the authority of their results.

4. *Mutual councils, on the present plan, may be multiplied without limits.* Difficulties may be so managed, that there shall be no end of strife.

An ex parte council, resorted to as a substitute for a mutual council, is still more exceptionable. It will, from the very nature of the case, be regarded with suspicion, and can never have the power of terminating a contention. A second ex parte council may be called to contravene the decision of the first, and so on without end.

5. *Mutual councils, at present, are constituted in a manner extremely unfavorable to impartiality, justice, and unanimity; so that there is but little prospect of a decision which will give satisfaction to the parties.* Councils are chosen in a time of contention, when the minds of all concerned are liable to irritation, if not to bitterness. And what is more, they are chosen by the contending parties, and the offender, however exceptionable his character, and however flagrant his crimes, has an equal influence in constituting the tribunal with the other party. Doubtless he will make it his object to select men, who will be his particular friends and advocates, not those who will be judicious and impartial. Who can suppose that a council, so constituted, will be candid and thorough in their deliberations? Or how can it be expected that their decision will bear such marks of wisdom and integrity, as to prevent suspicion, and lead to an end of the controversy? As circumstances are, it is by no means strange, that a trial before a mutual council is frequently nothing but a scene of animosity and strife, in which the parties,

aided by two divisions of the council, come forward to contend for victory.

The evil here complained of is like that which would be felt by civil society, if courts of justice, instead of being permanent bodies, organized in a manner wisely calculated to exclude all injustice and respect of persons, should depend for their existence and continuance, on the will of disagreeing parties, and so should in fact be the offspring of self-interest, dishonesty, and strife. In the establishment and form of courts of criminal jurisprudence, we should deem it totally inadmissible, that either the accused or the accuser should have any immediate agency. We adhere to the same equitable principle in the discipline which is exercised by a church over its own members. An offender must stand for trial before the church,—a body which has a permanent existence, and is wholly independent of his will. What mischief would be occasioned by giving him the right of choosing one half of those who should constitute a tribunal for his trial, even if he should be confined in his choice to members of the church. But the door is at present open for all these evils and many more, when offending ministers are to be tried, or difficulties arising between churches are to be brought before an ecclesiastical council.

The foregoing are the principal evils, which this committee deem it important to notice. Who does not lament their existence, and look with earnest desire for the time of their removal? Happy will it be for our churches, if, by a wise reflection on their own history from the beginning, and on the events which are constantly taking place, they shall be able, through divine assistance, to obtain a remedy for the disorders which have so long afflicted them, and rise to christian purity, love, and order.

It would be unreasonable to expect, that evils, so deep-rooted and numerous, can be removed at once. But we feel a persuasion that the time has arrived for important improvements. We indulge a pleasing hope, that measures may now be commenced, which will vindicate the rights of the churches, contribute at once to a sensible melioration of our state, and effect, gradually indeed, but surely, the cure of our various disorders.

With these views, and in pursuance of an object so momentous, your Committee beg leave to submit to the consideration of this General Association the following

#### PLAN OF ECCLESIASTICAL ORDER.

There is one Lord, one faith, one baptism; one God and Father of all; and believers in Christ are all of one family, one brotherhood, one glorious and holy fellowship. Though this general fellowship, by the appointment of the adorable Head, and for great and wise purposes, is divided into particular sections; yet this arrangement is not intended to sever the unity of the Spirit, or to abate the sentiment, or hinder the exercise of mutual and extensive charity and communion: but as the individual members of each particular church are united in one body; so the particular churches

should all be united in one federative and well ordered community. The vital principle of ecclesiastical order, discipline, and government is the pure spirit of generous brotherly love. It is to a defect of this spirit, that the lamented disorders, which have long abounded in our churches, and brought reproach upon Congregationalism, are chiefly to be imputed. Let this spirit become duly prevalent, and the interior discipline of the particular churches will be easy and effective, and their exterior order, in relation one to another, will be unembarrassed and irreproachable; the faithful word of the gospel will be held forth in its native purity and effulgence; and our Zion will become "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners."

As however, the unity, order, peace and prosperity of a particular church is produced, preserved, and promoted, by means of an explicit covenant, formed on the principles of the gospel; so the unity, order, peace and prosperity of the great federative community of churches should in like manner, be procured, preserved and promoted, by an explicit agreement, or compact, formed on the same benign and holy principles. Something of this sort is scarcely less obviously suitable and requisite for the fellowship of the several churches, one with another, than for the mutual fellowship of the individual members in a particular church. Such an agreement or compact would constitute properly a Consociation of the churches. And such a Consociation the Platform of our churches decidedly favors; the principles for it were explicitly set forth, in distinct Propositions, adopted by the venerable Synod, composed of the elders and messengers of the churches, and holden at Boston in the year 1662. The Propositions, here referred to, are the following, which were given as a brief answer to this question, Whether according to the word of God there ought to be a Consociation of churches, and what should be the manner of it?

I. Every church, or particular congregation of visible saints in gospel-order, being furnished with a Presbytery, at least with a teaching elder, and walking together in truth and peace, hath received from the Lord Jesus full power and authority ecclesiastical within itself regularly to administer all the ordinances of Christ, and is not under any other ecclesiastical jurisdiction whatsoever. For to such a church Christ hath given the keys of the kingdom of heaven, that, what they bind or loose on earth shall be bound or loosed in heaven, Mat. xvi, 19, and xviii, 17, 18. Elders are ordained in every church, Acts xiv, 23; Tit. i, 5, and are therein authorized officially to administer in the word, prayer, sacraments and censures, Mat. xxviii, 19, 20; Acts vi, 4; 1 Cor. iv, 1, and v, 4, 12; Acts xx, 28; 1 Tim. v, 17, and iii, 5.—The reproving of the church of Corinth and of the Asian churches severally imports they had power each of them within themselves, to reform the abuses that were amongst them, 1 Cor. v; Rev. ii, 14, 20. Hence it follows that consociation of churches is not to hinder the exercise of this power, but by counsel from the word of God to direct and strengthen the same upon all just occasions.

II. The churches of Christ do stand in a sisterly relation each to other, Cant. viii, 8; being united in the same faith and order, Eph. iv, 5; Col. ii, 5, to walk by the same rule, Phil. iii, 16, in the exercise of the same ordinances for the same ends. Eph. iv, 11—13; 1 Cor. xvi, 1, under one and the same political head, the Lord Jesus Christ, Eph. i, 22, 23; and iv, 5; Rev. ii, 1; which union infers a communion suitable thereunto.

III. Communion of churches is the faithful improvement of the gifts of Christ bestowed upon them for his service and glory, and their mutual good and edification, according to capacity and opportunity ( Peter iv, 10, 11; 1 Cor. xiv, 4, 7, and x, 24; 1 Cor. iii, 21, 22; Cant. viii, 9; Rom. i, 15; Gal. vi, 10.

IV. Acts of communion of churches are such as these:

1. Hearty care and prayer one for another, 2 Cor. xi, 28; Cant. viii, 8; Rom. i, 9; Col. i, 9; Eph. vi, 18.

2. To afford relief by communication of their gifts in temporal or spiritual necessities, Rom. xv, 26, 27; Acts xi, 22, 29; 2 Cor. viii, 1, 4, 14.

3. To maintain unity and peace by giving account one to another of their public actions, when it is orderly desired, Acts xi, 2—4, 18; Josh. xxii, 13, 21, 30; 1 Cor. x, 32; and to strengthen one another in their regular administrations; as in special by a concurrent testimony against persons justly censured, Acts xv, 41, and xvi, 4, 5; 2 Tim. iv, 15; 2 Thess. iii, 14.

4. To seek and to accept help from and give help unto each other.

1. In case of divisions and contentions whereby the peace of any church is disturbed, Acts xv, 2.

2. In matters of more than ordinary importance, Prov. xxiv, 16, and xv, 22, as ordination, translation, and deposition of elders and such like, 1 Tim. v, 22.

3. In doubtful and difficult questions and controversies, doctrinal or practical, that may arise, Acts xv, 2, 6.

4. For the rectifying mal-administrations, and healing of errors and scandals, that are unhealed among themselves, 3 John ver. 9, 10; 2 Cor. ii, 6, 11; 1 Cor. xv; Rev. ii, 14—16; 2 Cor. xii, 20, 21, and xiii, 2. Churches now have need of like help as all as churches then. Christ's care is still for whole churches as well as for particular persons; and Apostles being now ceased, there remains the duty of brotherly love, and mutual care and helpfulness incumbent on churches, especially elders for that end.

5. In love and faithfulness to take notice of the troubles and difficulties, errors and scandals of another church, and to administer help (when the case manifestly calls for it) though they should so neglect their own good and duty as not to seek it, Exod. xxiii, 4, 5; Prov. xxiv, 11, 12.

6. To admonish one another when there is need and cause for it, and after due means with patience used, to withdraw from a church or peccant party therein, obstinately persisting in error or scandal, as in the Platform of discipline (chap. 5, sect. 2, particular 3.) is

more at large declared, Gal. ii, 11, 14; 2 Thess. iii, 6; Rom. xvi, 17.

V. Consociation of churches is their mutual and solemn agreement to exercise communion in such acts, as aforesaid, amongst themselves; with special reference to those churches; which by providence are planted in a convenient vicinity, though with liberty reserved without offence, to make use of others, as the nature of the case, or the advantage of opportunity may lead thereunto.

VI. The churches of Christ in this country having so good opportunity for it, it is meet to be commended to them, as their duty thus to consociate. For 1. Communion of churches being commanded, and consociation being but an agreement to practice it, this must needs be a duty also, Psa. cxix, 106; Nehem. x, 28, 29.

2. Paul an Apostle sought with much labor the conference, conference and right hand of fellowship of other Apostles; and ordinary elders and churches have not less need each of other, to prevent their running in vain, Gal. ii, 2, 6, 9.

3. These general scripture rules teaching the need and use of counsel and help in weighty cases, concern all societies and polities, ecclesiastical as well as civil, Prov. xi, 14, and xv, 22, and xx, 18, and xxiv, 6; Eccl. iv, 9, 10, 12.

4. The pattern in Acts xv holds forth a warrant for councils, which may be greater or lesser as the matter shall require.

5. Concurrence and communion of churches in gospel times is not obscurely held forth in Isa. xix, 23—25; Zeph. iii, 9; 1 Cor. xi, 16, and xiv, 32, 36.

6. There hath constantly been in these churches a profession of communion in giving the right hand of fellowship at the gathering of churches, and ordination of elders: which importeth a consociation, and obligeth to the practice thereof. Without which we should also want an expedient and sufficient cure for emergent church difficulties and differences: with the want whereof our way is charged, but unjustly, if this part of the doctrine thereof were duly practised.

The principles of these Propositions are genuinely Congregational, and perfectly coincident, and for substance, identical with those of the Platform. The Propositions, indeed, were framed and adopted by those venerable Fathers of our churches, by whom, only fourteen years before, the Platform was formed and adopted, and for the very purpose of carrying the design of the Platform into more complete and salutary effect. They are therefore especially suitable to be adopted as the general basis of an actual Consociation, as a Consociation founded upon them, and consistent with them, can be no innovation; but a recurrence to first principles, a restoration of our churches to their primitive order, and a guarantee to them of their original rights, liberties, and privileges. To carry these principles into good effect, nothing more seems necessary, than for the churches explicitly to adopt, and duly to put in practice the following Articles of Agreement.

Art. 1. The Propositions of the Synod of 1662, recited in the foregoing preamble, are acknowledged as the general basis of Con-

sociation; and as declaratory of the rights and privileges guaranteed to the churches; of the duties which they owe to each other, and of the purposes for which they are consociated. It will therefore be understood that it will not be competent to the Consociation "to hinder the exercise of the power" delegated by Christ to each particular church in regard to its own interior administrations and concerns, "but by counsel from the word of God to direct and strengthen the same upon all just occasions:" and especially to direct and strengthen that holy fellowship which the churches, as churches, are to maintain and exercise one towards another.

Art. 2. Particular Consociations shall be formed within such limits as may be deemed most convenient and expedient. But though it may be the duty of every church to join in Consociation, and to do what it can to promote the great design of general fellowship and order; yet no church can rightfully be considered or treated as belonging to a consociation without its own voluntary consent, or restrained from regularly withdrawing itself from a consociation whenever it shall see fit to withdraw.

Art. 3. Of the churches comprised in each particular Consociation, the pastors, and lay delegates, will meet annually, and oftener as shall be agreed upon, or as special occasion may require; attend to any business which may regularly come before them, and upon such religious exercises as shall be judged expedient; and allow freedom of conference, in the spirit of charity and order, upon subjects relating to the welfare of the churches.

Art. 4. Each particular Consociation will have a Moderator and a Scribe chosen annually, and to continue in office until others are chosen; and such other officers as shall be deemed requisite.

Art. 5. Although in order to general union and harmony, this instrument is to be the constitution of all the Consociations to be comprised in the General body; yet it will be competent for each Consociation to adopt, for the regulation of its own proceedings, and for the direction and benefit of the churches in regard to their consociated state, such rules and prescripts not repugnant to this constitution, as it shall judge advisable.

Art. 6. With a view to prevent the animosities, difficulties, and disorders, which have too often been experienced, in regard to councils, on occasions of dissensions and strife, and to preserve and promote that holy and pleasant fellowship, which is the primary object of consociation, and which should be sought with the most heedful attention, and the most tender care; the consociated churches with their pastors, agree to regard and use the Particular Consociation to which they belong, as the proper Council, made mutual by this agreement, as to all parties concerned, to be applied to by the churches and individuals in the connexion, in all cases, in which the advice and assistance of a council is requisite. Particularly do they agree to hold this as the proper body to hear and decide upon any complaint or allegation, touching ministerial character, against any minister belonging to it; to acquit, or to find guilty—to advise, sustain, or depose, as the case may require.—It is to be under-



stood, however, that any Particular Consociation may provide, upon principles and for reasons distinctly to be made known by them for cases, in which it may not be expedient for all the members to be concerned, as also for cases in which it may be proper for others, not of its body, to be admitted to sit in the council.

Art. 7. Any regular application from a church, for the advice or assistance of the Consociation, shall receive kind and prompt attention. An application from an individual, or individuals, will also be kindly attended to, though not without the most guarded respect to the rights and privileges, the order and peace of the church or churches concerned.

Art. 8. A complaint against a minister may be regularly exhibited either by the church of which he is pastor, or by a brother minister of the Consociation: but no complaint or accusation shall be received, but "before two or three witnesses."

Art. 9. In all cases, the judgment of the Consociation is to be regarded and treated with great respect by the churches; and if, in any case, a church after due time taken for consideration, see cause to dissent, the reasons for dissenting shall be clearly and in a Christian manner, stated in writing to the Consociation; and the Consociation, having deliberately, and in the spirit of meekness, considered the reasons, will act as the case may require; either reversing the former judgment; or, if it be affirmed, yet with charity and forbearance, either allowing the church quietly to act agreeably to its own ultimate judgment,—or reviewing the case in union with one or two neighboring Consociations to be convened together, in whole or by delegation; or dealing with the church in the way of Christian admonition. But it is distinctly provided, that no consociated church shall be put out of communion, unless, after a first and second admonition duly administered, and after due time allowed for it to reform or to justify itself, it shall be solemnly and deliberately adjudged by the Consociation to have forfeited its rights as a sister church.

Art. 10. A church, or a minister, considering itself, or himself, as aggrieved, will have the right of an appeal from the Consociation, to two or three other Consociations, to be convened, as provided for, in the next preceding article. Private church members are not included in this article; because the cases of private members are cognizable by the Consociation, only in so far as the churches to which they belong are implicated.

This Committee would farther suggest to the General Association the propriety of the following recommendation; viz. that when two or more Consociations are formed, measures be taken to promote such an understanding and consultation between them as will secure, as far as possible, a coincidence and uniformity with regard to the exercise and discipline, and all their modes of proceeding in their respective connexions.

Signed,

per order,

JEDIDIAH MORSE, *Chairman.*

Voted to make an annual address to our churches, and that at each meeting of the body, a Committee of three persons be chosen to prepare the address to be adopted at the next succeeding meeting. The Rev. Elijah Parish, D.D. the Rev. Joseph Emerson, and Rev. Brown Emerson, were chosen a Committee to prepare the address to be adopted, at the next annual meeting of this body.

Mr. Mead, from the Committee to prepare a general narrative of the state of religion and morals, presented the following report, which was accepted and committed to the Rev. Messrs. Morse, Brown Emerson, and Codman, for publication, with liberty to make such verbal corrections as they may think proper.

#### REPORT

Of the Committee appointed to take Minutes of the narratives, given before the General Association of Massachusetts Proper, at their annual meeting in Royalton, June 27th to 29th, 1815, concerning the state of religion within the limits of said Association, and those bodies in its connexion in other parts of the United States.

In going over this extensive field, to give a general view of those objects within its bounds, which relate more immediately to our moral and religious interests, we shall pursue the course marked out by those, from whose narratives this view is collected.

Casting our eyes over that large extent of territory embraced by the Berkshire Association, we are met by facts, which cannot fail to excite emotions of gratitude and joy in the breast of every one, who delights in the prosperity of Zion.

Though the general state of religion, in that county, is described to be rather low and discouraging; yet, with pleasure we find that God has not forsaken this portion of our Commonwealth.

To the Berkshire Society for suppressing irreligion, are attached seventeen auxiliary Societies, whose united exertions in the prosecution of their benevolent design, have considerably raised the tone of public morals.

While God is visiting several of the most respectable seminaries of learning in our country, with remarkable effusions of his Spirit, he graciously remembers the College in Williamstown. Among the students of that rising institution, an uncommon seriousness and solicitude are witnessed in regard to their salvation. Several of them, it is hoped, have recently experienced a saving conversion to God. The pious students hold frequent meetings for the special purpose of praying for the revival of true religion in that and other similar institutions in our country. In this work of intercession they are earnestly engaged, and their importunity with Him, who is more ready to give his Holy Spirit to them that ask him, than earthly parents are to give good things to their children, encourages the hope, that they will prevail.

The town of Lenox, in this county, has enjoyed, within the past year, a very precious season "of refreshing from the presence of the Lord." The work of the Spirit has been carried on in demonstration of divine power. Many sinners have been constrained to bow before the majesty of truth and grace. Ninety-eight have been added to the church.

In the Mountain Association, in the counties of Hampshire and Berkshire, are twelve churches, all of which are supplied with pastors. Though no extensive revivals of religion have recently taken place within the limits of this Association; yet the religious and moral aspect is very promising. In several towns a preached gospel has been blessed to the awakening and conversion of considerable numbers. The churches enjoy much peace, and divine institutions are generally respected and well attended. Moral Societies have been formed in most of the towns, and their persevering efforts to prevent the profanation of the Lord's day, have been so successful, that unlawful travelling on that day is but seldom attempted.

In the Hampshire Central Association are sixteen churches, all supplied with pastors. Though the friends of vital piety see cause to lament a too general coldness and formality among the churches and people; yet, on the whole, the state of religion and public morals, in this section of the Commonwealth, affords a pleasing prospect. Prayer meetings and religious conferences are maintained in almost every parish; and not one is to be found where the children are not stately taught the Assembly's Shorter Catechism, attended with other religious instruction. Moral and Tract Societies are instituted in several towns with a flattering prospect of usefulness. Vice and irreligion of various kinds have received an important check. The Sabbath is regarded with increasing reverence, and the laudable exertions of civil officers and others, have imposed a powerful restraint upon the practice of profaning that holy day. Divine institutions are in general well attended, and society is evidently advancing toward a higher state of moral and religious improvement.

The state of religion in Franklin Association is not materially different from that in Hampshire Central. The same observation may be applied generally to that portion of the state, which is comprised within the limits of Hampden Association. In the town of Ludlow, where there is no settled minister, has lately been a work of grace, the fruits of which are about thirty instances of hopeful conversion. This good work has been effected through the instrumentality of neighboring ministers, who bestowed their labor gratuitously upon that destitute flock. May others, in similar circumstances, be encouraged by their example and success to go and do likewise.

Brookfield Association contains sixteen churches, fifteen of which are supplied with pastors. In the parish of West Brookfield the Lord has poured out his Spirit, within the year past, and between fifty and sixty have been apparently brought to the saving knowledge of the truth. The moral complexion of the people, within the limits of the Association, is considerably brightened, and the prospect as to religion is more favorable than in former years.

Worcester South Association embraces eight churches, six of which are supplied with pastors. The religious and moral condition of the towns in this connexion, has, of late, undergone no material alteration. But we are happy to learn, that a refreshing shower of gracious influence has descended upon Framingham, in the vicinity, which appears to have been attended with saving effects in nearly a hundred souls.

Within the bounds of Westminster Association, we find nothing of recent date of an interesting nature, save that societies are formed to co-operate with similar institutions in various parts of the State, for the suppression of irreligion and the promotion of order and morality.

In Haverhill Association are ten churches, nine of which are supplied with pastors. In the Academy at Bradford, where there are about eighty students, an unusual seriousness prevails, and some hopeful religious impressions are observed in the parish. In the other towns and parishes no changes have taken place, relating to the general interest of religion, which require particular notice.

Essex Middle Association contains eleven churches and ten ministers. Though there has been no signal revival of religion, the past year, within these limits, an increasing desire in the people to hear the preached word is manifest; and an increasing fervency among Christians in supplicating the throne of grace, induces the hope, that the Lord will soon revive his work in this part of the vineyard.

The Association of Salem and Vicinity embraces twenty churches, seventeen of which have pastors. In this part of the Commonwealth we see but little cause for special encouragement. Here the demoralizing effects of war are extensively and severely felt. A cold indifference to the welfare of Zion and the concerns of another world, prevails, in many places, to an alarming degree. The county of Essex, indeed, exhibits at present, a more affecting scene of desolation, than has been witnessed in former years. It contains eleven churches which are destitute of a settled ministry, and which, from their present condition, give but little ground to expect that it will soon be made better.

In some places, however, the state of religion presents a fairer prospect. In Salem particularly, among the people belonging to the charges of the Rev. Dr. Worcester, and Rev. Mr. Emerson, there are religious impressions on many minds, which indicate the operations of the Holy Spirit, and encourage a hope, that the Lord is about to build up Zion in this place. Several have been added to the churches specified, and numbers are anxiously inquiring what they shall do to be saved. A few have been recently brought into the liberty of God's children, and are rejoicing in hope. Prayer meetings are well attended, Christians are importunate for a revival of religion; religious conferences are full, and an unusual seriousness prevails. We notice with peculiar pleasure, the numerous Female Societies lately formed in this town for relieving the poor, and for other charitable purposes, and their activity and success in doing good.

With a lively gratitude to the great Head of the church, we mention the flourishing situation of the Theological Seminary in Andover. To His care and grace we devoutly commend this important institution, designed to prepare men to become scribes well instructed in the kingdom of God, and useful ministers of the New Testament.

In several towns in the county of Essex, exertions have been made, and are continued, to suppress the profanation of the Lord's day, and other flagrant crimes, which had made an alarming progress. These patriotic and benevolent efforts have been crowned with no small success.

We rejoice to behold this spirit of reform diffused through almost every part of the Commonwealth, as well as through the neighboring states. We see the friends of virtue and religion, who have too long slept over the moral ruins of our country, waking from their slumbers, and determined as with one consent, to arrest the desolating

lating progress of iniquity. Before their united and steady exertions the mountain, which disheartened the timid by its imposing brow, becomes a plain.

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ment of pious and faithful laborers, and a prospect afforded that ere long the ways of Zion here will cease to mourn. With devout gratitude to God, we desire to acknowledge the mercy of God in visiting Dartmouth College in this State with extraordinary effusions of the Holy Spirit. A large proportion of the talent and influence in that rising institution, we are informed, is engaged in the cause of our Divine Redeemer. Upwards of forty, who have lately, as it is hoped, become pious, in connexion with those, who were apparently so before the late revival, amount to more than half the whole number of students in that Seminary. Earnestly and devoutly do we lift up our hearts to God, that not a single student may be left a stranger to his grace.

In the State of Vermont we see many things favorable to the cause of religion and virtue. Revivals of religion have taken place in several towns in this State; particularly in Bridport, West Parish in Westminster, Pawlet, Brattleboro' and Newfane. In the two last mentioned towns, about forty, it is hoped, have been brought to the knowledge of the truth as it is in Jesus. The state of society is gradually improving. Ministers and other Christians are more engaged, and on a larger scale, than usual. In many places Moral Societies are formed, which have in view the same important object as similar societies in other States, and which promise much usefulness in meliorating the moral condition of the community. Many female Charitable Societies have also been established, in different parts of the State, which have contributed much to the general object, the temporal and eternal welfare of the people.

Middlebury College, which has been heretofore so signally favored with repeated revivals of religion, has shared, in some degree, that gracious work of the Holy Spirit, with which other Seminaries of learning have of late been so remarkably visited. In this flourishing institution, within the past year, about ten have become the hoped subjects of divine grace.

In reviewing the effects of special divine influence in so many of the most respectable institutions in our country, we cannot forbear to remark, with most sincere thankfulness and praise to the God of all grace, on his distinguishing goodness and mercy. Since the days of the Apostles the state of the Christian world has never called for more piety, zeal, activity and self-denial, than at this day. In covenant faithfulness, and in answer to the prayers of his people, God is now most evidently preparing young men to become devoted, ardent, and, we believe, successful, laborers in the spiritual vineyard.

On the whole, we are confident in the hope and belief, that God is arising to have mercy on his Zion. Yea, that the set time to favor her is come. Under all the public and individual embarrassments, which we have felt, and continue to feel, we see great cause to rejoice and take courage. While our hands are employed in separate and distant places, our hearts shall be united, and our eyes directed to the Great Proprietor of the vineyard, that he would raise up and send forth faithful laborers; for truly the harvest is great, but the laborers are comparatively few. And casting our eyes ever a world lying in darkness and sin, we will unite in the fervent prayer, that he would pour out his Spirit on all flesh, and fill the whole earth with his glory.

Rev. Dr. Morse, as a Committee for the purpose, reported the following form of a petition from this body to the Congress of the United States, against the transportation and opening of the mail on the Lord's day, which was adopted and ordered to be officially signed and transmitted.

#### PETITION.

The Congregational Ministers, in Massachusetts, beg leave respectfully to represent to the Congress of the United States,

That they consider the Lord's day as a Divine Ordinance, and that on a due observance of it depend all the best interests of man. In this belief, they have witnessed with extreme pain and solicitude its public violation, by the transportation and opening of the mail on this sacred day, under the sanction of the laws of the United States, and in consequence the morals and civil interests of the nation, to an incalculable extent, endangered.

Your Petitioners consider it unnecessary to enter into any labored reasonings on a subject, which late discussions have rendered familiar to the public mind, and the great importance of which is so obvious, and so extensively and deeply felt. They simply submit it to the serious consideration of your honorable body; respectfully and earnestly entreating, that on the auspicious return of the blessing of peace to our country, and at the commencement of your first session, you would, as guardians of the public morals, interpose your authority to remedy the evils of which we complain, in such way as your wisdom shall direct. And as in duty bound your petitioners will ever pray.

Signed in behalf of the Association above named, at their annual meeting at Royston, June 29, 1815, by

Attest, JAMES MURDOCK, *Scribe.*

JOSSEPH LYMAN, *Moderator.*

Dr. Austin from the Committee to prepare an address to the churches, reported the following form, which was adopted.

#### ADDRESS.

The General Association of Massachusetts Proper, bound by the most solemn obligations to seek the advancement of our holy religion, and desirous to approve themselves to their Divine Master as faithful servants, take leave to address, in their associated capacity, the Churches within their particular connexion.

The word of the Lord, dear Brethren, which we receive as his paternal and infallible counsel, endureth forever. The precepts, which bind us to a holy life, are lasting as his throne and ever oblige with the force of his supreme authority. The highly commanding motives of his Gospel are constantly before us. But new considerations from the course of events, and from the aspects of Providence, from the rage of the enemy, or from the extraordinary efforts made by our brethren in other parts of the Christian world, from the dangers which surround us, or from the facilities given to the performance of particular duties, rouse us to zeal in our Master's service with a special impulse. It is a consoling fact, dear Brethren, that the Lord is in the midst of his people with the most precious tokens of his favor, with exhibitions of his care over his heritage, and multiplied pledges of his faithfulness. It is a fact that he is pouring out his Holy Spirit in a very wonderful manner upon our public seminaries of learning, and preparing many of our beloved youth to go abroad as heralds of his grace. It is a fact that Christians are acting with a more combined energy, to a greater extent, and with broader views, than past ages have witnessed. There are striking indications in events, agreeing to the general and obvious import of prophecy, of the speedy appearance of our blessed Lord, the hope of his people, and who was promised for salvation to the ends of the earth, to open upon an astonished world the triumphs of the Millennium. Does it not become us to give the most earnest heed to him when he calls upon us so urgently to prepare his way before him, and to make straight our paths, to arise and trim our lamps, to watch and pray, and to be found so doing. It is highly important, dear Brethren, that we attend to our own frames, tempers, and walk, that we be personally blameless and harmless, the children of God without rebuke, in the midst of a crooked and perverse generation, among whom we are to shine as lights in the world; and not only that we be blameless, taking away occasion from those who seek occasion, but that we bring forth much fruit, that we labor in all the assiduities of faith, that we be steadfast and immovable, always abounding in the work of the Lord, inasmuch as we know that our labor shall not be in vain in the Lord. Suffer us to remind you, Brethren, of the great importance of a constant, reverential observance of the ordinances of the Gospel, and particularly of the Lord's day. There is now a general effort to correct abuses of the Sabbath. Societies are instituted to this end. The laws are, to a considerable extent, enforced. The importance of the Sabbath, and the obligation arising both from the laws of God and man, to sanctify it by abstaining from all secular labors, worldly conversation, and recreations, are so frequently and so pathetically urged upon you, that it is needless for us to insist upon it. But permit us as your fellow servants in the kingdom and patience of our Lord Jesus Christ, to press you, as we charge ourselves, to the most circumspect watchfulness over your own walk in this respect. By all means let your own practice warrant benevolent and faithful endeavors to correct violations of the Sabbath in the practice of others.

Give us leave to urge upon you also the maintenance of a fraternal and faithful church discipline among yourselves. To this you are bound by the solemn covenant engagements, into which you have entered with each other, as well as by the precepts of your Master. The spiritual health of a church cannot be preserved, it cannot appear in the beauty of holiness, it cannot be a habitation of righteousness, peace, and joy, without a prudent, and an efficient discipline. Backsliders must be reclaimed. Obstinate disorderly members are a heavy burden upon a church, from which it must be relieved.

The religious education of the children of the church, those who have been devoted to God in baptism, is, we fear, woefully neglected. These children are the hopes of the church. They are brought into the school and visible kingdom of Christ by his covenant and ordinances. They are special objects of your love and care. They must be watched over by you, as the attentive gardener cares for the tender plant he labors to carry to maturity. They must be brought up in the nurture and admonition of the Lord. Can you fail to carry them, with most benevolent concern, in your daily applications to the throne of grace? Must you not long to see them sealed by the gra-

deus influences of the Spirit as heirs of the kingdom of heaven? Remember, Brethren, means are yours. The blessing is the Lord's. Strictly evangelical instructions are to be addressed to your children. The yoke of Christ is to be put upon them, restraining them from the vices of the times, and holding them back from the dangers into which they might otherwise precipitately rush. The command of God to us is: *And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up.* This is also one of the duties we would very particularly urge upon you. Surely you cannot resist the powerful motives, which, as it were, force you to faithfulness in the performance of it. Let pastor and parents and brethren act in affectionate concert. Let your children enjoy thorough catechetical instruction; and endeavor to make them intimately conversant with the word of God. Put into their hands some of those excellent religious tracts, which have recently been given to the public, adapted to the capacities and necessities of youth and children. Teach them to pray. Be ye to them examples of daily, fervent prayer. Be ye interested in this thing, as a concernment of the greatest magnitude, and a most important duty of your lives. Yield neither to indolence nor to discouragement. And may God smile upon your faithful endeavors, and clothe his churches with salvation, for Jesus' sake; to whom be honor and glory everlasting. Amen.

Voted that the narrative of the state of religion and the address to the churches be published in the Panoplist; and a sufficient number of the address be also published in a pamphlet form, and sent to the ministers in connexion with this body, with a request that they would read it publicly to their respective congregations.

The Secretary made a report respecting the donation of the Rev. Mr. Schermerhorn, and the formation of societies according to his proposal.

Voted that the Hampshire Central, the Hampden and Worcester South Associations, and the Religious Charitable Society in the County of Worcester, are entitled to receive each twenty sets of Owen on the Hebrews, in sheets, being a part of Mr. Schermerhorn's donation, and that the other Associations represented in this body shall have liberty to receive their proportion of the above donation, upon condition that they form themselves into charitable societies, agreeably to the benevolent design of the donor, and will send information of their forming themselves into such societies to the Secretary, on or before the next meeting of this body.

Voted that Drs. Spring, Austin, and Morse, be a Committee to present the thanks of the General Association to the Rev. Mr. Lee, and, through him, to his Society, for their kind attention and Christian hospitality towards this body during the present sessions.

Voted that the next meeting of the General Association be at the house of the Rev. John Nelson, in Leicester, on the fourth Tuesday in June, A. D. 1816, at five o'clock, P. M. and that the Westminster Association be requested to appoint the preacher.

Voted that the thanks of this body be given to the General Assembly of the Presbyterian Church, to the General Association of Connecticut and New Hampshire, and to the General Convention of Vermont, for the copies of their minutes to us—and that a copy of each be kept on our files.

Voted that the thanks of this Association be presented to the Moderator for his correct, impartial, and expeditious manner of discharging the duties of his office.

The Committee on the Secretary's accounts reported, recommending the continuation of the tax of seventy-five cents from each member of the several associations in our immediate connexion. This report was accepted.

Read and corrected the preceding minutes, and voted that a copy of them be transmitted to the Committee for publishing the narratives, with instructions to publish such extracts from them as they may think proper.

The Association then joined in singing the 133d Psalm, G. M. and afterwards in prayer, with the Rev. Dr. Spring.

The thanks of this Association were voted to the Scribes for their faithful and laborious services.

Voted that this Association be now dissolved.

JOSEPH LYMAN, Moderator.

Attent, JAMES MURDOCK, } Scribes.  
JOHN COBBMAN, }

A NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, AND OF THE GENERAL ASSOCIATIONS OF CONNECTICUT, OF NEW HAMPSHIRE, OF MASSACHUSETTS PROVER, AND OF THE GENERAL CONVENTION OF VERMONT, MAY 1815.

THE General Assembly of the Presbyterian Church in the United States of America, in laying before their beloved people as accurate an account as they could obtain of the state of religion in their Congregations during the year past, rejoice to have it in their power to announce that the gracious footsteps of the Lord have not ceased to be visible in the midst of them. From the reports, submitted by the several Presbyteries, it appears, that although causes of deep humiliation undoubtedly exist, true religion and sound morals, are on the whole making a very gratifying progress. Infidelity has become insignificant, both in the numbers and talents of those who affect it. Vices, hitherto domineering, have been, in many places, successfully encountered by the efforts of the friends of Godliness. The destructive sin of intemperance, against which the zealous labors of the church and the influence of all good citizens have been of late with peculiar energy directed, does not exhibit itself to its former extent of atrocity and shamelessness. Order, harmony, peace, correct principles, steadfastness in the faith, ministerial fidelity, and a decent and serious attention to public worship and divine ordinances on the part of the people, generally prevail. Few, or none, of those dissensions have occurred which present a threatening aspect to the prosperity of Zion. No dangerous, or even important error is apprehended to exist. The missionary has carried the gospel to destitute thousands, breaking to them the bread of life, and refreshing them in the wilderness with the waters of eternal consolation. New congregations have been formed in various parts of our country. In some distant sections of our ecclesiastical community, where the stated means of grace have not hitherto been enjoyed, there is a prospect of a numerous and speedy accession of ministers.—The additions to the communions are, in many congregations, very large: in almost all considerable; and of these, the Assembly are happy to be informed by several of their southern Presbyteries, are numbers of the African race. The Assembly desirous of improving the opportunity which this information affords them, claim the religious attention of their ministers and elders to this class of people whose immortal con-

cerns are too apt to be neglected by those very persons for whose ease and affluence they toil.

Revivals to a greater or less extent, have occurred in various portions of our church. In the towns of Rahway and Woodbridge, in the Presbytery of Jersey, unusually great additions have been made to the communion; a very lively interest has been exerted with reference to eternal concerns, and much done towards promoting the Redeemer's cause. This is the more worthy of notice, inasmuch as a lamentable indifference is known previously to have existed in those towns. A revival of importance has occurred in the Second Congregation of Wilmington, in the Presbytery of Newcastle, a fact connected with which, the Assembly deem it proper to mention for the encouragement of their people:—There had been a society for prayer, whose meetings began to be neglected to such a degree as to threaten its dissolution. Its discouraged friends talked of this as an event near at hand. Through the restraining providence of God, however, it was not dissolved. Circumstances soon occurred, which under the administration of the Spirit, renewed the face of the congregation; and in a few short months, instead of a single society, wasted and feeble, and about to expire, arose four societies, "fervent in spirit serving the Lord;" "quickened to call upon his name," wrestling like Jacob for his blessing, and like Israel prevailing to obtain it. True was the expression of the brother relating this fact, "the darkest hour is that nearest daylight."

It were to be wished that the Assembly could perceive, in a more general melioration of manners and habits, that improvement of the dispensations of Almighty God which he expects, and mankind are obliged to exhibit. The judgments of pestilence and war, have earned their desolations over a large portion of our land; wringing the widow's heart, and dimming the eye of the fatherless. Inflexibilities of a diversified character, have followed in their train. Reversed fortunes, and defeated hopes, have not been wanting to tell men that, "they build too low, who build beneath the skies." But men do not know; neither will they consider. The effects of these judgments, have been different on minds of two opposite classes. Nor will it be a matter of surprise to any who are acquainted, on the one hand, with the workings of the gracious principle, or apprised, on the other, of the force of depravity and the callousness of the heart, to learn that, while the real Christian has been confirmed and made better by the visitations of God, the alien from the com-

monwealth of Israel, the man of earth, the unbelieving servant of the corruption which is in the world, through lust, has regarded them with indifference, or barred the avenues of sensibility against the admission of their monitory call. Hence, to the pleasing representation of things given above, the Assembly are constrained to acknowledge some unhappy exceptions. Intemperance, although it should seem, on the decline, still disfigures the moral aspect of society. In too many parts of our country, the violation of the Christian Sabbath calls as loudly upon the believer to oppose to it, his influence, his admonition and his prayers, as if nothing had yet been done. The rancorous hostility of political party, preys upon domestic and social peace, and indisposes men to admit the kindly influences of religious love. The spirit of the world struggles successfully for dominion. And, in a word, many humbling facts present themselves, to urge pious people to the throne of grace, that they may supplicate a more copious effusion of the enlivening and converting spirit.

The reports made by the Delegates from the General Associations of Connecticut, New Hampshire, and Massachusetts Proper, and the General Convention of Vermont, afford very exhilarating intelligence; resembling, in its prominent features, that submitted by the Presbyteries. In Connecticut and Massachusetts Proper, revivals of magnitude meet the inquiries of the Assembly and establish the Lord's claim to the gratitude of his believing people. In the first mentioned of these associations, the most laudable exertions are made towards the furtherance of foreign missions. From the other, the Assembly are pleased to learn, that certain errors of a pernicious character infesting that district of country for a length of time have ceased to advance, if they have not been driven back from their threatening position. Young Ministers, sound in the faith, have been settled of late in many congregations esteemed hitherto to be disinclined towards correct principles. New Hampshire and Vermont, also have been partially visited; the former more especially in the town of Haverhill, the inhabitants of which has long been without a settled minister and careless of possessing the privileges and ordinances of the gospel.

*(To be continued.)*

ALLEGHANY COLLEGE.

ARRANGEMENTS have been made for the establishment of a Literary Institution bearing this name, at Meadville, in the

western part of Pennsylvania. The Rev. *Timothy Alden*, late of the city of New York, has been chosen President of the College, and Professor of the Oriental Languages and of Ecclesiastical History; and the Rev. *Robert Johnston*, Vice President, and Professor of Logic, Metaphysics and Ethicks. The President and Vice President are to be, for the present, the sole instructors.

The gentlemen who have associated themselves to establish this Seminary, in mentioning their reasons for establishing it, say:

"The example of our venerable ancestors, who early made provision for the liberal and pious education of their sons; the nature of our government, the welfare of which depends, in no small degree, under Almighty God, on the prevalence of knowledge, virtue, and religion; the eventful period, in which we live, plainly indicating that the time is nigh at hand, when there will be an unprecedented call for the labors of the heralds of the Gospel, afford additional arguments on the expediency of our present undertaking.

"As friends to the best interests of our fellow creatures, and influenced as we trust by a desire for promoting the glory of God, we will cheerfully exert ourselves to lay the foundation of a seminary," &c.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

July 3, 1815. From a friend,	\$5 00
5. From the Female Cent Society of Halifax, (Ver.) by Mrs. Elizabeth Henry, Treasurer,	18 00
From the Female Cent Society of Marlboro', (Ver.) by Madam Lucy Lyman, Treasurer,	17 00
6. From the Female Cent Society in Wilmington, (Ver.) by Mrs. Asenath Thompson, Treasurer,	10 00
7. From Mr. Philo Brown of Middlebury, (Ver.) for the translations, by the Rev. Mr. Tusker,	3 00
From a Young Lady in Berlin,	9 00
From the Female Cent Society in Montpelier Village,	37 37
11. From Nehemiah Lambert, of Bethlem, (Con.) by the Rev. Dr. Strong, to Mr. Henry Hudson, the agent of the Board at Hartford,	\$5 00
From Dea. Thomas Tilton, of Hartford,	.87—58

Carried forward \$105 24

Brought forward	\$105 24
From the Foreign Mission Society of the Western District of Fairfield county, by Matthew Marvin, Esq. the Treasurer,	73 00—78 87
12. From the Congregational Society in Keene, (N. H.) by Rev. D. Oliphant the pastor, the avails of a contribution,	60 00
From a friend to missions in Franklin, by the Rev. Dr. Emmons,	1 00
From the Female Cent Society in Meriden, (Con.) by Mrs. Elisabeth Ripley, the Treasurer,	\$37 55
From Dea. Walter Booth, by the same hands,	6 00—43 55
13. From the Female Charitable Society in West Greenwich, (Con.) by Mrs. Reumah Walker, the President, to Mr. T. Dwight, jun. the agent of the Board at New Haven,	80 00
From the Foreign Mission Society of the Eastern District of New Haven County, by the Rev. Matthew Noyes, the Treasurer,	100 00
17. From the Berkshire and Columbia Missionary Society,	54 76
19. From the Congregational Ladies in the Society for Missionary Purposes in Boston,	80 00
20. From the following persons by Mr. Robert Porter, viz.	
— Mr. Richard Hale,	\$5 00
— Mark Hopkins,	10 00
— Jesse Waldo, jr.	5 00
— an unknown person, in a letter,	7 00
— a contribution in the congregation of the Prattsburgh Religious Society,	55 00—82 00
21. From the Female Society in South Hadley, (Mass.) in aid of Foreign Missions, by Mrs. Josiah White, Treasurer,	52 33
21. From James Walker, Esq. of Bethel,	2 50
From three Females in Con-	
Carried forward	\$640 93

Brought forward	\$640 93
cord, (N. H.) by Miss Sarah Kimball,	7 00
From Mr. Abiel Rolfe, avails of a contribution at a religious conference at Concord, (N. H.)	22 55
22. From the following persons by Mr. Samuel Teaney of Newburyport, viz.	
From Joseph S. Pike, Treasurer of the Merrimack Branch of the Foreign Missionary Society, Newburyport,	\$120 00
Donation from Isaac Rogers, Newburyport,	
by Joseph S. Pike,	1 00—121 00
24. From a widow lady, by the Rev. John Codman,	5 00
25. From J. G. of Boston,	5 00
27. From the Female Cent Society in Arkport, (N. Y.) by E. Hurlburt, Esq.	14 00
From several ladies in the same place by the same gentleman,	6 00
From the Falmouth and Westbrook Foreign Missionary Society, by the Rev. William Wittemore,	17 00
From the New York Female Foreign Mission Society, formed for the aid of Foreign and Domestic Missions, by Miss Rebecca Legget, by the hands of Messrs. Dodge and Sayre,	210 00
28. From the Plymouth Branch of the Heathen's Friend Society, by Mrs. Mary Dexter, Treasurer,	21 56
29. From an unknown person in a letter with the Hartford post mark,	10 00
From a Female Cent Society in Scarborough (Me.) by Mrs. Ann L. Harris, the Treasurer,	28 00
31. From the Female Benevolent Society of Orange, Essex County, (N. J.)	20 00
From Daniel P. Stryker, Esq. Orange, (N. J.)	5 00
From a Lady in Duxbury, by Mr. N. Cushman,	2 00
	\$1,228 49

## OBITUARY.

For the Panoplist.  
If the following sketch may be the means of doing good, the design of its appearing in public will be fully answered.

**DEACON ASA LOVELL**, the subject of this memoir, was born in

the county of Worcester, A. D. 1751; and died at West Boylston in the same county, Oct. 9, A. D. 1814, aged 63.

He was bred to the pursuits of husbandry, by which means and

the aid of a small patrimony, he obtained a competency for the support of a large family. Being industrious in his business and temperate in the use of food and drink, he enjoyed remarkable health, having seldom, if ever, had occasion to call for medical aid, till his last sickness.

He naturally possessed a discerning mind, but his early advantages for improvement were small. His temper was very mild and rarely ruffled by passion, and even the reproofs he administered were tempered with love. He exercised candor and Christian charity towards those, who differed from him in religious sentiments; but where the erroneous opinions of men came in competition with the commands of Christ and the important doctrines of the Christian religion, he was firm and unyielding.

Deacon Lovell, we have reasons to believe, cordially embraced the Savior in the early part of his life; but knowing the deceitfulness of the human heart, he was long deterred from making a public profession of religion, lest it should finally appear, that he had deceived himself and brought reproach on the religion of Christ. At length, however, he was convinced of the duty of *confessing Christ before men*, and was admitted to full communion with the church in West Boylston, of which he continued a valuable member, till God in his righteous providence was pleased to remove him from this vale of tears, we have no doubt, to a world of glory and blessedness.

He possessed a mild and generous disposition, which endear-

ed him to the whole circle of his acquaintance; and while he shewed by a becoming cheerfulness, that his religion consisted not in a forbidding melancholy, he exhibited a sincerity and Christian deportment, that often extorted respect for religion even from those, who were most its enemies.

Perhaps some, who know little of the Christian's conflicts, would expect, that one so pious would always enjoy a heavenly calm, and with rapturous joy behold the light of God's reconciled countenance. But no; he too had his seasons of darkness; when his hopes of heaven were obscured, his comforts ceased, and he seemed to be on the very borders of despair. Yet he ceased not from his accustomed diligence and punctuality in the discharge of all the duties of religion. He now devoted a great portion of his time to the study of the Scriptures and to prayer. Prayer seemed the only means of his withstanding those awful temptations which assailed him in these seasons of despondency. Often during these seasons, when sought for by his anxious friends after an absence of several hours, was he found on his knees, in some retired spot, with hands 'upraised to heaven,' interceding for mercy.

Nor did he pray in vain. Though these trials of his faith in two or three instances continued several months without intermission, yet it pleased the Lord again to afford him light and comfort, so that he could say, "thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." He could now

look back on the scenes of his past distress, and rejoice to ascribe the glory of his deliverance to the sovereign grace of God.

As he drew nearer the close of life, though in perfect health, his affections were evidently more and more weaned from the world, and his desire to depart and be with Christ sensibly increased. For several months before his last sickness he seemed to look by faith beyond this vale of tears, and draw his comforts from the fountain of life and blessedness. His conversation, which was tempered with a cheerfulness inspired by a lively hope in Christ, evinced the deep interest he felt in the extension of the Redeemer's kingdom, and the salvation of souls; while his whole conduct testified to the sincerity with which he spoke, on these interesting and important subjects.

Was the worth of religion exhibited in his life? It was pre-eminently so in his death. For it was then apparent, that to the real Christian in the most trying circumstances Christ is "a friend that sticketh closer than a brother;" that religion can raise the soul above the fears of death, and rob the monster of his sting.

Soon after the commencement of his last sickness and while his symptoms did not yet appear alarming, Deacon Lovell suggested to some one of the family, that he thought his recovery doubtful. His case was not looked upon by his friends or physician as dangerous, but viewing his own life uncertain, he could speak of death with composure. "I think," said he, "I feel resigned. Nothing short of king

Jesus will ever satisfy my mind. I desire the prayers of all God's people." When he was asked how Jesus appeared to him, he raised his eyes in an expressive manner and said, "*Jesus!* nothing short of *King Jesus*, for he is King of kings and Lord of lords."

At a time when his life was despaired of by his friends and his physicians had just left him, he observed, "the doctors think I am quite sick, don't they?" Not being answered directly, he said, "you need not be afraid to tell me what they think about me. If they think I am very sick, I want you should tell me; for I am not afraid to die. I am *willing* to die, if it be God's will."

The night before his death, being asked whether he expected to recover, he answered, "Q no; I expect God is about to take me home to his heavenly kingdom of glory. I expect I shall soon be where I shall see king Jesus face to face. I bless God for the bright and morning Star, that first shed the glorious light of the gospel in my soul; and I want you should all bless God for it." He then requested the watchers to call the family together, that he might 'pray with them all once more before he left the world.' They were called. He desired to kneel; and though he was told, that he was too weak to endure the fatigue, and his prayers would be as acceptable in his present posture; still he urged that God would support him. He knew the particular position was not essential to render the prayer acceptable, but he had a great desire to *kneel*. This was his



usual practice in the family and uniformly in secret. He was raised on his knees in bed, and prayed nearly fifteen minutes, with great fervor and the strictest propriety. He prayed for himself, for his family, for the church of Christ, for graceless sinners; he thanked God for having begotten him again to a lively hope through grace, for the consolations he then enjoyed, for what he had reason to hope God by his holy Spirit had wrought for his family.\* Indeed he prayed as one standing on the threshold of eternity, in full view of the glories of the upper world and expecting soon to be admitted to the full enjoyment of all its blessedness; and at the same time looking with wonder and amazement into that gulf of perdition, from which he had been rescued by sovereign grace, and into which he saw multitudes exposed every moment to be plunged. What a comfort to the Christian, that in death he may look up with confidence to an Almighty Friend, whom he has served affectionately, and with whom he has had familiar intercourse through life.

At one time observing the anxiety, that marked the countenances of his friends, "you don't do right," said he, "you importune the Lord, that I may live; you ought to be willing, that the Lord's will should be done. I am willing to go, when the Lord calls."

The next morning he asked what day it was. Being told it

was the Sabbath, he exclaimed, "O blessed day! This is the day that Christ arose. What reason have we to bless God, that we have been brought to see another of the days of the Son of man!"

At one time after a long silence he said, "I have been thinking of the foundation." Being asked if he meant the foundation of the Christian's hope, he replied; "yes, the foundation of our hope. It is no less than king Jesus in heaven. He is the foundation of every Christian's hope." How does it appear? "O glorious; there is no other foundation to build our hopes upon." Again he said, "the warfare is all over. I want you should all rejoice with me. I feel as though I could wing away and be with Jesus forever." He then desired the family might be called together, that he might again pray with them.

When one of his daughters, who lived at a little distance, was taking leave to return to her family, he said to her, "don't you think I shall get to my home before you reach yours? In a little time I shall be home to glory. I shall soon be with king Jesus—what would heaven be if Jesus was not there! It would be no heaven to me." His strength gradually failed through the day; but he continued to enjoy the use of his reasoning faculties, except at short intervals, to the last. A few hours before his death, referring undoubtedly to the trials and deliverances before mentioned, he said in a most expressive manner, "I have had hard fighting—*hard fighting*;" and soon after exclaimed as in the triumphs of unshaken faith in Christ his great deliverer, "*but*

\* His whole family, composed of the widow and seven children, belonged to the church, and most of them had then but lately professed religion.

*I have conquered him, I have conquered him; king Jesus keeps the field!"* He seemed much concerned for the prosperity of the church, and almost with his dying breath, and while scarcely able to speak, he said with a faltering voice, "I pray God to take care of *the family*. The last words were so feebly uttered, they seemed to die upon his lips; and a person, who sat by, supposing he had particular reference to his own family, asked whether it were so. He then exerted himself and spoke with an emphasis, "I pray God to take care of *all his family*." And added in a manner expressive of great confidence in God: "He *will* take care of all his family. He will take care of his family." He continued to travel downward towards the dark valley till about twelve o'clock, Sabbath night, when almost without a struggle or a groan he sweetly *fell asleep in Jesus!* At beholding such a scene as this, who would not say with Balaam, *let me die the death of the righteous, and let my last end be like his.*

DIED, in Quebec, Col. MALCOLM FRASER, aged 82. He was an officer in the victorious army of Wolfe, and resided in the country from the conquest to the period of his death.

In Saxony, the veteran Prime Minister M. de FRANKENBERG, aged 87.

In Bavaria, 1st of June, ALEXANDER BERTHIER, Prince of Neufchatel, aged 62, by suicide. He was for a long time the favorite and premier Lieutenant of Napoleon; was Vice-Constable of the French Empire; and a sovereign Prince of Germany. He married the niece of the King of Bavaria; at whose court he resided after having accompanied Louis XVIIIth from Paris to Brussels.

For some days previous to his death, a remarkable change was apparent in his deportment. On the preceding day, while dining at his father-in-law's, he was much disconcerted by a remark which fell from

Gen. Sacken, who said he was ashamed to find him among the few that had remained faithful to their King. He passed the morning of the 1st at his window, observing, with a perspective glass, the Russian troops as they were marching in. He went afterwards up to the third story, to the apartment of his children; dismissed his servants; and threw himself from the window. His son, a child, endeavored to grasp his foot, and was nearly drawn out with him. His head was so severely fractured by the fall, that he died on the spot.

In Belgium, the celebrated Duke of Belluno, Marshal VICTOR.

In New York, Mr. ISAAC GOVERNOUR, murdered in a duel.

In Madras, on the 3d of Oct. last, Capt. DAVID WOODWARD, of Charlestown, master of ship Meridian. He sailed from Boston in Oct. 1811, in quest of the specie lost in the ship Rapid the year before. In this object he was so successful as to find and recover the greater part of the money lost, and was preparing to leave Madras for Canton, when seized by an illness which proved to be an induration of the liver, and terminated fatally. Capt. Woodward was a very valuable member of society, a man of amiable manners, and of uncommon seriousness for a person in his profession, a good neighbor, a faithful friend, an affectionate husband and parent. He was an enemy to all profaneness, and every immorality; and proved by his own example and authority how practicable it is to restrain the evil habits but too prevalent among seamen. There is reason to believe he died the death of a Christian. He left a bereaved wife, three adopted children, and a large circle of friends to lament his loss.

At Raymond, (N. H.) on the 3d ult. Miss FANNY Mc CLURE, aged 31 years. While very young she became a member of the church, and uniformly supported the character of a real Christian. She had the good of the cause of Christ near her heart, even to the day of her death; and bequeathed \$200 to the Congregational Society in Raymond, for the support of the Gospel, which was about two thirds of all the worldly property that she possessed. This was a noble act of Christian benevolence, and ought to be *told as a memorial of her.*

At Salem, (Mass.) Mr. Enoch GOODALE, the oldest man in that town, aged 89.

In London, Mrs. WEST, wife of the celebrated Benjamin West, Esq. President of the Royal Academy.

At Auburn, (N. Y.) Mr. JOSEPH N. ROON, killed by his brother-in-law, in a quarrel.

## POETRY.

## THE PRAYER OF AN AFRICAN SERVANT.

To the Editor of the Panoplist.

Sir,  
The sentiments contained in the following lines were from the lips of an African Servant in Charleston, (S. C.) A Gentleman who accidentally overheard him at his devotions, gave them the dress in which they now appear. Nothing essential is added to the thoughts which were uttered, and nothing taken from them.

Blest be thy name, O God of grace,  
Who teachest me to sing!  
My heart and voice I'll tune to praise  
My Savior and my King.

Where darkness and the shades of death,  
The untutor'd nations bind;  
There I first drew my native breath,  
To all thy glories blind.

Nor rising day, nor setting sun,  
Nor stars that gild the night;  
Nor streams that through the valleys run,  
Nor mountains towering height;

Nor all the wonders of thy hand,  
That shew'd creative skill,  
Could lead, in that benighted land,  
To know, or do thy will.

No Gospel there thy grace declares,  
No Savior's love is shown;  
No preacher the glad tidings bears  
That make thy mercy known.

Blest be the day that brought me thence  
To this enlighten'd shore,  
Where, loosed from bonds of ignorance,  
I learn my God to adore.

Here, slavery, thy soften'd chain  
And yoke I gladly wear;  
Thy burdens yield no grief nor pain,  
Thy toils command no tear.

For here, blest Savior, I have learn'd  
Thy truth and righteousness;  
Thy grace my mourning songs hath turn'd  
To songs of joy and praise.

## THE NEW BORN CHRISTIAN.

WHAT strange delight is this I feel,  
That lifts my soul above;  
Such heavenly joy, and holy zeal,  
And such overflowing love.

Sure nature wears a lovelier face,  
She never look'd so sweet;  
I see a new and nameless grace,  
In every thing I meet.

The landscape smiles as Eden fair;  
How sweet the tuneful grove;  
Ten thousand charms in earth and air,  
And every charm is love.

What throbs of tender sympathy,  
My bosom oft distend;  
In every human face I see  
A brother and a friend.

But oh, thro' all this smiling scene,  
Of friend, and field, and flower,  
I trace, methinks, a Heavenly Mien,—  
A more than mortal Power:

O'er all I gaze, and with delight;  
But still my longing eye,  
Turns upward to another sight,  
Beyond this lower sky.

Oh, bleeding Savior! Mighty God!  
What language can express,  
How much I prize thy precious blood,  
And perfect righteousness.

This is the secret charm I feel,  
That carries me above,—  
That fills with joy, and fires with zeal,  
And sweetens all with love. A.

## TO READERS AND CORRESPONDENTS.

THE Minutes of the General Association of Massachusetts, and the important reports accompanying them, have solicited a large share of our pages. The important bearing which these reports have on the interests of the churches concerned, will excuse us for inserting them, and demand for them an attentive perusal.

Much original matter has been necessarily excluded.

Lines on B— and H— N— are under consideration.

An Exhortation to Christian Beneficence, has been received.

Our Correspondents must wait patiently for a decision on their pieces.

Our readers will observe that this number of the Panoplist contains 8 pages more than usual; a future number will contain 8 pages less.

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE**

No. 9.

SEPTEMBER, 1815.

VOL. XI.

**RELIGIOUS COMMUNICATIONS.**

For the Panoplist.

**ON THE INTERMEDIATE STATE:  
OR, THE CONDITION OF MEN  
BETWEEN DEATH AND THE  
RESURRECTION.**

THE Bible is a practical book. This testimony of Jesus was written, that men might believe on him, and believing, might have life through his name. Its chief aim is, through the influence of the Spirit, to excite the faith of the elect in the Redeemer, and to nourish in them a holy life, preparatory to their admission into heaven.

Respecting the intermediate state, therefore,—a subject admitting much vain speculation, we need not expect to find a very full account. The Scriptures treat it only in a practical view. They give not all the information that might be gratifying to idle curiosity. Several allusions to it are incidentally made, and by these we are enabled to establish respecting it a few general conclusions; sufficiently valid and particular to comfort the people of God.

These allusions are made chiefly respecting departed believers; one or two only occur respecting the impenitent dead. A similar fact is noticeable, also,

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respecting the future resurrection of the body. The Scriptures oftener mention it as the privilege of the believer, than as an indiscriminate event to all, or as the rising up of the impenitent to condemnation; evidently aiming at establishing the faith and animating the joys of the pious.

The Scriptures authorize us to make the following conclusions respecting the intermediate state.

1. *The soul in this state is active:* or, man continues to be, after death, an active intelligent existence. He remains in the exercise of his intellectual powers and moral affections. This truth is evident from the following passages of Scripture.

First: the crucified thief, Luke xxiii, 43. 'He said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.' That day, Jesus and the penitent thief both expired. The departed penitent remained still an active intelligent being; for the promise of Christ was verified. He was capable of perception and enjoyment; for he knew Christ and tasted the joys of paradise.

Secondly: the wish of Paul to

depart and be with Christ, Phil. i, 23. 'For to me—to die is gain. I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.' That Paul refers to a state of active and intelligent existence, is unquestionable. He has reference to a state of existence, in which he would know Christ, and enjoy his presence; in which he would exercise his understanding and his holy affections, in a far purer manner than on earth. That he refers, also, to a state immediately succeeding his death and not to a future resurrection, is equally obvious. For were the soul inactive and insensible between death and the resurrection, it would be no gain to Paul to die. Evidently the life and enjoyments of Paul on earth were superior to a state of insensibility and inactivity. He would, therefore, prefer to *live*, and to live too, till the period of the *resurrection*; for evidently the enjoyment which he might share in this time would be all *gain* compared with a state of insensibility. The period between his death and resurrection, would, on such a supposition, be so much *taken away* from his existence. The desire of Paul to depart, therefore, could arise only from the belief that he should immediately 'be with Christ.' He was 'willing to be absent from the body,' entertaining the confident persuasion, that he should immediately be 'present with the Lord.'

Thirdly: Moses and Elias on the mount of transfiguration, were active and intelligent beings, Luke ix, 28, &c. They knew Christ, and spake with

him on the subject of his approaching decease at Jerusalem. 'Moses, the servant of the Lord,' full 1400 years before this event, 'died in the land of Moab and was buried in a valley, over against Bethpeor.' Elijah, full 800 years before, while walking with Elisha on the borders of Jordan, was parted from him by 'a chariot of fire and horses of fire, and went up by a whirlwind into heaven.' Probably the same change passed upon Elijah, which Paul declares will happen to all believers, 'who are alive and remain unto the coming of the Lord.' If so, he existed at this time, not in a disembodied state but in a glorified body. However that be, the case of Moses, who left the world in the usual manner, is a fair illustration of the state, essentially, of departed believers. We learn, then, from what took place on the holy mount, that Moses was an active intelligent being in the days of Christ. He knew Christ, and conversed with him on a most interesting subject. He spake of that death on which his own immortal hopes were founded, and the hopes of the people of God in every age. We see him then, not only capable of mental activity but engaged, as the theme of his conversation would lead us to suppose, in the most vigorous employ of his mental powers. Whether, therefore, the appearance of Moses in bodily shape were a thing supernatural to men in the intermediate state or not, thus much is fairly deduced from it, that men in that state are active intelligent beings.

Lastly: the argument that Christ uses with the Sadducees respecting the resurrection,

Luke xx, 37, 38. The translation of *ανωτατος* and *ωριστος* are liable to mislead the common reader, unless he attentively examines the argument. These words, commonly rendered 'resurrection and rise again,' lead the mind of the English reader forward to the period of the resurrection of the body. From an attention, however, to the sentiments of the Sadducees and the argument by which Christ refutes them, any one may see, that these words are to be understood in a more extensive sense. They refer indefinitely to future existence, or revival from the dead. The Sadducees opposed not so much the sentiment that the departed soul will at some future period re-join the body, as the idea that the soul *exists at all* after death. Their opinion was that there is no future life, nor angel, nor finite spiritual existence, whatever, separate from the body, Acts xxiii, 8. Their sentiment then plainly would be refuted, if Christ could prove that men continue their intelligent and spiritual existence after death. The point at which Christ chiefly aims in his argument with them, is, to prove that the soul *does* continue its existence after death. For proof, he cites the fact, that God styled himself, in the days of Moses, the God of Abraham, Isaac, and Jacob. 'Now,' says Christ, 'that the dead *are* raised,' that is, that they are revived up in another state of existence, 'even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the *dead* but of the *living*: for all live unto him.

The reasoning of Christ is obvious. These venerable patriarchs, in the time of Moses, had been dead full 200 years, and were all buried 'in the cave that is in the field of Machpelah, before Mamre, in the land of Canaan.' Yet when Moses stood beside the burning bush in Midian, God said; 'I am'—not I was *once*, but I am *now*—'the God of Abraham, and the God of Isaac, and the God of Jacob; this is my name forever, and this is my memorial throughout all generations.' I am the God of your fathers the patriarchs; the Master in whose service, though now absent from the body, they are alive and active. I am not the God and King of subjects who are dead and inactive, but of living beings. All live unto me. Such was the conclusive reasoning of Christ. The Sadducees were confounded by it, and 'that durst not ask him any question at all.'

Abraham, Isaac, and Jacob, therefore, were alive in a separate state, and active in the service of God in the days of Moses. And from this fact it is evident that *all* mankind after death exist in a separate state. Christ evidently considered this one fact as establishing the universal proposition. He alleged it expressly to prove the general truth, that 'the *dead* are raised up'—or revived. It was a confutation, too, of the general position of Sadduceism, that the souls of men do not exist in a separate state. We may see, too, the evident propriety of the conclusion being general. For the laws of divine administration being the same toward all men in the present state, it is rational

to conclude, that under the government of an immutable God, they will be the same, likewise, toward all after death.

The Scriptures then authorize the conclusion that men in the intermediate state are active intelligent beings.

2. *Entrance into this state is immediate.*

No sooner does the soul quit its earthly tabernacle, than it enters an active intelligence into the intermediate state. There is no intervening season of inactivity. The transition is immediate.

This is probable from the nature of the soul. Its very essence is activity. Consciousness and perception removed, we have no idea of a soul left. When the body is dissolved by death, it ceases to be the residence of the soul and the seat of its operations. The soul is then separate in its existence; and if it be not a conscious, active, intelligent agent, we can form no conception, whatever, of its existence. We cannot conceive that it is even possible for it to exist.

It is evident, also, from Scripture. The thief entered paradise that day. Christ passed immediately into that state. Stephen, too, immediately entered that state. Shortly before his death, 'being full of the Holy Ghost' and looking up 'steadfastly into heaven, he saw the glory of God and Jesus standing on the right hand of God.' While the vision was but just fading from his view, he expired, breathing the petition; 'Lord Jesus, receive my spirit.' Was he not immediately received into that glory, the sight of which

cheered his last moments on earth? Doubtless his prayer was answered; and if so, his soul no sooner left the body than it was received by Christ:—not an unconscious, inactive, insensible existence,—but intelligent, active, and happy in the presence of his glory.

3. *Impenitent sinners in this state continue sinful and are completely miserable.*

But one or two direct hints on this subject occur in the Scriptures. The parable of the rich man and Lazarus describes, essentially, the different states of the saint and sinner immediately after death and, consequently, in the intermediate state. From this description we conclude, that the impenitent in that state are the subjects of misery that knows no remedy nor alleviation. Peter describes the men, 'which sometime were disobedient, when once the long suffering of God waited in the days of Noe,' as being at present 'spirits in prison;' an expression conveying the idea of punishment and suffering.

Indirect evidence on this subject, however, is abundant. The Scriptures abundantly teach that the present life is the only season for a change in the moral character of men, and that the present is the only season of forbearance to sinners; from these two premises we conclude, that they who die impenitent still continue so, and being beyond the reach of mercy, become perfectly miserable.

4. *Believers in this state are perfectly holy and happy.*

The Catechism of the Westminster Assembly, on the subject of the benefits that believers re-

ceive from Christ at their death, expresses the same conclusion. 'The souls of believers are at their death made perfect in holiness and do immediately pass into glory.' The evidence of this truth is satisfactory.

Believers now dead in the Lord are described as 'the spirits of just men made perfect.' The description is conclusive respecting their perfect holiness. Believers, too, when they depart this life appear in the presence of a holy God, 'that hath no pleasure in wickedness.' They dwell in that celestial city, 'into which shall in no wise enter any thing that defileth.' They behold the face of God, and are, therefore, complete in righteousness.

Holy beings, too, must be happy. The thief at his death entered paradise. Moses and Elias on the mount 'appeared in glory.' Paul would find his exchange 'far better' than the present life. Departed believers, now the spirits of just men made perfect, 'are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to God the Judge of all, and to Jesus the Mediator of the New covenant.' In this holy and blessed society how can the departed saint but be happy? Indwelling sin that on earth clogged his love and withdrew from him the smiles of his God, is now forever taken away. Perfectly pure in heart, he is admitted to the blissful vision of God. Yea, he is satisfied, for he has awaked in the likeness of God.

*5. Men in this state do not receive complete retribution,*

The question is sometimes asked, whether men in the intermediate state are in a state of retribution. The Scriptures always refer to the decisions of the general judgment as placing men in a complete state of retribution. They speak of men after leaving the intermediate state and uniting their bodies at the resurrection, as rising to life or damnation, according as their deeds in the present life have been good or evil.

That the day of judgment should be mentioned, as the commencement of retribution is to be accounted for on this ground; that retribution will then be complete and public. Men will then be reunited to their bodies, pass a public trial and receive a public sentence. Believers and impenitent sinners in the intermediate state are indeed confirmed in character, and live in sure prospect of the decisions of the general judgment. Yet they do not receive that full retribution on which they will enter that day. Their union with the body at that period will capacitate them for greater happiness or misery. But chiefly, the revelation made of their characters that day to an assembled universe,—the openness of their trial, their sentence and its execution,—will lay a foundation for more exquisite joy or woe in their succeeding state.

Even the fallen angels appear not at present in that complete state of retribution, which they expect, and unto which they are reserved in chains unto the judgment. Hence the legion that troubled the man among the tombs, terrified at the presence of Christ, and in awful ap-



prehension of their future allotment from his judgment seat, exclaim; 'Art thou come hither to torment us before the time?'

The subject suggests a few reflections.

1. The death of the impenitent sinner is a season of great anguish.

Contemplate for a moment the situation of one, who has wasted his season of grace and is now approaching the borders of the grave. He may be careless. The same stupidity that closed his ears to the messages of grace through life, may now blind his eyes to the solemn realities on which he is entering. Who that has a heart to feel, can view his departure without compassion? His soul no sooner quits its earthly mansion, it no sooner leaves the cares and sorrows of this vain life, and the pains and agonies of a dying bed, than it enters a percipient existence upon the unmingled woes of future punishment. 'In that very day his thoughts perish.' Hope a moment before, perhaps, hushed his anxieties and excluded the thought of an hereafter; now, the delusion is all over, and the beginning of anguish that is to know no end, pierces him with the agonies of despair.

He may be thoughtful. He may bewail on the confines of eternity, a day of grace misspent, and a heaven of holiness forever lost. Approach and view this dying man. See the anguish of his countenance and listen to his melancholy groans. O, he is just commencing the wailings of eternity. You see but a faint picture of the lively anguish to which he will in a few moments awake. You would tender relief,

and point him to the Savior. He rejects the remedy till he enters the world on whose endless night no star of Bethlehem shall ever rise. He closes his eyes on you and on this world, and like Dives, he immediately 'lifts them up in hell, being in torments.' He immediately finds himself a hopeless rebel, fallen into the hands of an avenging God!

2. This view of the intermediate state is consoling to the dying believer.

The hour when a Christian is called to die, is a season of great trial. He clings to life and to spiritual enjoyment. He shudders at the thought of sinking into darkness and insensibility. He shrinks from the idea of extinguishing his holy affections and enjoyments in death. Should not the thought then encourage him to sustain the last conflict with fortitude, that by it Christ is *immediately* to introduce him into a better existence. The Redeemer—full of tenderness and grace—in subjecting him to death, is not crushing his existence, but exalting it to nobler service and enjoyment in heaven. Though it is through much tribulation, he is *entering* the kingdom.

Death gives him wings to mount above the spheres;  
Death wounds to cure; he falls, he rises,  
reigns,  
Springs from his fetters, fastens in the skies,  
Where blooming Eden withers from the sight.

'The day of his death is better than the day of his birth.' In that hour he opened his eyes on a world of sin and suffering, a rebel against Jehovah and an heir of wrath; having been recon-

ciled to God through the blood of the cross, he is now entering a world of perfect holiness, through all whose boundless realms the light of divine glory and love sheds unutterable joys. The days of his mourning are ended; and the ransomed child of God has come to Zion with everlasting joy upon his head.

3. This view of the intermediate state suggests a comfortable reflection respecting the pious dead. They are now active and happy in the service of God.

Are you a Christian, mourning the loss of one who exhibited satisfactory evidence of piety? Sorrow not, then, as others which have no hope. The friend, whose last conflict you witnessed with such solicitude, has achieved the victory and received the conqueror's crown. Bury not your thoughts in the grave with his earthly tabernacle; his immortal spirit has entered a nobler building, eternal in the heavens. The holy God who adopted him as a son and servant on earth, he is now serving in a purer manner in his presence above.

Do not your thoughts, too, extend beyond your dying friend to the children of God that have expired in past ages? Where are now all the multitudes of the

saints, who in their generations have glorified God on the earth, and exhibited their living and dying testimony to the excellency of the religion of Jesus? These all died in faith, not having received the completion of the promise on earth. Do they sleep in silence? Are all those affections which were lighted up and preserved during the night of earthly trials, now extinct? No; the God of Abraham, Isaac, and Jacob, liveth throughout all generations. Heirs with the patriarchs of the same promise, they now with them serve God in glory. They all are now in that better and holier country they desired while on earth. They all are now in the presence of that God, who was not ashamed to be called theirs in their pilgrimage and to prepare them a city.

Their bodies, indeed, are now imprisoned in the grave. Yet they wait in sure expectation of the day of final triumph. He that liveth, and was dead, and is alive forevermore, who hath the keys of *Hell* and of death, shall, at the conclusion of the great work of redemption, unlock the doors of their prison, and say to the redeemed prisoners, 'Go forth.'

O. F.

## MISCELLANEOUS.

To the Editor of the Panoplist.

Str,

AMONG the great variety of excellent Tracts, which have been recently published by the NEW ENGLAND TRACT SOCIETY, I have been particularly pleased with the following; viz. *United and extraordinary prayer for the*

*revival of religion and the advancement of Christ's kingdom earnestly recommended;—and, The importance of educating promising young men for the gospel ministry.* These Tracts, which are sold to charitable Societies, the first for two and a half cents, the second for two

ents, are worthy of the most serious perusal and re-perusal by all who wish well to Zion. In the first place, they are both written with distinguished ability, and in a manner suited to general and permanent usefulness. In the next place, they treat of subjects, which are always momentous. In all ages, it is of the highest importance that Christians be engaged in united and earnest prayer for the revival of religion and the advancement of Christ's kingdom; and that the utmost attention be given to the business of training up a competent number of promising young men, by a regular education, for the sacred work of the Christian ministry. But I have been most of all gratified with the publication of the above-named Tracts, on account of their peculiar adaptedness to the present time. It has become the favorite object of Christians in this country, to select young men of talent and piety, and educate them for the sacred office. They have been fully aware of the necessity of an order of men, devoted to the work of giving moral and religious instruction to the people; and long experience has convinced them that no degree of original strength of mind, or of piety can qualify men for the ministry, without a *learned education*. The second Tract above mentioned, goes to the bottom of this subject, as it relates to the present condition of America and of the world. The statements which it makes of the necessities of the different parts of our own country are sufficient to rouse to action all who compassionate the miseries of mankind, and know the worth

of the remedies which the Gospel provides. I consider the education of pious and ingenious young men for the ministry to be one of the most interesting objects of Christian benevolence. In proportion as this work prospers, we shall have reason to hope for the prosperity of Zion. The attention, which has recently been excited to this subject, from North to South, is truly animating. We must consider it as a token of divine favor to the church. But all that has been done is only the beginning of the great work which lies before us. All the ministers and friends of religion must unite in one great effort. All their wisdom and influence must be combined for the accomplishment of this momentous design. We are persuaded, the more men consider this object, the more will they be satisfied that it deserves to be pursued with increasing zeal, and that it has an inseparable connexion with the gracious purposes of God towards the church.

But it is never to be forgotten that the favorable result of all the exertions which Christians make depends ultimately on the divine blessing. All good designs, all wise measures, and all success, come from God. He is therefore to be sought by earnest and united prayer. A spirit of prayer should pervade all our deliberations, and all our pursuits. While our tongues and our hands are employed for the advancement of the Redeemer's kingdom, our eyes ought to be devoutly raised to the God of all grace. How delightful is this union of Christian activity and prayer. To pro-

mote this holy union I have taken the liberty through your very useful publication to recommend the above mentioned Tracts to the attention of every man, and woman, and child, who feels for the welfare of the world.

I am Sir, your affectionate friend,  
W. S.

P. S. I am happy to learn, that the *concert of prayer* on the evening of the first Monday in every month is attended very extensively in this country. The time, I hope, is not far distant, when Christians of all denominations, from the rising to the setting Sun, will join in this concert, and unitedly offer up their importunate supplications to HIM who heareth prayer, and with whom is the residue of the Spirit. The following Address to Christians, which is the close of the Tract on prayer, will, I am persuaded, be acceptable to your readers,

CHRISTIANS, you not only have the precious promises of God's word to encourage your united and fervent prayers for the advancement of Christ's kingdom, but you may see many tokens for good at the present time. It is a day of great things. More has been done within a few years, to extend the triumphs of the cross, than for ages before. If you look upon the various measures, which the friends of Christ in different parts of the world are now pursuing for the spread of the gospel, and the success, which has already attended them, you will find every thing to give animation to your hopes. In the extensive revival of religion, and in the communication of light to those who sat in darkness, you may see the fruit of the prayers of apostles, martyrs, and saints, who now sleep in dust. You now perceive that God did not say to them, seek ye me in vain. The present period is distinguished by the united exertions of christians to do good. They are carrying

on an extensive plan. A great system of beneficence has been adopted. A great machine has been put in operation. All its parts move harmoniously together, and conspire to produce the most glorious results. When did the world ever witness such efforts to build up the church, and to convert Jews and pagans? When did such a multitude of Bibles and Missionary societies exist? In what age were such treasures expended and such labors performed to translate and print the scriptures? At what happy period of the world were the poor perishing tribes of Asia and Africa blessed with an abundance of Bibles in their own languages? When were such numbers of pious youth fired with apostolic zeal, and ready to leave their friends and country to make known the unsearchable riches of Christ to the heathen? Hail! ye Christians of the present day! You have come to the time, when the world is preparing for glorious displays of divine mercy. You already behold many things which indicate, that *the reign of sin is near its close*. You behold that actual advancement of the cause of the Redeemer, the distant prospect of which has given ecstasy to so many prophets and saints. Who ever had such encouragement to united and earnest prayer? Who ever lived in a period so full of divine goodness? Who ever had such a near prospect of the time, when every knee shall bow at the name of Jesus. Who ever had so abundant and affecting evidence of the power and faithfulness of God, and the certain success of the cause of Immanuel? Arise then, with one heart, and call upon the name of Jehovah. Beseech him to give the Redeemer his promised inheritance. Pray for the time when the earth shall be filled with the knowledge of the Lord. Pray with strong faith, and fervent hope. For the time *will* come. There is no room for doubt. The mouth of the Lord hath spoken it; and he also will do it. Jesus shall reign over the whole earth. All the kingdoms of the world are his; and he is about to take possession of them. Therefore wait on the Lord be of good courage; and say, for "Zion's sake, I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "I will wait for the God of my salvation; my God will bear me." Soon shall it be said, "Lo, this is our God! We have waited for him: we will be glad and rejoice in his salvation."

**A LETTER FROM A LADY TO HER BROTHER.**

We think the following letter will give those of our readers, who have always lived under the meridian light of a preached Gospel, a lively picture of the situation of the destitute. Who that reads the story of this pious mother, unless blind to the preciousness of the Savior and his gospel, will not highly prize the privileges of evangelical instruction, and cheerfully make sacrifices to extend them to the ignorant and destitute—to them who dwell in darkness? Ed.

*Virginia, August 6, 1814.*

Dear Brother,

Your letter bearing date \* \* \* \*  
\* \* \* came to us \* \* \* the same month. Never was a letter more acceptable. With regard to your inquiries:

1. "Where are you?"

I answer in Virginia, County of Monongalia, the capital of which is Morgantown. We live one fourth of a mile from the bounds of Maryland, and 200 miles southwest from Baltimore.

2. "What ministers are in your vicinity?"

One Baptist, who, I have been informed, lives about 14 miles from us, and preaches there one sermon in each month. The only preaching that I have heard of nearer than that, since I came here, is 7 miles distant, where a Methodist preaches one sermon in two weeks. But such is the badness of the roads and the difficulty of leaving my babes, that I have not heard him.

3. "What missionaries have you seen?"

None! Nor can I hear that but one presbyterian or congregational minister ever passed this way. That was about two years since. The inhabitants speak of him in terms of the highest respect.

But I really believe that a person would be more likely to obtain salvation in Hindoostan than here. Indeed, I cannot tell why this dismal part of our land has been so utterly neglected by those best and most charitable of institutions, the Missionary Societies.

It cannot be said of these, as it truly may be of the people in the lower counties of this State; they have money and information, and it is altogether their own fault, that they do not have the gospel; for here they have neither. There are many men and women, some more than 30 years of age, born among these mountains, or brought here when quite young, who never heard a presbyterian minister preach, and very seldom any other. Many heads of families and their numerous offspring cannot read at all, and there is no school within twelve miles of us.

Oh, my Brother, how my heart bleeds for precious immortals around us, buried in ignorance, sin, and stupidity; and also for myself and family.

Can you not be spared a little while from your charge to visit us? Can you not intercede for us in this dark, benighted region, to the trustees of the Missionary Society? Can you not take a short mission, and in your tour come to us? Do not forget us I intreat you. If you cannot come yourself, cannot some one be sent? I know of no place where such labors are more needed.

You ask, "What are the religious sentiments and practices of the people? and how is the Sabbath regarded?"

By this time I think you can anticipate my answer: though I can say their conduct is much better than I could expect from them, considering human nature and their want of advantages.

They generally admit the truth of divine revelation; say religion is a fine thing; wish they could have preaching on the Sabbath, and be favored with schools; and seem to regret that they cannot read.

They plead their poverty and distance from each other, as their excuse for not having these things. They are in general very friendly and hospitable; and though they do not pretend to labor on the Sabbath, yet it is their custom, and one which prevails in Maryland and Virginia, to visit, do errands, and make bargains on that day.

You ask "What are our influence and example?"

I feel thankful I can tell you that we are not inclined to follow their example; but always when they invite us to visit them on the Sabbath, we tell them plainly what we think of it, and give them our reasons why we think so. When they come to visit us, we read to them some good book, and endeavor to converse with them on divine things.

But so wicked and deceitful is my heart that I have to lament my own unfaithfulness. I am so stupid, that the things which I know I need often to be told; and alas! there is nothing here to stir up the mind to ought but grief.

I am happy to find that my companion feels the want of what we cannot here enjoy. And I often feel that I had rather be an honest beggar among

pious people, than to spend my days and bring up and leave my dear babes in such a place as this.

Oh, my Brother! I think divine ordinances never appeared more precious than since I have been here. I do not believe it common for persons to estimate the glorious privileges of the blessed gospel as they ought, until they have been deprived of them after having loved and enjoyed them. It appears to me at times as though I could not endure to spend one Sabbath, and month and year after another, shut up in this wilderness, with my children growing up by me, and not be able to lead them to the house of God.

I make it my practice to walk alone into a little grove of oaks, and especially on the Sabbath, at the hour I think you are going to the house of God. There I think I feel somewhat as the children of Israel did, when they hanged their harps on the willows and exclaimed; "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." There I reflect that my sins have justly deserved all this and much more. And it seems to me that I am suffering this banishment awhile to teach me the value of what I did not rightly improve. At present I can see no way of escape, but while I live I hope I shall not cease to pray for deliverance till it come. I think I never longed for any thing more than I now do to live where I could attend public worship, where the christian

graces are in lively exercise, where I could once more enjoy the society of pious and enlightened people.

And now, Brother, you know our situation, feelings, and wants; we beseech you strive together with us by yours; that God would turn again our captivity, forgive our sins, and make the evening of our lives more comfortable and useful, for Jesus' sake.

EXTRACTS FROM DR. WATTS' PREFACE TO HIS DISCOURSES ON THE GLORY OF CHRIST.

"It is granted, that many things relating to the ever blessed TRINITY may have heights and depths in them which are unsearchable by our understandings. Though we learn from Scripture, that true and proper Deity is ascribed to the Father, the Son, and the Holy Spirit, and that they are represented often in Scripture as *distinct personal agents*; yet after all our inquiries and prayers, we may be still much at a loss to describe exactly wherein this *distinct personality* consists, and what is the distinct communion of each of them in the divine nature."

"I can assure them," [the readers of his discourses,] "that

there is not one sentence in all these discourses, but what is very consistent with a firm belief of the divinity of Christ, and a just and sincere concern for the most eminent and glorious truths of the Gospel, as they are professed by Protestants among us against the Socinian and Arian errors."

IMPORTANT DISCOVERY.

SEVERAL able and respectable farmers who employ a number of workmen, have discovered that the use of ardent spirits, at any season of the year, is entirely unnecessary. By informing their workmen when they employ them, that they must have no ardent spirits—keeping them well, and adding one fourth of the ordinary expense of spirit to their wages, they can easily obtain men who will drink no spirit, and yet be more healthy, more faithful, and in the course of the season, accomplish more business, and be in every respect better than if the usual quantity were allowed them.

Should all farmers in the country avail themselves of this discovery, it would probably save more than \$10,000,000 a year, and several thousand lives.

H.

## RELIGIOUS INTELLIGENCE.

### MASSACHUSETTS MISSIONARY SOCIETY.

The publication of the following Report, on account of particular circumstances, has been hitherto delayed. Ed.

THE Annual Meeting of the Massachusetts Missionary Society was held in Boston, May 30, 31, 1815. The number of members present was considerable; the

business was conducted with great harmony; and the spirit of the meeting was highly gratifying and encouraging. The officers elected for the year were as follows:

The Rev. SAMUEL SPRING, D.D. *Pres.*  
The Rev. SAMUEL WORCESTER, D.D. *Secretary.*

JEREMIAH EYANTS, Esq. *Treasurer.*

The Rev. SAMUEL AUSTIN, D.D.  
 Rev. ELIJAH PARISH, D.D.  
 Rev. SAMUEL WOODGATE, D.D.  
 Dea. ISAAC WARREN,  
 Mr. JOHN JENES,  
 JEREMIAH EVARTS, Esq.  
 HENRY GRAY, Esq.  
 Rev. OTIS THOMPSON,  
 Rev. SAMUEL WALKER, and  
 Rev. BROWN EMMERSON, Trustees.

The Anniversary Sermon, by the Rev. Mr. SANBORNE of Reading, was appropriate, animated, and impressive. The first appointed preacher for the next anniversary is the Rev. FREEGRACE RLYNOLDS of Wilmington; the second, the Rev. ELISHA FISK of Wrentham. The following is the

#### REPORT OF THE TRUSTEES.

##### BRETHREN,

WITH the mutual congratulations and grateful recollections of this anniversary, we have occasion for mutual condolences and solemn reflections. Death has invaded our endeared and consecrated circle. The late venerable incumbent of the chair, who, at our last annual meeting, addressed us with the monitory and ominous voice of faltering age, and a greatly beloved and respected brother and member of the Board, whose unabated vigor of body and of mind gave promise of long and increasing usefulness, are with us no more. The lamented Drs. Hopkins and Strong, both of whom were among the founders of this Society, were of the number of the Trustees from the beginning, bore with others, some of whom were called home before them and more still remain, the burden and heat of the day, and labored with exemplary diligence, fidelity and zeal, now rest from their labors and their works do follow them. But we, dear brethren, rest not yet; nor must we, until the Lord of this great vineyard in which we are appointed to work while the day lasts, and in which there is such urgent need of much, very much to be done, shall see fit to call us away from these arduous but pleasant and important services, to receive every one his own reward according to his own labor. While then we drop the tear of tender remembrance, and of brotherly affection for those who are gone, yet let us not mourn even as others who have no hope; let us not linger at the graves of our departed fellow laborers; but admonished by the termination of their day, of the brevity of our own, quickened by the recollection of their activity and zeal, and animated by the glorious prize for which they run, and which is set also before us, let us pursue our course with renewed energy and ardor, and so run as certainly to obtain.

The missionaries appointed by this Board the last year were as follows: The Rev. Jonathan Sewall, for the whole year, in the District of Maine extensively; Mr. Joshua Dean, for twenty five weeks, at Hampden and Plantation No. 2, and vicinity; Mr. Enos Merrill, for eight weeks, at Thomastown; Mr. Christopher J. Lawton, for twelve weeks, at Prospect; the Rev. Pearson Thurston, for twelve weeks, at Limerick; Mr. Fifield Holt for twelve and a half weeks, at Canaan and elsewhere as our Committee of location in Maine should judge most advisable; the Rev. Silas Warren, for six weeks in the Plantations of Jackson and Washington and the vicinity; Mr. William Cogswell, for twelve weeks, at Sandwich and vicinity, N. H. and afterwards, Mr. Edward Warren, for seventeen weeks, in the same field; Mr. Calvin Park, for six weeks, with reference particularly to Johnson and Smithfield, N. I. The Rev. Thomas Williams, who was settled under the patronage of this Society, at Brewer, (Me.) was allowed one hundred dollars for the year in aid of his support. At the commencement of the year also six hundred dollars were appropriated by this board towards the expense of a mission to the Western and Southern parts of the United States, through which Messrs. Sohiermerhorn and Mills, three years ago made their very interesting tour; with the design that the missionaries to be employed should preach in the most destitute places of those regions, particularly East Tennessee, and distribute Bibles, Testaments and Tracts, wherever there should be the greatest need, particularly at New Orleans: Mr. Samuel J. Mills and Mr. Daniel Smith were appointed missionaries for this important and arduous service; and the mission was placed under the superintendance and direction of a special Committee, consisting of the Secretary, Treasurer, and Henry Gray, Esq. This arrangement was made in the expectation that the mission would be patronized and partly supported, by several Missionary and Bible Societies, in Connecticut, New York, and Pennsylvania, from some of which encouragements to this effect had been received.

All the missionaries thus appointed, excepting Mr. Dean, accepted their appointments, duly entered upon their labors, and performed them, so far as appears from the letters, and journals which have been received, in a very satisfactory manner. The principal particulars relating to their respective missions we shall briefly report.

Mr. Sewall, in an Abstract of his Journal, says, "According to my estimate, I have the year past performed 46 weeks of missionary labor; 307 sermons have been



preached; 564 family visits have been made, and 15 school visits; 11 funerals, 14 church meetings, 10 conferences, 26 prayer meetings, 2 ordinations, and 2 councils have been attended. Two churches have been formed, children catechised a few times; baptism administered to six adults and seventy children; the sacrament of the Lord's Supper administered sixteen times; and seventeen persons admitted to the fellowship of the churches.

There has been some measure of divine influence shed forth the past season in the District of Maine. Several hopeful conversions have taken place in the town of Farmington; and notwithstanding the prevalence of various sects in that place in times past, there now exists some hope, that the day will come, when they will be able to settle a gospel minister for a part of the town. In New-Sharon they are making some exertions for obtaining the stated means of grace. In Fairfield the attention of the people has been uncommonly excited; several have obtained hope; and a small church has been collected there. In Bangor, under the labors of the Rev. Mr. Loomis of that place, there is such an attention to religion as has never before been there witnessed. There is a great call for missionary labors in that portion of the vineyard: viz. The District of Maine.

From Mr. Merrill's communication, we give the following extracts. "During the eight weeks, I preached nineteen times on sabbaths; fifteen times on other days; and attended three catechetical meetings for the instruction of youth. Likewise, I felt it my duty to visit and instruct the people from house to house, so far as more public engagements would permit; and cannot but hope that some good was done in this way."—"When I came to Thomastown in Nov. last, the state of religion and morals was low. To a lamentable degree it still remains so. For several years the stated ministry of the word has been suspended. In this period, but little religious instruction has been enjoyed, except what has been occasionally afforded by different missionary societies. As a natural consequence, habits unfriendly to serious attention to the things of religion have been extensively contracted; and at first our meetings were far from being numerously attended. We have, however, been gratified to see an increasing attention to the word. The friends of religion think that for some time past, there has been an unusual attendance on the sabbath: and likewise that increasing seriousness and solemnity is manifest at our public meetings. They hope, too, that the Lord's day is more generally, and in a more becoming manner,

observed than heretofore. About the time that I entered on your appointment, one or two individuals became seriously impressed with a sense of their sinful and miserable state by nature, and of their need of a Savior. This seriousness soon extended to two or three others. When I left them two or three had obtained comfort; and, it is hoped, had become savingly acquainted with our Lord and Savior Jesus Christ. One or two others continued deeply distressed with a view of their sins and guilt."—"We are not so happy as to mention numerous instances of conversion. Yet the friends of religion at Thomastown are not without the hope that in the course of the last season, considerable good has been done in removing some prejudices, unfriendly to the settled ministry; inducing a greater respect for the institutions of religion, and a more general desire for the stated dispensation of the word; and producing in some instances a sense of the importance and necessity of personal religion. And if but one individual, through the instrumentality of your Society is brought into the family of Christ, your labor has not been in vain in the Lord. Here it is obvious to notice one good effect, resulting from missionary exertions. It is sometimes the case, that when a missionary is located for a few weeks in a destitute town, the good people of the place take occasion to do what they can for themselves, and keep him several weeks after the expiration of his appointment. This remark has been strikingly illustrated in the case of Thomastown the last year. Out of thirty-nine weeks of labor at this place, sixteen only have been at the expense of Missionary Societies: yet, perhaps, it is just to say, that a missionary appointment of a few weeks at first was the occasion of the whole."

"In reviewing the season spent in the service of your Society, and the time connected with it in the same place, the good hand of our God is very obvious. And I would not close this communication, without acknowledging, with gratitude to him, the very general kindness with which my instructions have been received, and the prompt and zealous support with which my poor endeavors for usefulness have been seconded by the friends of the Redeemer. In several instances, I trust, we have found the word to be precious, and enjoyed repeated seasons of refreshing from the presence of the Lord!

Mr. Holt, agreeably to our expectation at the time of his appointment, has been ordained to the pastoral care of a church in Bloomfield, (formerly a part of Canaan,) upon a plan which makes him dependent for a part of his support on this Society, and allows of his being employed,

for a part of each year, as a missionary in the neighboring destitute places. From a very satisfactory communication received from him, it appears, that he has labored the past year, among the people of his charge, and in other places, with great diligence, and with good effect, and the prospect for his usefulness in this region is highly gratifying.

The following are extracts from Mr. Lawton's communication. "I have labored to perform the duties of a missionary agreeably to my instructions. Besides attending the usual exercises on the Sabbath, I have preached Lectures on that and other days; attended funerals, visited schools and sick persons, and instructed from house to house as I had opportunity and was able. I have been employed in this place (Prospect) during the past year, and have been treated with respect and kindness. A considerable number have manifested a great engagedness to attend public worship and to settle a minister." "The last summer there was an increased attendance; the minds of some were considerably impressed, and it is hoped a few individuals were made the subjects of a gracious change."—"No congregational church has yet been organized here; but it is thought there may be one soon formed." "The Congregational Society, compared with the population of the town is small. They have given me a call to settle as their minister." "The principal part of the society seem very desirous for my settlement, and are willing to do what they are able towards my support. Some have contributed liberally, and the whole subscription for the last year past, was somewhat more than two hundred dollars."

The Rev. Mr. Warren writes: "In discharging my mission under your appointment, I have preached twenty-two sermons, attended three conference meetings, received two into the church, and administered the sacrament of the supper once, baptised three infants, and made eighteen family visits."

"The inhabitants of Jackson are more attentive to religion, than those of the neighboring plantations. Sectarians are not so numerous as they have been. I am, as it were, alone; the field for labor is extensive; it is not in my power to extend my labors so far as I could wish. The church is increasing, the true principles of religion are gaining among us."

"The church and society express their gratitude for the favors your society has conferred: they wish a continuance of your aid."

Mr. Cogswell's mission appears to have been highly blessed. "During my mission, he says, I was well received and treated by the people, where I visited and

preached. I preached fifty-one sermons; attended several conferences and two funerals; visited nine schools and a large number of families. I distributed ten Bibles, which I received from the New Hampshire Bible Society. More are wanted.

"Soon after I went to Sandwich, a Congregational church was formed, consisting of eighteen members, who had been members of other churches. About this time a revival of religion commenced; and before I left the place, eleven hopeful converts had joined the church, and five others entertained a hope. Convictions and conversions were daily increasing; the work of God was going on. The state and prospects of religion must gladden the hearts of the friends of Zion. The people offered to hire me for a few Sabbaths; but on account of my health, I thought it imprudent to comply. They want assistance very much; and desired to be remembered by the Missionary Society."

The following is an extract from a letter to the Secretary, from the Rev. Mr. Hidden, of Tamworth, adjacent to Sandwich: "Your missionary, Mr. Cogswell, has been very useful in this vicinity, and his labors greatly blessed. In Sandwich, where he has been preaching, a Congregational church has been recently formed; a town composed of Quakers, Baptists, Free-will Baptists and Methodists, for above forty years except a few who had joined themselves to the church in Tamworth. These, together with some others lately become acquainted with Christianity, have been embodied into a church; and God is evidently pouring out his Spirit upon them—convictions and conversions are increasing, and a general seriousness is upon the part of the town in which the church is formed. They are not in a capacity at present to maintain a minister; but are looking with earnest prayers to God to hasten the happy time when the bread of life shall be regularly broken unto them. In the mean time they are looking with grateful hearts to Missionary Societies for aid, and to yours, Sir, as through you the work of God is going on among them. The field is already white for the harvest. Dear Sir, send some one to come and help reap, and the blessing of many ready to perish eternally will come on your Society."

As no arrangement could be made by us to answer this call so soon as the urgency of the case seemed to require; the Secretary thought it proper to communicate the call to some other Societies, that if convenient they might supply help until we should be able to send another laborer into that field. This was done; and a missionary was sent there by the Society

for promoting Christian Knowledge; afterwards one from the New Hampshire Missionary Society, and at the Semi-annual meeting of this Board, Mr Edward Warren, who is under the patronage of the American Board of Commissioners for Foreign Missions, was appointed to spend a few months there in our service; and these several missionaries have labored in that vicinity with harmony and with pleasing success.

The Rev. Mr. Williams, settled at Brewer, under the concurrent patronage of this Society, and the Maine Missionary Society, for the benefit of that town from which he receives a considerable part of his support, and of the vicinity, appears to be placed in a sphere of usefulness. "I hope, he says, my labors in this place have not been entirely useless. Although there has been no general attention to religion; yet perhaps there has been no time, at which there has not been some one or more under serious impressions. Since I have been in the place, I have admitted seven into the church—and five now stand propounded. At the present time there is more of a general inquiry relative to the concerns of the soul, than I have ever before known."

"Two months in each year, I spend in neighboring towns. My appointments have generally been well attended; and my services by the serious and sober part of the people thankfully received. Within twenty miles of this place, there are ten places, the inhabitants of which are, to say the least, glad to hear preaching." "From what I have written, you may gather something relative to the manner in which your money has been expended."

The Rev. Calvin Cook, (employed by this Society to perform missionary service in Johnson and other places adjacent to Providence in the State of Rhode Island) informs by letter, that he has labored with apparent acceptance, and some success, particularly in Johnson, where the congregation is regular in its attendance upon the public services, is increasing in numbers, and there are very hopeful and encouraging appearances respecting the progress of the truth. Prejudices against Congregationalists are subsiding. A disposition to contribute to the support of the Gospel is gaining ground, and scenes of usefulness are presented which he thinks have a strong claim upon the benevolent regards of this Society.

Our mission to the Western and Southern parts of our country holds out no ordinary promise of eventual utility upon an extensive scale. The Committee, appointed to superintend this mission, finding it difficult to ascertain by correspondence what aid would be afforded by other Societies, deemed it prudent to send on Mr.

Mills and his companion to Philadelphia. If no additional aid could be procured, they were to return; if they met with such encouragement as should seem to render it safe to go forward, they were to proceed. This arrangement saved much delay, if not the mission itself from being defeated.

In July, Mr. Samuel J. Mills, who had been appointed by the Board, and Mr. Daniel Smith, who offered himself for the service, and was approved by the Committee, left New England on their mission. They took with them from Boston 13 or 14,000 Tracts, mostly published by the N. E. Tract Society, and 600 Bibles, furnished by the Massachusetts Bible Society.

At Philadelphia they found, that the Bible Society of that city would allow them \$200, and 400 French Testaments to be sold for the benefit of the mission, the avails of which were estimated at \$400. The Committee of Missions of the Presbyterian Church allowed them \$100, as the reward of a month's missionary labor to be performed in the western country. They took also from Philadelphia 4 or 5,000 copies of the French Testament, the distribution of which, they were to superintend.

By successive letters they have kept the Committee well informed of their progress and their labors. They left Philadelphia on the 15th of August, and arrived at Pittsburg on the 28th. From thence they took different routes: Mr. Mills going through Steubenville and Wheeling, and Mr. Smith through Cannonsburg and Washington, (Penn.) At Washington, Mr. Smith was present at the formation of a Bible Society, and assisted in its organization, under very promising appearances.

The brethren met at Grave Creek, and reached Marietta on the 6th of September. They represent the country, on the banks of the Ohio, for 100 miles above Marietta, as a promising missionary field. The Ohio Bible Society, as they report, is in a pretty flourishing condition.

The brethren continued their course westward, through Lancaster, Chillicothe, and Cincinnati, (Ohio.) They hesitated about proceeding to the western territories; but upon advice and consideration, they concluded to go forward. Accordingly, they visited the seats of government in the Indiana, Illinois, and Missouri Territories. In each of these Territories, preparations were made, under their influence, for the formation of Bible Societies, and considerable subscriptions were engaged. All these Territories are deplorably destitute of religious instruction, and furnish ample fields for the labor of missionaries. The particular claims of each,

we have not room to state in this brief sketch.

From St. Louis, in the Missouri Territory, the westernmost point in their tour, the missionaries set out on their return to the Illinois Territory, on the 9th of November. They visited Kaskaskias, Vincennes, and New Albany. They had received the countenance of the Governors of the three Territories, who gave assurance of their patronage to the Bible Societies.

In the early part of December, the missionaries visited Lexington and Frankfort, (Ken.) and returned to the falls of the Ohio about the 20th of that month.

January 5th, they embarked on the Mississippi, and descended to Natchez and New Orleans. They arrived at Natchez, Feb. 6. Mr. Mills proceeded to New Orleans, and Mr. Smith spent a month in the Mississippi Territory. This territory is also a most interesting field for missionary exertions. Natchez would be an excellent station for a missionary.

At New Orleans the French Testaments were received with almost incredible earnestness. In the distribution of them, the missionaries were assisted by Alfred Hennen, Esq. to whose exertions this Society and all similar institutions are much indebted. Mr. Smith left New Orleans sometime in April, and Mr. Mills was expected soon to follow.

On the whole, this mission has evidently been productive of great good, and will, as we hope, lead the way for more enlarged exertions in favor of our western brethren, than have heretofore been made.

It will be understood, that Messrs. Mills and Smith preached as they had opportunity throughout their whole tour, and that they distributed Bibles and Tracts according to their best judgment through the immense extent of country which they visited.\*

Such, brethren, have been our operations, since our last anniversary. If they have not equalled our wishes, they may have exceeded our expectations; and we have reason for thankfulness that they have been so considerable in extent, and so encouraging in success. We have reason for thankfulness to the glorious king of Zion, that we have been made instrumental in saving some of the souls for whom he died, from eternal destruction; in strengthening the faith and animating the hearts of many of his friends, widely

\* *The missionaries, Messrs. Mills and Smith have returned since the meeting; and a more complete account of their interesting mission will probably ere long be communicated to the public.*

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scattered abroad; and in dispersing the precious seed of his word through extensive regions, for the benefit not only of the present generation, but of generations to come, and for a future harvest, as we may humbly trust, to the glory of his unspeakable grace. We have reason for thankfulness that we are allowed a share in that great movement of the Christian world, which so remarkably distinguishes the present age; a movement, as with one common and mighty impulse, to impart the word of life unto all the nations and families of men upon the earth. "This is the Lord's doing, and it is marvellous in our eyes." And while we devoutly hail it as a sure and animating prelude to the long prayed-for day, when all people shall see the salvation of God, and the world shall be filled with his glory; we should be quickened to fresh zeal, and increased activity in co-operating with the many thousands of our brethren in this country and in other lands, for the advancement of this great and blessed work. The harvest truly is great, and the laborers as yet comparatively few. But the Lord of the harvest has heard the prayers of his servants; and already the showers of his grace are descending around us, and particularly on our public seminaries of learning; and giving the pleasing hope that he will soon send forth many laborers, such as he will assuredly own and bless. To him be everlasting praises rendered; and to his service for the advancement of his cause, be all our hearts, and all our powers, and all our means, unceasingly devoted.

A NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, AND OF THE GENERAL ASSOCIATIONS OF CONNECTICUT, OF NEW HAMPSHIRE, OF MASSACHUSETTS PROPER, AND OF THE GENERAL CONVENTION OF VERMONT, MAY 1815.

(Concluded from p. 259.)

The Assembly would do injustice to the subject, were they not to advert more particularly for the instruction and counselling of their churches, to certain facts and circumstances which they consider both as instruments and evidences of a progressive work of grace, extending itself through the past year.

The social principle is mighty in its operations. It constitutes a powerful law of our nature. When sanctified by religion, and consecrated to the immediate service of God, what results of high import and holy advantage, may not be ex-

pected from it! Growing out of this principle, a multitude of associations of a pious and benevolent nature have spread themselves through the churches under the Assembly's care, as well as those with which we are in ecclesiastical connexion in the eastern states. The practice of uniting the talents, influence and resources of individuals by these hallowed bonds, and for these religious, moral, and charitable purposes, is not novel. It has been more than once, before this, announced to exist among our people. But it would seem that at no former period, has it been pursued with such vigor, extension, and success, as recently. The spirit in which it originated, is more actively at work than ever, and diffuses itself far and wide. Christian women—the mothers and sisters in Israel—the daughters of Jerusalem—mingling with the softest sensibilities of nature, the holy refinements of a gracious heart—minister of their substance to the Lord Jesus—serve him by serving his poor—and rival, where they do not surpass their brethren in instituting and maintaining societies promotive of the interest of his Divine Religion. It would be difficult to number the associations of these virtuous and praise worthy women, formed, some, for contributing to the education of poor and pious youth for the office of the Holy Ministry; others, for the distribution of Bibles; others, for instructing the ignorant of adult age to read, in order that the word of God may be brought nigh unto them; and others, again, for supplying the pressing wants and alleviating the bodily diseases of the indigent sufferer.

To the benefits derived from those institutions which have been denominated moral associations, the Assembly bear their willing testimony. Abundant evidence has been furnished of their success in repressing audacious vice and producing a degree, at least, of external reformation. *Sobriety has obviously* been promoted by them; and rigidly discountenanced by them, profaneness has grown into disrepute.

Bible societies, forming a most important feature of the religious character of the times, are multiplying daily. Scarcely can there be discovered, any considerable portion of settled country in these states where some association of this kind is not either organized or about to be organized. Words are wanting to express the inestimable value of these societies, which, by putting the book of life into the hands of the needy, enrich them with heavenly treasures; and which, embodying, so to speak, the zeal of all christian denominations, and knitting to each other persons, who, however they may differ

on many points of greater or of minor importance, agree in affirming the word of God to be the only infallible rule of faith and practice, neutralize the asperity of the bigot and the sectarian, and reconcile the contending members of the same brotherhood. The tendency of bible societies to produce this auspicious result, is not now a matter of experiment: facts have ascertained it.

Justice, and the praise due to persevering piety, forbid the assembly to pass unnoticed the continued labors of one particular institution; viz. The Evangelical Society of Philadelphia, for the instruction of poor children; the members of which have, during the past year, had under their care about one thousand children of this description. More than one of these have proved to be little brands plucked from the burning, and have manifested, in death, the blessed fruits of that sacred sympathy which brought them out of darkness into light, and from the power of satan into the glorious liberty of the children of God.

Praying societies constitute another particular worthy of observation in detailing the religious character of the past year. Not that their origin is of a date thus modern. They have long subsisted in certain parts of our church. But of late years, they have been multiplied; and since the narrative rendered by the last assembly, their number has been very considerably augmented, and their influence in quickening the zeal of the pious and converting those that are without, singularly attested. For all "the spiritual blessings which are in heavenly" things and places "in Jesus Christ," God will be inquired of. Wherever two or three are gathered together in the name of Christ, they have his promise that he will be with them; and never is the Holy Spirit refused to those who, with contrite hearts and humble faith, implore his fellowship. Christian love is excited and cherished, and a reciprocity of encouraging and fortifying motives created, by what the assembly may be permitted to call, a common consciousness of the common wants, desires, and weakness. Heart springs to heart. A full tide of mingled affection sets in towards Him from whom cometh down every good and perfect gift. "The kingdom of Heaven suffereth violence; and the violent take it by force."

The assembly have reserved for the conclusion of their narrative some particulars of information at once highly important and uncommonly gratifying. They relate to the revivals with which it has pleased God to favor several of the most distinguished seminaries of learning in the United States of America: indistinct in-

mations of which, it is not doubted, many of their people have received.

Divine impressions have been made upon the minds of a number of the youth of Hampden Sydney College, within the bounds of the Presbytery of Hanover. In several of the subjects of these impressions, it is believed, a saving change has been effected; while their influence is visible in stamping a religious solemnity on the face of the institution generally.

Dartmouth College, in New Hampshire, has been favored with lively tokens of the Divine presence. Within the space of a very few weeks, many of its youth have been renewed in the spirit of their minds, and have returned unto the Lord their rest. Many more have been excited to serious reflection. And, of one hundred and forty students, but one, it is stated, remains unimpressed; while, at the same time, a number of the younger inhabitants of the town in which the college is situated; share the precious effusion.

Passing on from this institution, to Middlebury college, in Vermont, the assembly behold, *there also*, the footsteps of the reviving spirit. A number of the youth of Middlebury, have become serious christians—trees of righteousness, the planting of the Lord—that he may be glorified.

Retracing their steps, the assembly find their attention called to operations of greater extent, in Yale college, in Connecticut. In the progress of God's gracious visit to this seat of learning, "the whole college," to use the emphatical description of the delegate reporting on the subject, "was shaken as the trees of a wood are shaken by a mighty wind." "As many as fifty," he states, "have given evidence of having passed from death unto life. A considerable number of these belong to Virginia, and the states farther south."

"The ways of the Lord are right"—they are wise—they are holy—they are gracious—they are admirable—and "sought out of all of them that have pleasure therein." Intelligence of the interesting scenes which were taking place at Princeton, is said to have been one important means of quickening the church to prayer and religious conversation previous to any favorable appearances in Yale college.

The assembly, therefore, returning towards the centre of their ecclesiastical concerns, recognize with gratitude God's gracious work in the college of New Jersey. From the report of the President of this Seminary, to the Board of Trustees, which report has been read to the assembly, it is learnt that "a majority of the students now in the college may be viewed as hopefully pious;" and that "a

large proportion of the residue appear to possess much tenderness of conscience, and show a very desirable regard to religious duties and obligations." Among the causes which have been made effective of this blessed revolution in the spiritual state of Nassau Hall, three have been presented which the assembly deem it useful to mention, for the sake, especially, of such of their people as may be concerned in the care of our precious youth:—1st. The study of the Holy Scriptures; accompanied with comments on the portion read, and a practical application of the leading truths contained in it. 2nd. Moral discipline, vigorously and vigilantly maintained. 3d. The few pious youth who were members of college before the revival as a leaven leavening the whole mass. The subjects of this revival are of a diversity of religious denominations, great care having been used to avoid, both an excluding and a proselyting spirit. It has occasioned no remission of the ordinary pursuits of literature and science, but on the contrary has had a friendly bearing upon them. No influence from the quarter of authority has been introduced to force any of the youth into a participation of the extraordinary exercises which took place. But the assembly forbear to enlarge.

It is scarcely possible to light upon subjects of more deep and lively interest to the soul that sincerely loves the Redeemer and his cause, than the scenes which have now passed in review before the churches. The strength and wealth of the kingdom of Christ on earth, are found in its youth of promise. Here, then, are; at least, a hundred and thirty young Christians, to be sent abroad into the world from the bosom of sanctified science, to go forth to the help of the Lord against the mighty. Here are the hopes of Zion bred in the nurseries of learning and of piety. Here is a verification of the oracle, "the children of thy servants shall continue, and their seed shall be established before thee." And here are the fountains whose streams, confluent, and yet pellucid, smooth, and noiseless, make glad the city of our God. May the propitious influence of these revivals extend with rapidity to every seminary in the republic; that the schools of the prophets may never cease to be fed from the halls of science and the liberal arts!

In the view of all the facts and details which have been related, the assembly offer their congratulations to the friends of Zion and to those who have prayed for the peace of Jerusalem. "God is in the midst of her; she shall not be moved; God shall help her; and that right early." "God is known in her palaces for a refuge." "According to thy name, O God,

so is thy praise unto the ends of the earth; thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death."

Published by order of the General Assembly.

Attest,  
JACOB J. JANEWAY, *Stated Clerk.*  
*Philadelphia, May, 1815.*

EXTRACT FROM THE MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, MAY, 1815.

WHEREAS the King and head of the church, has, during the last year, poured out his Spirit, in a remarkable and glorious manner, on many of the churches within our bounds, and has manifestly succeeded the efforts of Christians in years past, in their endeavors to diffuse the light of revealed truth among the heathen, and has hereby encouraged and urged the pious to united and importunate wrestling at the throne of grace:—And whereas many Christians in Asia, Africa and Europe, have agreed to set apart the *first Monday evening* of every month, that they may meet together, and say with one heart to the prayer hearing God, "Thy kingdom come; Come, Lord Jesus, and fill the world with thy glory," Therefore,

Resolved, That this General Assembly, do approve of concerts of prayer, for the advancement of the Redeemer's kingdom, and do commend to the friends of Zion in their connexion as far as may be convenient, to spend the first Monday in every month in special prayer to God, for the coming and glorious reign of Christ on earth.

A BRIEF ACCOUNT OF THE MASSACHUSETTS SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THIS Society was formed on the first day of Sept 1803; and, on application to the Legislature, was incorporated Feb. 20, 1807. The number of members, at the time of its organization, was twelve; and it has been gradually increased to fifty.—The principles and objects of the institution are thus briefly stated in the preamble of the constitution: "We do hereby,

in the fear of God and love of man, solemnly associate ourselves for the benevolent purpose of promoting *evangelical truth and piety*; in the first place, by a charitable distribution of some of the *best religious books and tracts* among poor and pious Christians, to whom such writings may be peculiarly grateful, and also among the inhabitants of new towns and plantations, or other places, where the means of religious knowledge and instruction are but sparingly enjoyed; and in process of time, if ability permit, and circumstances appear to require it, by supporting *charity schools*, or pious *missionaries*, in the places just described, for the express purpose of establishing the young and ignorant in the truth of the gospel, and in the great doctrines and duties of our *holy religion*.

Agreeably to the constitution, the Society commenced its charitable labors by distributing Books and Tracts. The first general distribution, consisting of 6,253 t. acts, was made in 1804;—the second, consisting of 6,232 tracts and 2,709 bound volumes, in 1806;—the third, consisting of 5,126 tracts and 1,344 bound volumes, in 1809;—and the fourth, consisting of 1,874 tracts and 1,307 bound volumes, in 1813. In these distributions books and tracts of the Society were circulated through this Commonwealth, and in portions of Rhode-Island, Virginia, South Carolina, and Georgia.

In addition to these general distributions, many volumes and tracts, the property of the Society, have been distributed by the Directors and individual members, in various and distant places, as the exigencies of their inhabitants seemed to require. Since, however, the Society has employed missionaries, it has been found singularly advantageous to make them the medium of distributing many thousands of Bibles, Testaments, and other books and pamphlets, in new and destitute regions. They have likewise established, with the books committed to them for the purpose, several small church-libraries.

*Schedule of Books printed, purchased, &c. for distribution.*

TRACTS.	
Village Sermons,	copies 5,971
Lathrop's challenge to Infidels,	900
Doddridge's Address on Family Religion,	1,000
Friendly Visit to a House of Mourning,	500
Present to your Neighbor,	2,500
Wilson's Sermon on Fraud,	3,000
Panoplist in numbers,	3,204
Nature and design of Christianity,	1,000

Badger's Sermon on Intemperance,	2,000
Sermons, preached before the Society,	2,000
Clark's Answer to the question, Why are you a Christian?	500
Mrs. Head's Evidences for Heaven,	500
Lathrop's warning to the Churches,	275
Tracts of various kinds,	7,000
<b>Tracts,</b>	<b>80,350</b>

## BOUND VOLUMES.

Leslie on Deism,	1,500
Seaman's Preacher,	1,500
Vincent's Exposition of the Catechism,	150
Henry on Meekness,	1,000
Doddridge's Sermons on Education,	1,252
Jay's Sermons,	100
Scott's Essays,	1,200
Bibles,	262
Testaments,	100
Doddridge's Family Expositor,	10
Scott's Force of Truth,	900
Baxter's Call to the Unconverted,	250
Buck on Christian Experience,	500
<b>Volumes,</b>	<b>8,224</b>

The expenses, incurred by the Society for the paper, print and binding of the preceding Volumes and Tracts, &c. amount to \$3,659 99.

That these books and tracts have been generally well received, and productive of much good, the Society have satisfactory evidence, from letters of ministers and other gentlemen in various parts of the country, and where they have been distributed, or deposited in church-libraries. The limits prescribed to this article however, forbid the insertion of these letters. The following short extract from one is given, as a specimen of numbers, making the same acknowledgments;

"Sir,—I return my sincere thanks for the treatises, I had the happiness to receive and distribute, through the liberality of your Society. They were received with much engagedness and read with avidity. The religious attention of many in this town gave them a pleasing reception. The hearts of numbers, glowing with pious joy, were alive in expressions of gratitude to God; and to those, who are thus engaged in his cause. Their minds were not more affected with the piety and Christian fervor of the books, than with the pious and benevolent design of the Donors. In particular, they were animated with the idea, that the learned and respectable were engaged in the cause of true religion; combining their efforts, to promote evangelical truth and piety among poor people, and extending the arm of instructing charity to thousands, ready to perish for lack of knowledge."

## MISSIONARIES.

Till the year 1811, the Society confined itself to the object, first named in the constitution, the distribution of Books. But in the summer of this year it was deemed expedient to attempt the missionary object. From that time to the present the Society have employed, in their several missionary fields, from three to eight Missionaries each year, some of whom have been kept almost constantly on the ground.

The following persons have been (and some of them are still) in the service of the Society; (viz.)

Rev. James Johnson, Rev. Seth Payson, D. D. Rev. Edmund Eastman, Rev. Asa Lyman, Rev. Daniel Waldo, Mr. Oliver Hayward, Rev. Elisha Fisk, Mr. now Rev. Chester Colton, Mr. now Rev. Ephraim Abbot, Mr. Isaac Jones, Rev. Thomas Holt, Rev. Pearson Thurston, Rev. John Turner, Mr. Federal Burt, Rev. Timothy Lilliard, Rev. Timothy Flint, Mr. now Rev. Edward Warren.

The *fields* of missionary labor, chosen by the Society, are the county of Oxford, the settlements on St. John's river, and the regions contiguous to Saco river, in the District of Maine; Essex county, in the State of New-York; the State of Rhode Island; and the counties of Rockingham and Strafford, in New Hampshire.

## DISTRICT OF MAINE.

The Missionaries of the Society in this portion of our country have been generally well received, and from several places particular acknowledgments have been made to the Society, for their labors, and the books which they have distributed. No extensive permanent effects, however, have been, to the knowledge of the Society, yet produced by these missions. That individuals have been benefitted by them there is reason to believe; that the good things, which in some places were ready to perish, have been strengthened by them, there can be no doubt; and that, if continued, they will ultimately be the means of establishing religious order in many towns and plantations, which are now destitute of a stated ministry, there is good reason to hope. The calls for assistance in these destitute regions are extensively numerous and urgent; and the encouragements to exertion by the friends of Zion, are many and powerful.

## STATE OF NEW YORK.

In consequence of information received from Potsdam in the county of Essex, in New York, Nov. 1811, the Secretary was instructed to inform Mr. James Johnson, that the Society would grant him one hundred dollars for two months mission-



any service, to be performed in the vicinity of Potsdam (provided he should be settled in the ministry in that town) in each of the three succeeding years.—Encouraged by this assurance, Mr. Johnson was ordained and settled in the ministry, in this destitute region. The Directors have seen fit to continue the grant, and annually to renew the appointment, to the present time. From this mission essential benefits to the cause of religion have arisen. Potsdam, unable at the time to afford adequate support to a minister, has, by this indirect assistance enjoyed the blessings of a faithful pastor, and the regular preaching of the word of life, ten months in each year. During the other two months, the towns of Louisville, Hopkinton, Stockholm, Massena, Parisville, Canton, Russel, and Deal, have been favored with occasional missionary labors. The effect has been to excite, in these new and increasing settlements, a general desire to obtain a stated ministry. Stockholm, where two years ago there was a very extensive revival, and Hopkinton, have each of them recently obtained a minister. A special attention in the town of Canto, at present, encourages the hope, that the church and people in that place will soon seek and obtain the same blessing. Indeed the whole region seems to have been essentially improved by the blessings of God on the labors and influence of this self-denied minister, and faithful Missionary of the cross.

#### RHODE ISLAND.

In the summer of 1812, two Missionaries, the Rev. Daniel Wadsworth, and Mr. Ephraim Abbot, were sent into that State. From that period the Society have generally supported one, and sometimes two, Missionaries in that large and necessitous field. The effects of this mission have likewise been pleasing; and, while they encourage the Society to persevere in their exertions in this destitute region, they loudly call upon the religious public to lend a "helping hand" to this benevolent work. The way is evidently preparing for the settlement of Ministers in several towns, which have never enjoyed that important blessing. If the Society should be enabled to locate a few Missionaries of proper qualifications (as it is hoped the generosity of the pious will soon enable them to do) there is good reason to expect, that they would, in a short time, gather respectable churches, and obtain a permanent standing and regular support. These churches with their pastors would be, like strong forts in an enemies country; and might we not hope that they would, at no very dis-

tant period, assisted by the soldiers of the cross, occasionally sent to their aid, reduce the whole region into regular and permanent subjection to "the Prince of peace." One of the Society's Missionaries, now on the ground, writes thus on the subject; "I have experienced a more uniform hospitality, than in any preceding tour—the urbanity of old and young has astonishingly increased within two years—the morals of the people are greatly reformed—the piety of many appears more hearty, rational, and scriptural—the prejudices against congregationalists are rapidly subsiding; and there is an increasing sense of the value of early instructing children in science, morals, and religion." He adds; "The prospect, that missionary labors will do good in this region, has never been so great, as at the present time, since my acquaintance with this State. If the right instruments could be employed, who would scripturally exhibit grace and obedience—the doctrines and duties of religion, probably this region would soon bud and blossom, as the rose."

#### NEW HAMPSHIRE.

In Feb. 1813, the Directors, in compliance with a previous vote of the Society, instituted a Mission to the destitute towns in the counties of Rockingham and Strafford in this State. To this they had been urged by repeated solicitations of Ministers and other Christians, in that region. But they did not act on this subject, till they had taken measures to obtain particular and accurate information, by requesting their President to perform a mission of inquiry. His statement exhibited such a view of the languishing state of many churches in that region, and opened a prospect of so much usefulness, that they could no longer withhold their exertions.

From the commencement of this Mission, the Directors have endeavored to keep Missionaries constantly on the ground; and they have generally had from two to six, laboring in this missionary field. Nor have they labored in vain. Not only the journals and letters of the Missionaries, but letters from Ministers in that region, from private gentlemen, and parish-committees, afford satisfactory evidence, that the Mission has already produced happy effects, and is still exerting a salutary influence. The Missionaries, without exception, have been favorably received. The friends of truth and righteousness, have been strengthened, and led to co-operate with the Society. Infidelity, sectarian influence, and prejudices against religious order, are evidently on the decline. Two of the Mission-

aises of the Society have been settled in towns, which had been long destitute; and which, if they had been left to themselves, would probably have still continued without the stated means of grace. Another has been taken from the employment of the Society, and engaged to preach in one place for a year. And, in almost every place, where the Missionaries have labored, the hearts of those, who love the word and ordinances of the Lord, have been animated, and the number of those, who wish to enjoy a stated ministry, have been increased, by their influence. Should the Society persevere in their exertions; and should they be as successful, as they have hitherto been, in procuring able, learned, and pious Missionaries, there is reason to hope, that, with the blessing of Heaven, the languishing churches in this region will revive, and at no very distant period seek and obtain faithful pastors. †

In view of the whole missionary ground, occupied by the Society; of the benefits which have already resulted from their labors, and the prospect of more complete success by perseverance, should not every member of the Society cheerfully contribute a portion of his time and worldly substance; and may he not, with confidence, ask for the prayers of the pious and the alacrity of the benevolent, in support of this glorious and prosperous cause!

## FUNDS OF THE SOCIETY.

*An abstract of the Treasurer's account, for the missionary year, beginning May, 1814, and ending May, 1815.*

<i>Original Fund, Cr.</i>	
May 20, 1814. By amount of securities per last account,	\$2,953 38
24. By cash of Artemus Woodward, Esq. on admission,	10 00
By cash of Eleazer Brooks, Esq. on admission,	10 00
June 4. By cash of Rev. Benjamin Tappan, on admission,	5 00
1815. By payment of a note,	550 00
May 2 By cash of Mr. John Foster, on admission,	5 00
20 By payment of a note,	303 38
By Distributing Fund, 1-6 of (118 66) interest,	19 78
	<hr/>
	\$3,856 54
<i>Supra, Dr.</i>	
By sundry notes and mortgages,	\$3,856 54
May, 1815. The above fund now consists in sundry notes and mortgages, amounting to,	\$3,000 16
Cash,	3 00
	<hr/>
	\$3,003 16

*Annual Fund, Cr.*

May, 1814. By William Lambert, Esq. one year,	\$10 00
By Mr. Henry Holmes, three years,	15 00
June 9. By Edward A. Holyoke, Esq. one year,	10 00
Jan. 31, 1815. By Mrs. Elizabeth Rodgers, one year,	10 00
	<hr/>
	\$45 00

*Supra, Dr.*

May, 1815. To amount transferred to Distributing Fund,	\$45 00
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*Distributing Fund, Cr.*

May 24, 1815. Balance of last account,	\$476 31
May, 1815. By annual payments from members,	182 00

*Donations.*

May 24, 1814. From Samuel H. Walley, Esq.	20 00
From an anonymous Friend, by Rev. Mr. Wright,	5 00
From Josiah Salisbury, Esq. for support of Missionaries in New Hampshire,	100 00
From a female friend to missions, by Rev. Mr. Eaton,	2 50
From a friend, by the Rev. Mr. Eaton,	50
From a friend, by the Rev. Mr. Eaton,	1 00
From Mrs. Hannah Bullard, by the Rev. Mr. Noyes,	1 00
From Haverhill Missionary Society, for support of missionaries in New Hampshire,	74 00
From a Female Cent Society in Groton, by the Rev. Mr. Chaplin,	50 00
Aug. 2. From the Female Missionary Society in Newburyport, by Mrs. Ingalls, to the Rev. Dr. Morse,	20 00
Sept. 8. From an anonymous friend, by the Rev. Mr. Greenough,	2 00
Nov. 1. From a Charitable Female Society in Harvard, by Miss Ellen Stebson, their clerk, to Rev. Dr. Pearson,	15 00
Jan. 31, 1815. From the Piscataqua Missionary Society, to be expended in the counties of Strafford and Rockingham, by the Rev. Dr. Pearson,	150 00
From a female friend in Andover, to the Society,	6 92
April 29. From the Piscataqua Missionary Society, by Messrs. Holmes and Homer,	50 00
May 2. From the Congrega-	

Carried forward \$1,155 25

Brought forward	\$1,155 23	Brought forward	\$1,536 01
ional Society in Brentwood, by the Rev. Chester Colton,	54 00	By Miss Eliza Whiting, do.	4 25
From a female friend deceased, by Rev. Dr. Pearson,	5 00	do. do.	4 25
May 5. From an anonymous friend, by William Hilliard, Esq.	5 00	<i>Collections.</i>	
<i>Cent Contributions.</i>		May 25, 1814. From a Congregational Society in Paris, by Rev. Pearson Thurston, during his mission,	4 68
May 24, 1814. From the following persons, by the Rev. Dr. Morse, viz.		From inhabitants in Kingston, by Mr. Federal Burt, during his mission,	53 25
Collected by Mrs. Beck, of Newburyport,	\$21 23	Aug. 29. From inhabitants in Hawke, Sandown, Newtown, and Southampton, by Mr. Isaac Jones, do.	25 68
Collected by Miss S. Noyes, of Newburyport,	10 00	Oct. 27. From several persons, by Rev. John Turner, do.	4 00
Collected by Miss S. Tappan, of Newburyport,	6 20	Dec. 8. From Raymond, (N. H.) by Rev. Thomas Holt,	80 50
Collected by Miss Martha Edes, of Charlestown,	60 00	From individuals, by do.	1 50
Collected by Miss Deborah Tufts, of Charlestown,	23 24	Jan. 28, 1815. By Mr. Isaac Jones, from sundry persons, 11 00	
Collected by Miss Hannah Frothingham, from Ladies of a Cent Society in Charlestown,	7 21-126 87	For Bibles and Testaments,	15 72-26 72
From a Cent Society in Framingham, by the Rev. Mr. Kellogg,	40 96	31. By Rev. Dr. Pearson, of Mrs. Sarah Holt of Hardwick, from Ladies,	8 02
From a Cent Society in the south parish in Ipswich, collected by Miss Nancy Dana, to Rev. Mr. Kimball,	15 00	Feb. 2. From the Committee of the Religious Charitable Society in New Braintree,	20 00
From a Female Cent Society in the first parish in Ipswich, by Miss Harriet Farley, to Rev. Mr. Kimball,	24 42	Amount collected after the annual Sermon before the Society, by Rev. Dr. Holmes,	38 48
From a Female Cent Society in Medfield, by A. Woodward, Esq.	32 32	15. By Rev. James Johnson, in Stockholm and Massena,	8 60
By Miss H. Moore, in Rev. Mr. Huntington's Society, Boston,	25 00	April 26. By Rev. Thomas Holt, on his mission,	23 12
By Misses French, in do.	4 85	May 2. By Mrs. Mary H. Abbot, from a Female Charitable Society in Greenland, (N. H.)	22 00
By Miss Charlotte Lane, in do. (all by Mr. Huntington,)	25 00	By Mrs. Mary H. Abbot, from ladies in Exeter, (N. H.)	16 28
From Ladies in north parish in Andover, by Rev. Mr. Eaton,	19 67	May 3. By Rev. Dr. Morse, part of the amount collected in his Society on the day of the National Thanksgiving,	32 00
From Ladies in north society in Boxford, by the Rev. Mr. Eaton,	9 77	By the Rev. John Codman, collection in his Society, on do.	130 00
From Ladies in Leicester, by Rev. Mr. Nelson,	10 00	By Rev. Joshua Bates, being part of a contribution in his Society, on do.	32 66
Aug. 1. From the Treasurer of the Charitable Female Society in Greenland, New Hampshire,	10 35	By do. being a part of a contribution in Medfield, on do.	16 85
Feb. 2, 1815. By Mrs. Kezia Walton, from Ladies in Cambridge,	24 31	By do. collected in first parish in Medway, on do.	19 47
By Mrs. Nancy Moore, from do. do.	7 20	Interest of sundry Notes,	118 65
By Miss Rebecca Damon, from Ladies in the first parish in Dedham, by Rev. Mr. Bates,	20 94	Annual Fund transferred,	45 00
			\$2,299 23
Carried forward	\$1,536 01	<i>Supra, Dr.</i>	
		May 26, 1814. To Cash paid Rev. P. Thurston, missionary, 16 weeks,	\$150 00
		Carried forward	\$150 00

Brought forward	\$150 00
To Cash paid Rev. Dr. Morse's account,	24 25
June 13. To cash paid Mr. O. Hayward's balance, 3 months service,	75 00
July 26. To cash paid Mr. Federal Burt, missionary,	45 00
Aug. 1. To cash paid John B. Upton's account,	14 10
2. To cash paid Young & Minns' account,	3 00
99. To cash paid Mr. Isaac Jones, missionary, balance,	50 00
To cash paid Mr. Isaac Jones, in advance,	60 00
Sept. 3. To cash paid Rev. Daniel Waldo, missionary, in advance,	60 00
Oct. 8. To cash paid Samuel T. Armstrong, balance of account,	16 57
27. To cash paid Rev. John Turner, missionary, 3 months,	120 00
Nov. 15. To cash paid Rev. Timothy Flint, missionary, 2 months,	80 00
To cash paid Samuel Farrar, Esq. for Tracts,	96 00
Dec. 8. To cash paid Rev. Thomas Holt, missionary, 6 months,	165 00
do. do. in advance,	60 00
90. To cash paid Cummings & Hilliard's account,	22 00
Jan. 26, 1815. To cash paid Mr. Isaac Jones, missionary, balance,	60 00
Feb. 2. To cash paid Samuel T. Armstrong's account,	16 00
6. To cash paid Rev. Timothy Hilliard, missionary, 3 months,	120 00
9. To cash paid Rev. Daniel Waldo, missionary,	60 00
15. To cash paid Rev. James Johnson, missionary,	50 00
24. To cash paid Mr. Isaac Jones, missionary, in advance,	60 00
28. To cash paid Rev. Timothy Flint, missionary, in advance,	40 00
April 12. To cash paid Benjamin Russell's account,	3 75
26. To cash paid Rev. Thomas Holt, balance, 3 months service,	60 00
do. do. in advance,	60 00
May 2. To cash paid Rev. Chester Colton, missionary, 3 weeks,	30 00
To Original Fund, 1-6 interest (\$118 66) transferred,	19 78
Balance, Cash,	684 78
	<hr/>
	\$2,299 23

made within the limits of one missionary year, unavoidably fall into the account of the next; this is the case with several sums, received this year, after the Treasurer's accounts were audited.

THE BAPTIST BOARD OF FOREIGN MISSIONS FOR THE UNITED STATES.

OUR readers will recollect that this body is chosen by the Baptist Triennial Convention to conduct the executive part of the Missionary concerns.\*

The present Board published in May last their First Annual Report; containing their annual address, the substance of their proceedings for the previous year, and considerable information relative to the Baptist missions. We will give our readers a concise and systematic summary of the Report.

1. *The Proceedings of the Board.*  
 They have taken under their patronage the Rev. Luther Rice; and employed him the year past as their agent to advance the interests of the mission by laboring to awaken a missionary spirit in the Baptist churches. They have voted also to continue him still longer, as their agent, subject however to such openings in Providence and such success attendant on his labor, as in the judgment of the Board may render his continuance in this country no longer requisite, and his removal to a missionary station requisite and proper.

They have undertaken the patronage and support of the Rev. Adoniram Judson, now in India, as a missionary, subject to their direction.

They have examined and accepted as their Missionary, Mr. George H. Hough, and destined him to join Mr. Judson as soon as practicable.

2. *Their Funds.*  
 May 1814. By balance in the Treasury (\$20 to translations) \$1,556, 68

May 11, 1815. By amount of receipts from various societies and individuals during the year ending this date (\$51 82 for translations) 4,655 91

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\$6,210 59

To amount of expenditures during the same period, including two remittances to Mr. Judson of \$1,000, and an investment in U. States' stock of \$1,875, and sundry other charges, 5,216 46

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Balance in the Treasury, 994 13

N. B. It is proper to observe, that some of the Collections, both from cent subscriptions and other contributions, VOL. XI,

\* See *Pan. Jan. 1815. p. 44.*

Add to which, the present value of the sum above mentioned, invested in U. S. stock 2,500 00

And also, the nominal value of 3 shares in the Bank of America, not carried out in the receipts 800 00

\$3,794 13

3. The *Missionary Societies* in their connexion.

Societies, on which the Board rely for funds, existed to a considerable number at the commencement of the year. See Pro. of Cov. The number of Societies *Auxiliary to the Baptist Board of Foreign Missions*, which have been formed within the year past, as appears from the account submitted to the Board by Mr. Rice their agent, is eight.

One formed at Hartford, Con. Aug 31, called *The Connecticut Society, Auxiliary, &c.*

At Westmoreland, N. H. Sept. 29, called *The Union Society in Vermont and New Hampshire, &c.*

At Brandon, Ver. Oct. 6, called *The Vermont Society, &c.*

At Swansy, N. H. Oct. 20, called *The Dublin Society, &c.*

At Bristol, R. I. Dec. 7, called *The Evangelical Society of Bristol and Newport Counties, &c.*

At Middleboro', Mass. Dec. 29, called *The United Society of Plymouth County and vicinities, &c.*

At Worcester, Mass. called *The Society for Worcester County and vicinity, &c.*

At Poughkeepsie, N. Y. Oct. 19, called *The New York Middle District Society, &c.*

Some other Societies for missionary purposes have been formed within the year, not expressly subsidiary to the Board. Mr. Rice 'with a view, agreeably to the instructions of the Board, 'to excite the public mind more generally to engage in missionary exertions,' addressed in a printed letter all the Baptist Associations through the United States. Their number he reckons at one hundred and fifteen, and the result of his applications to them he details at length. His letter had two objects in view: to excite the Associations to engage in the missionary cause; and to open a channel of intercourse between them and the Board, by means of a regular correspondence and interchange of Proceedings and Minutes. The result is, excluding those Associations that have already pledged their assistance to the Board by the formation of Auxiliary Societies, that most of them are disposed to favor the mission, and that from the missionary and charitable societies, not ex-

pressly subservient to the Board, formed within the limits of many, the Board may safely expect much assistance.

4. Their *Missionary Field.*

The field first occupied by missionaries under the patronage of the Board is the Empire of Burmah. Their missionary, Mr. Judson, has entered this field and stationed himself at Rangoon, the chief sea-port of the Empire.

The only missionary on this field when Mr. Judson entered it, was Mr. Felix Carey, eldest son of Dr. Carey. Others had been there, but had died, or departed. He resided at Rangoon from his first entrance on the Empire in 1807, till about the time of Mr. Judson's arrival at the place in 1813. At this time he was ordered by the Emperor into the interior, to Ava, the capital of the Empire, to vaccinate the younger branches of the royal family.\* He went, and was received with more honor than was even desirable. He requested leave of the Emperor to set up a printing press, which was granted, and he required to reside at Ava. His station is now fixed at Ava; and a missionary press is to be established there, by order of the Emperor. While at Rangoon, he composed a Burman dictionary; and in 1811, finished a second and enlarged revision of it, containing exemplifications of the various meanings of words from different Burman authors. By the latest intelligence from the Baptist missionaries in India, we learn also, that a grammar of the Burmah language, a composition of his, is now in the missionary press at Serampore. A Burman version of the Scriptures has been in part finished and printed. Such is at present the result of missionary exertions for Burmah.

The Empire contains a population of about fifteen millions, under the government of an oppressive and sanguinary emperor. 'To the eye of a missionary,' say the Board, 'this field presents an interesting prospect, and invites the hand of cultivation. Important by the extent of its own large population, and still more so by its contiguity to China; the salubrity of its climate, favorable to the life and activity of missionaries; the ability of the natives generally to read and write, offering facilities of the utmost importance for putting them speedily in possession of the Sacred Scriptures; their vigor of intellect, which improved by the energies of Christian principle, may give them a commanding elevation of character, this empire presents a prospect peculiarly encouraging, rendered still more hopeful by the favor of government so happily obtained by Mr. Carey, and the providential manner in

\* Mr. C. is a Physician.

which Mr. Judson was carried to Rangoon. And surely the moral miseries of the people impressively solicit the charities of Christian benevolence, uttering as with a thousand voices the affecting cry "*come over and help us.*"

##### 5. Their Missionaries.

Mr. Rice has been, and, as it appears from the proceedings of the Board, is still to be employed in the United States.

Mr. Hough was set apart to the service of a missionary on the 25th of May last, in the Baptist meeting house, in Sanson-street, Philadelphia. He is soon to go to India, to join Mr. Judson. In his letter soliciting the patronage of the Board, after some account of the religious exercises of his mind, and his disposition to engage in a missionary life, he observes: "For about one year past, my impressions of duty relative to engaging in the India mission have been increasing. Having spent my early years in acquiring the art of printing, and it having been intimated that a new station would be sought by the American missionaries, where a printing establishment would be eminently useful towards accomplishing the object of the mission, I felt upon my mind a kind of double obligation to offer myself to the respected Board of Foreign Missions for their patronage and assistance; that they would allow me the happiness of making the sacrifices, encountering the trials, enduring the fatigues, and dying the death of a missionary."

"One persuasion has ever occupied my mind upon this subject, that if it were my duty, if God designed me to labor in that part of his vineyard, He himself would conduct me towards it by his Providence; and I cannot help observing, that every step which I have taken towards the present interview has been apparently to my mind providentially directed; and I think I could never have felt satisfied that I had done my duty, without presenting myself, as I now do, to this Board, and intreating that they would bestow on me the favor, which it is now in their power I hope consistently to grant, of living and dying their missionary in India."

"Mrs. Hough in a letter to her parents about the same time, with a view to reconcile their minds to her going to India, thus tenderly addresses them:—"I can anticipate your feelings in parting with one of your children probably for life, and I feel all that reluctance, which an affectionate child would feel for kind parents, when I leave you for a distant country. My husband has long been desirous of going to India, and he feels confident that he can be more useful in the cause of Christ there, than in any other place. He is professedly engaged in that cause, to

promote which ought to be the object of all Christians. They ought to be willing to make sacrifices, to endure hardships, and to forsake all for Christ's sake and the Gospel's."

"You, my dear mother, professing to be a follower of Jesus, to feel interested in his cause, let me ask, if you do not wish to promote it—if you do not desire to see that day, when the Gospel shall be preached to every nation under heaven?—How would you feel if deprived of your Bible and the preaching of the Gospel? Would you not be willing to go even to India for the enjoyment of such a blessing? And if salvation depend upon knowing and believing in Christ, and if there is greater joy in a well grounded hope and faith in the Gospel, than in all the pleasures of the world, is it not of great importance, that the heathen should taste of these joys? I know you will say that it is of importance that the Gospel should be preached to them—and why not my husband endure the hardships incident to a missionary life, as well as others? Why should not I go to India as well as other women, and share with my husband the trials and comforts of a life devoted to the cause of truth? I hope you and all other Christians will pray for us, that we faint not in the day of trial."

From Mr. Judson, the Board have received no letter, since his adoption as their missionary. They are happy, however, that it is in their power to present extracts from *private* letters, which announce the safe arrival of Brother Judson and wife at Rangoon, and the prospect of usefulness which is opening upon them. From these extracts it appears, that after Mr. Rice left Mr. Judson at Mauritius, Mr. Judson directed his attention to the Malay Islands; and endeavored to procure a passage to Penang by way of Madras. When he arrived at Madras, finding no opportunity of sailing immediately to that place, hearing that his brethren at Bombay had been ordered to England, and expecting to share their fate, were it known at Calcutta that he was in Madras, he took passage, as his only security, in a small Portuguese vessel that was soon to sail for Rangoon; hoping, if he found it impracticable to live there, to obtain a passage thence to Penang. He arrived at Madras in June 1813; and at Rangoon, on the 13th of July. These letters, in the language of the Board, "breathe so much the spirit of the saint and missionary," that we cannot forbear referring our readers to a few quotations for remaining information.

After her arrival at Rangoon, Mrs. Judson thus writes to her parents and sisters. "In the land of darkness and the shadow

of death, I again take my pen, my dear parents and sisters, to communicate some of the dealings of Providence, both merciful and afflictive. We staid at Madras only a fortnight, when we embarked on board a Portuguese vessel for this place. I had procured a European woman ser-va-nt to go with us, as it was not thought prudent to go without one. She went on board two days before us, and when we went on board she appeared in perfect health. We had but just entered the ship when she fell on the floor, apparently in a fit. We made every possible effort to recover her, but she gasped a few times and died! The exertion I made to recover her, together with the shock my frame and feelings received at her sudden decease, brought me also near the gates of death. I indeed thought the time of my departure was at hand, and that all my toils and perplexities were ended. I had no physician, no medicine, and no attendant but Mr. Judson. Add to this, we were in a small dirty vessel, which was kept in continual motion by the violence of the wind and sea. Perfect ease and quiet seemed absolutely necessary to my recovery; but these it appeared impossible to obtain. But all things are possible with God; and we were never so sensible of his care and protection, as at this time. In the midst of our darkness and distress, and when we had given up all hope of my recovery, our captain informed us that we were close to the Andaman Islands, and that we could escape being driven on to them in no way but by going through a narrow channel between two of them. We were in much danger, but the vessel was almost perfectly still, as we were in smooth water, as soon as we entered the channel, the wind being broken by the Islands. Thus I obtained that ease and quiet which but a few moments before seemed impossible to obtain. We were three weeks on our passage, and when we arrived I was not able to walk, nor had I even left my bed for half an hour. We felt very gloomy and dejected, the first night we arrived, in view of our prospects; but we were enabled to lean on God, and to feel that he was able to support us under the most discouraging circumstances. The next morning I prepared to go on shore, but hardly knew how I could get to Mr. Carey's house, as there was no method of conveyance, except a horse, while I was not able to ride. It was however concluded that I should be carried in an arm chair; consequently when I landed, one was provided, through which were put two bamboos, and four of the natives took me on their shoulders. When they had carried me a little way into the town, they set me down under a shade, when great

numbers of the natives gathered around, as they had seldom seen an English female. Being sick and weak, I held my head down, which induced many of the native females to come very near, and look under my bonnet. At this I looked up and smiled, at which they set up a loud laugh. They again took me up to carry, and the multitude of natives gave a shout which much diverted us. They next carried me to a place they call the custom house. It was a small open shed, in which were seated on mats several natives, who were the custom house officers. After searching Mr. Judson very closely, they asked liberty for a native female to search me, to which I readily consented. I was then brought to the mission house, where I have entirely recovered my health. We felt a great disappointment in not finding Mr. Carey at home, as we were previously acquainted with him, having seen him in Calcutta. He was ordered up to the hospital by the king, to vaccinate some of the royal family. Mrs. Carey is a native of the country, though of European extraction. She speaks very little English, but is very kind, and does every thing to make us comfortable. The house is large and convenient, made wholly of teak wood; but the inside is unfinished, and the beams and joists all bare. It is, however, the largest and handsomest house in all Rangoon.

"As it respects our food, we get along much better than we expected. There is here no bread, butter, cheese, potatoes, nor scarcely any thing that we have been in the habit of eating. Our principal food is rice, and corried fowl, and fowls stewed with cucumbers. But we are blest with good health, and feel, that instead of murmuring, that we have no more of the comforts of life, we have great reason to be thankful that we have so many. There are no English families in Rangoon, and but one French family. There is not a female in all Burmah with whom I can converse. Two or three French gentlemen, who speak English, constitute the whole of our society.

"We devote our time almost entirely to the acquirement of the language, which we find difficult. But with hard labor and perseverance, I doubt not but we shall be able to write, read, and speak it, in two or three years with ease. The country presents a rich, beautiful appearance, every where covered with vegetation, and if cultivated, would be one of the finest in the world. But the poor natives have no inducement to labor or raise any thing, as it would probably be taken from them by their oppressive rulers. Many of them live on leaves and vegetables that grow spontaneously, and some actually die with

hunger. Every thing is extremely high, therefore many are induced to steal whatever comes in their way. There are constant robberies and murders committed; scarcely a night but houses are broken open, and things stolen. But our trust and confidence are in our heavenly Father, who can easily preserve and protect us, though a host should encamp about us. I think God has taught us by experience, what it is to trust in him, and find comfort and peace in feeling that he is every where present. O for more ardent, supreme love to him, and greater willingness to suffer in his cause!

*Rangoon. Aug. 8, 1815.*

"I again take my pen, though I have nothing new to communicate, yet I feel a pleasure and satisfaction too great to be neglected, in writing to those dear friends whom I never expect to see again, till I meet them in the eternal world. I know every thing respecting us will be highly interesting to you, therefore I am particular to write every little incident. As Mrs. Carey has the whole care of the family, being familiar with the language, and having several servants at her command, I am free from every concern of this nature and can devote all my time to study. I find it no easy thing to acquire a foreign language; and though our teacher says we gain rapidly, yet we can hardly perceive that we make any advance. It is a most beautiful, easy language to write, but very difficult to read, or pronounce.

"Our teacher is a good natured, intelligent man. When he first came he paid very little attention to me, appearing to feel that it was rather beneath him to instruct a female, as the females here are held in the lowest estimation. But when he saw I was determined to persevere, and that Mr. Judson was as desirous to have him instruct me, as himself, he was more attentive.

"From our first embarking for India, we have at times had our eye on this empire, as our final residence; but we have been repeatedly discouraged by the dreadful accounts we had of the ferocity and barbarity of the natives, together with the many privations we must suffer among entire heathen. Several missionaries have made an attempt to reside here, but have been discouraged, and left without effecting any thing. And some of these missionaries we had reason to think, possessed much more piety and devotedness to missions than ourselves. No wonder then we were discouraged. But after our heavenly Father had severely tried us, in causing us to be driven from place to place, he shut up every other door, and at last made us feel willing to take our lives

in our hands, and come to this heathen land to spend the remainder of our days. But will you believe me when I say we are cheerful and happy? Though we find the government and people just as we expected; though we find ourselves destitute of almost all those sources of enjoyment to which we have been accustomed, and are in the midst of a people, who at present are almost desperate on account of the scarcity of provision; though we are exposed to robbers by night and invaders by day, yet we both unite in saying we were never happier, never more contented, in any situation than the present. We feel that this is the post that God hath appointed us, that we are in the path of duty, and in a situation, which, of all others, presents the most extensive field for usefulness. And though we are surrounded with danger and death, we feel that God can with infinite ease preserve and support us under the most heavy sufferings.

"But for these feelings we are indebted wholly to the free, rich and sovereign grace of our Redeemer, and still dependent on him for a continuance of them; for it is not three months since, that I looked at this situation with all that dread and horror which you can imagine. It is our daily prayer that we may be continued here, and made a blessing to the poor Burmans, who are daily perishing for lack of knowledge. But we mourn our unfitness to be engaged in the great work of communicating religious knowledge to the dark, benighted mind of a heathen. Our only hope is in God. We know that he can bless his own truth to the salvation of sinners, though it may be communicated in ever so broken a manner, and by the meanest of his creatures. We rejoice that this great, this powerful God is our Father and our Friend, and has opened a way of access for us sinners, and has commanded us to open our mouths wide, with the promise that he will fill them. He hath also said that he *will give the heathen to his Son for an inheritance, and the uttermost parts of the earth for his possession.* We cannot but hope the glorious day is drawing near, when this promise will be fulfilled; and that among other heathen nations, Burmah, cruel, avaricious, idolatrous Burmah will say to Jesus, *Thou hast more to do with idols? Come thou and reign over us.* O my dear parents and sisters, pray for us, that we may be humble, prayerful, and entirely devoted to the cause of Christ. Pray for these poor people, who have altars and temples in high places for the worship of the prince of darkness. They are immortal like ourselves, they are bound to the same eternal



ty with us, and like us are capable of enjoying or suffering endless happiness or eternal misery."

**DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.**

Aug. 2. From a young lady in Portland, by Mr. N. Willis,	\$5 00
4. From two young ladies in the south parish in Weymouth,	2 00
9. From the Female Missionary Society of Sheffield, by Miss Mary Flint,	23 30
15. From the Society in Philip's Academy for the purpose of aiding the translations, by Jesse Walcutt, Treas.	\$1 00
18. From the following persons, by Mr. T. Dwight, jun.	
From a friend to missions,	\$1 00
From the Female Charitable Society of New Canaan, for translations,	85 00
From the Cent Society of Wallingford,	15 00
From several ladies of S. (Con.) for the use of the three missionaries going to Ceylon,	13 00—64 00
22. From a female friend of missions, by Mr. N. Lord,	1 00
From Mary Tomson of Royalston,	25
From the Foreign Mission Society of Wiscasset and vicinity,	50 00
24. From Gen. Jedidiah Huntington of New London,	50 00
From Isaac V. H. Crannell, of New London,	3 00
From an unknown person in Groton,	1 25
30. From Derick Sibley of Montpelier, (Ver.)	5 00
From Jesse Hitchcock of Brimfield, (Mass.)	1 00
From Jacob Bishop of Brimfield, (Mass.)	1 00
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	\$237 80

**ORDINATIONS.**

ORDAINED, on Wednesday the 28th of June last, the Rev. JONATHAN LEE, to the pastoral care of the church and society in Otis, (Mass.) The Rev. Mr. White, of Sandisfield, made the introductory prayer; the Rev. Mr. Lee, of Colebrook, preached the Sermon; the Rev. Mr. Kinne, of Alford, made the consecrating prayer; the Rev. Mr. Catlin, of New Marlborough, gave the charge; the Rev. Mr. Keep, of

Blanford, gave the Right Hand of Fellowship; and the Rev. Mr. Harrison, of Tolland, (Mass.) made the concluding prayer. The happy settlement of the Gospel ministry, for the first time, in this waste place of our Jerusalem, with very favorable prospects—manifest the commendable exertions of the Society—was highly gratifying to the Ecclesiastical Council, and a very numerous audience collected on the occasion.

On Wednesday, the 19th of July last, the Rev. AMMI LINSLEY, to the pastoral care of the First Church and Society in Hartland. The Rev. Mr. Flint, of Hartford, made the introductory prayer; the Rev. Mr. Pinneo, of Milford, preached from 1 Thes. ii, 4; the Rev. Mr. Prudden, of Enfield, made the consecrating prayer; the Rev. Mr. Gaylord, of West Hartland, gave the charge; the Rev. Mr. Baker, of Granville, gave the Right Hand of Fellowship; and the Rev. Mr. McLean, of Simsbury, made the concluding prayer.

**LITERARY INTELLIGENCE.**

**NEW WORKS.**

PAUL on Mars Hill: or, a Christian survey of the Pagan world. A Sermon, preached at Newburyport, June 21, 1815, at the Ordination of the Rev. Messrs. Samuel J. Mills, James Richards, Edward Warren, Horatio Bardwell, Benjamin C. Meigs, and Daniel Poor, to the office of Christian Missionaries. By Samuel Worcester, D. D. Pastor of the Tabernacle Church in Salem. Published by order of the Prudential Committee of the American Board of Commissioners for Foreign Missions. Andover: Flagg & Gould. 1815. pp. 44.

The magnitude of the preacher's work. A Sermon, delivered March 15, 1815, at the Ordination of the Rev. Israel W. Putnam, as Pastor of the North Church in Portsmouth. By Ebenezer Porter, D. D. Bartlett Professor of Sacred Rhetoric in the Theological Seminary, Andover. Published at the request of the people. Andover: Flagg & Gould. 1815. pp. 32.

Remarks on the Rev. Dr. Worcester's Letter to Mr. Channing, on the "Review of American Unitarianism" in a late Panoplist. By William E. Channing, Minister of the Church of Christ in Federal Street. Second Edition. Boston: Wells & Lilly. 1815. pp. 39.

A Second Letter to the Rev. William E. Channing on the subject of Unitarianism. By Samuel Worcester, D. D. Pastor of the Tabernacle Church, Salem. Second Edition. Boston: S. T. Armstrong. 1815. pp. 44.

## POETRY.

For the Panoplist.

## AN EXHORTATION TO CHRISTIAN BENEFICENCE.

Ye generous souls, sav'd from the Dragon's flood,<sup>\*</sup>  
 Baptiz'd by fire, wash'd in atoning blood,  
 Safe on the Rock! will ye not look below,  
 And weep o'er frailty, danger, guilt and woe!  
 Cast round the antichristian world your eyes—  
 What direful scenes, what gloomy prospects rise!  
 Quench'd is the star that lur'd the Magi's gaze;  
 Eclips'd the Sun which fir'd their raptur'd praise;  
 "The harp of prophecy," the shepherds' breath,  
 And sacred symphony lock'd up in death.  
 See heathen hordes by lusts to frenzy driven,  
 And *idol worship* wake the wrath of Heaven!  
 Must ebon night brosd o'er each pagan clime,  
 Till the remotest point of unborn time?  
 No—saith Jehovah! from the realms of light,  
 A *morning without clouds* shall spring from night:  
 The knowledge of the Lord, like on wide main,  
 Shall cover earth and bleach the moral stain.  
 And when the christian world shall wake from sleep,  
 And Pathos learn to *act* as well as *weep*;  
 The ample fields which are *already white*,  
 Shall yield a harvest of immense delight!  
 And those who toil to bring the treasures home,  
 Shall shine like stars in the immortal dome!  
 The world shall witness these stupendous scenes,  
 Effected not by miracles, but *means*.  
 The Church must *wrestle—travail—and prevail*;  
 Nations the gates of Paradise assail;  
 And Shiloh's Bride, in sky-wrought robes attir'd  
 Mu t be by earth and angel host's admir'd!  
 Rise! Candidates for bliss, a countless band,  
 Heaven in each heart, and tribute in each hand, }  
 Secure your title to the promis'd land.  
 Why stand ye idle at the eleventh hour?  
*Faith without works is dead*—evince its power—  
 Enter the vineyard—lend your heart, your all;  
 Diffuse your wealth, revere Jehovah's call.  
 Let not your hand, penurious, give the lie  
 To *verbal* charity's pretences high.  
 From *penury*, a trifle may attest  
 Pure love, and give a passport to the blest;†  
 But where the Lord has lent his stewards more,  
 And made the cup of competence run o'er;  
 O mock not feeling with a meager sum!  
 The world's donations ought to strike us dumb,  
 When they, to serve their god, such funds employ  
 As might through realms of darkness kindle joy.  
 The silver and the gold are not our owa,  
 They are *demanded* from the eternal throne.  
 If we refuse, His counsel still shall stand,  
 His heralds publish *grace* through every land;  
 Benighted tribes, snatch'd from the burning lake,  
 Shall of the rivers of his love partake:

<sup>\*</sup> *Rev. xii, 15.*

† *Had the Lord imposed his pecuniary claims only on ponderous riches, few, if any, would consider themselves as being affected by his precepts. Wise legislatures collect revenue from all classes of community, according to their ability—and the King of kings has not excluded many (though many exclude themselves) from the honor and profit of being co-workers with him, in building the walls of Zion.*

*An Exhortation to Christian Beneficence.*

But those who hate the truth and shun the light,  
 Shall be consign'd to everlasting night!  
 With heart and *substance* honor now the Lord;—  
 A thousand fold shall be thy sure reward;  
 Thy barns with plenty the Most High shall fill,  
 And thro' thy breast pour pleasure's purest rill.  
*Ensure* thy treasures which may fall a prey,  
 By flames, or floods, or whirlwinds borne away.  
 Deposit *largely* in the bank of Heaven,  
 Where interest high and ample bonds are given;  
 Thy bread (thy money) on the waters cast;  
 Omnipotence secures a prize at last!  
 Ah! where is *faith*, when all the pledges made  
 Can not the cold, reluctant heart persuade!  
 'Tis frigid love that closes fast the eyes,  
 And stops the ears 'gainst misery's plaintive cries.  
 Yet hope forlorn, oft builds on works alone,  
 When these are partial, rare, or quite unknown!  
 Whilst some impart, (not from complacent choice,)

To put to silence the internal voice;  
 Some, that the world their splendid deeds may know,  
 And some, from pure affection's fervent glow,  
 The Judge the meanest motive shall reward,  
 But those whose hearts are right shall see the Lord  
 Christ has annex'd delight to those who *give*,  
 More than to those who on the bounty live.  
 Who that has tasted this transcendent bliss,  
 Enquires how much, unceasur'd, he may *miss*?  
 Preposterous thought! he rather seeks to know  
 How much, unblameable, he may *bestow*.  
 Let thoughtless libertines deride his zeal—  
 Their callous hearts no holy fervor feel:  
 But renovated souls, by grace refin'd,  
 To philanthropic pity are inclin'd.  
 Even guilt may feel a tender pang for pain,  
 And misers give to gather more again.  
 When captives bow to Barbary's galling yoke,  
 Gold must redeem them—so the nation spoke.  
 But when, in heavier chains, a countless host,  
 Are gliding downward to the infernal coast;  
 Shall morbid sloth entomb the christian mind?  
 No bowels yearn—no hand the slaves unbind?  
 O tell it not in Gath!—the sons of earth,  
 Will mock our apathy with impious mirth.  
 But stop—rash Muse, nor libel holy zeal,  
 Evinc'd by prayers and alms for Zion's weal.  
 Much has been done—and some, a noble few,  
 Above the world, eternity in view;  
 Have giv'n vast treasures with expiring breath,  
 And gain'd possessions, deeded after death.  
 Some, modestly conceal'd from human view,  
 (While angels sung hosannas, for *they knew*)  
 Have snatch'd the spell which thousands binds to earth,  
 And furnish'd *means* for millions' second birth!  
 And men there are, whom God's own Spirit warms,  
 Who range the earth and face old ocean's storms,  
 To pilot sin-wreck'd souls to peaceful port,  
 Where rebels, *bow'd*, attend their Father's court—  
 Where mental surges settle to a calm,  
 And moral plagues are heal'd by Gilead's balm.  
 Where? those who brandish firebrands, swords and death,  
 And poison earth with Bohun Upas' breath,  
 Through Tophet's iron gates in wrath are hur'd—  
*These* shall ascend to the celestial world:  
*There*, range with angels o'er the golden plain;  
*There*, kings and priests to God, forever reign.

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

No. 10. OCTOBER, 1815. VOL. XI.

**BIOGRAPHY.**

**BIOGRAPHICAL SKETCH OF THE  
LATE REV. ISAAC STOCKTON  
KEITH, D. D. OF CHARLESTON,  
(S. C.)**

THE writer of this article intends here to give a sketch only of the life and character of this good man; and this will consist of selections from a M. S. history of the church of which he was one of the Pastors, written by the late Dr. RAMSAY, now in the press;—and from the printed Discourse of the Rev. Dr. FLINN, delivered on occasion of his death, before the *Charleston Bible Society*, on the 4th of Jan. 1814. Proposals are issued for publishing a volume of the writings of Dr. KEITH, to which, should it appear, will be prefixed a more full and detailed account of his life; to which volume, those who wish to know more of his worth, are referred. Dr. RAMSAY, in his history mentioned above, writes as follows:

THE Rev. Dr. Isaac Stockton Keith was born in Bucks County, (Penn.) January 20th A. D. 1755, and was educated in the grammar school and college of Princeton, New Jersey, when the Rev. Dr. Witherspoon was president. His diligence and progress in his studies were so great, that at every examination of the school he was honored with a premium. In 1775 he was graduated A. B. His pious parents from early youth dedicated him to the ministry, and his own inclination concurred

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with their fond anticipations. Soon after he left the college, he commenced the study of divinity under the direction of the Rev. Dr Robert Smith of Pequea, in Pennsylvania; and in 1778 was licensed by the Presbytery of Philadelphia to preach the Gospel. After ministering for a short time he settled in Alexandria in Virginia, and continued there in the exercise of his ministerial functions till the year 1782, when he accepted an invitation from the congregational Church in Charleston to be co-pastor thereof in connexion with the Rev. Dr. Hollingshead. He there served the Church with ability and fidelity for twenty-five years, a period exceeding that of any one of his eleven deceased predecessors. In 1791, he was constituted D. D. by the University of Pennsylvania. He was thrice married; first to Miss Hannah Sproat, daughter of the Rev. Dr. Sproat of Philadelphia, next to Miss Catharine Legare, daughter of Thomas Legare Esq. of Charleston, and afterwards to Miss Jane Huxham, a native of Devonshire in England and daughter of Mr. William Huxham, who had resided many years in South Carolina. As a man, as a Christian, and as a preacher of the

Gospel, Dr. Keith was respected and beloved. In all the relations of life in which he was placed, he reflected honor. Given to hospitality and abounding in charity, his heart and his house were open to the stranger, and his purse to the indigent. The spirit of the Gospel marked his intercourse with men. It influenced the whole of his deportment and impressed a distinctive character on all his transactions. "He rejoiced with them that did rejoice, and wept with them that wept." In pastoral visits to the sick and afflicted, he was indefatigable. To their impressible minds he presented divine truths with such sympathy, affection and discretion, as with the blessing of God often terminated in the happiest results. He was fond of gathering children around him, and of conversing with them in a pleasant, cheerful manner mingled with instruction. Though not a parent, he had deeply imbibed the spirit of a judicious, affectionate Christian parent. Many were the books which he gave in presents to adults but more to children, under such circumstances of love and affection as could scarcely fail of ensuring an attentive perusal of their important contents. His heart overflowing with love to God and man, disposed him to spend and be spent in promoting the glory of the one and the happiness of the other. In the work of the ministry he was diligent, laborious and successful; and he was well furnished with gifts and graces for its faithful discharge. Sensible that souls were committed to his care, he shaped his instructions, admonitions and

warnings according to this dread responsibility. His sermons were distinguished for their manly sense, evangelical piety and searching truth. The divinity of Christ and atonement through his blood, were with him essential doctrines. He deemed that sermon of little value, which had not in it something of Christ. The doctrines of grace were his usual topics, and he stated and defended them with zeal and ability. The entire depravity of the human heart, the absolute necessity of being born from above, the necessity of divine influences to change the heart and to sanctify the soul, were with him articles of primary importance, and were frequently enforced as indispensably necessary to a correct view of the Gospel of Christ. In his preaching he was particularly attentive to the dispensations of Providence. Epidemic diseases, destructive fires, earthquakes, hurricanes, tornadoes and unusual convulsions of the elements were never suffered to escape his public notice. They were always the subjects of appropriate prayers and sermons, and made tributary to the instruction of his hearers. He was among the first in the United States in aiding with pecuniary support the interest of evangelical missions and translations of the Holy Scriptures in the East. Of the Charleston Bible Society, he may in some respects be called the father. On Monday the 13th of December 1813, he zealously advocated and successfully promoted a motion, the object of which was to send the Scriptures in their native language to the French inhabitants of Louisiana.

On the next day he was called to the bosom of his Savior and his God; after he had served his generation 58 years and eleven months. He died childless, with a clear estate of about \$30,000 at his disposal. Of this he bequeathed \$2,500 in reversion to the General Assembly of the Presbyterian Church in the United States of America. To each child named after himself, or either of his three wives (about twenty in number) he bequeathed a copy of Woodward's edition of Dr. Scott's commentary on the Bible. He had a motive for every thing he did. They who knew him intimately, think themselves warranted in believing, that in selecting this work as a donation to his young namesakes, he meant to inculcate on them a high veneration for the Bible as the best of books, and to inform them that his own construction of its important contents was in unison with that which is given by Dr. Scott in his valuable commentary. To the Church of which he was co-pastor he bequeathed the reversion of about \$5000, unfettered with any binding restrictions but with an implied trust or rather strong recommendation, that the income alone should be expended at their discretion for pious purposes. The intentions of the testator were expressed in the following words; "Although I do not

judge it expedient to lay upon the said Church any positively binding restrictions, yet I think it proper to declare, that it is my desire and hope that the said Church should consider itself rather as the Trustee than the absolute proprietor of the said property, and that, after funding it in the manner that may be judged the most safe and advantageous, the clear profits thereof be applied under the direction of the aforesaid Church, chiefly, if not wholly, to the purpose of aiding young men of approved piety and talents, when such assistance may be necessary, in obtaining a suitable education for the Gospel ministry, or of aiding sister churches in supporting the ministrations of the Gospel, and providing for the accommodation of worshippers in their attendance on the ordinances of the Christian sanctuary, or of aiding charitable institutions or societies founded on Christian principles for promoting the interests of religion, by spreading the light and blessing of the Gospel among those who might otherwise remain destitute of the knowledge of the Holy Scriptures, and of the salvation which is in Christ with eternal glory." The Church directed a monument to be erected to his memory, in the Circular Church, with the following inscription.

Sacred to the Memory of  
 The REV. ISAAC S. KEITH, D. D.,  
 For 25 years a beloved co-pastor of this church;  
 From which he was suddenly removed by death  
 On the 14th day of December, A. D. 1813,  
 In the 59th year of his age.  
 He was  
 A learned, amiable, and successful minister

Of the Gospel of Jesus Christ;  
 In prayer, copious and fervent;  
 In doctrine, clear and evangelical;  
 In exhortation, warm, affectionate and persuasive;  
 And in his pastoral intercourse,  
 And private and public deportment,  
 He adorned the doctrine  
 Of his LORD and SAVIOR.  
 His charity to the poor,  
 His hospitality to the stranger,  
 His patronage to the meritorious,  
 His munificence to the Church;  
 His suavity of manners, and unwearied activity  
 In the cause of humanity and religion;  
 Conspired to render him  
 Dear to his people and to society at large.

His mourning congregation  
 In testimony of his worth and their affection  
 Erect this Monument.

Before the *Charleston Bible Society*, of which Dr. KEITH was Vice President from its establishment till his death, Dr. FEIN, in his funeral sermon, pays the following just tribute to his memory.

"With his 'manner of coming in, and going out' among us, we have been long acquainted. As a *Man*, as a *Christian*, and as a *Minister* of the Lord Jesus, he has been known to us all; and we also know, that in each of these characters, he was deservedly *re- veyed, respected, and beloved*; that he reflected honor upon his generation, adorned the doctrines of Christianity, and was an ornament to the Gospel ministry. As a *man*, formed for society, Dr. KEITH was calculated both to receive and impart happiness in the social circle. In him shone that bright assemblage of dispositions and virtues, which never fail to constitute the agreeable and useful companion. Venerable and grave in his aspect, his

presence forbade the rude approach of impertinence. To a stranger, his first appearance seemed rather distant and austere; but, upon a nearer approach, that stranger soon discovered his mistake—he soon found, that though in the presence of dignity, it was dignity, softened and embellished with every benign and generous affection. Affable but not assuming, cheerful but not trifling, never descending from the dignity of the *man*, while his innocent anecdote lighted up a smile on every countenance around him—his company was sought and loved by his friends. Naturally warm and generous in his feelings, he loved his friend with an ardent affection. Had he a weakness? Perhaps it sometimes appeared *here*. Loving his friend with uncommon ardor, and placing upon the affection of that friend, in return, the highest estimate, he was sensibly alive to every suspicion of change in that affec-

sion. Perhaps this ardor of feeling might, sometimes, have led him to mistake *appearance* for reality. If you call this a weakness, it is one of those weaknesses which it is difficult to censure. On all the relations of life in which he was placed, as a man and a citizen, he reflected honor. He was an affectionate husband, a humane master, an obliging neighbor, and a distinguished philanthropist. He was a sincere lover of his country, and took a deep interest in her civil and political welfare; an interest however, the expression of which was always chastened by a scrupulous regard to the sanctity of his office. Such, *you know*, was Dr. KEITH, as a man. On all these excellent properties, the mildest beams of Christianity shed their brightest lustre.

"As a disciple of Jesus Christ, this amiable man was *humble, watchful, and devout*. On his private conversation, and retiring walk, was found the unction of the Holy One. The spirit of the Gospel marked his intercourse with men. To the fervor of his devotions, his family and his closet, bore daily testimony. How affecting and impressive was the scene which sometimes unfolded to my view, when I have accidentally come upon him, at the time of the morning sacrifice! How have I seen this holy man of God on his knees, in the midst of his family, surrounded with his domestics, and the servants of his neighbors, who attended to receive the benefit of his prayers, with his eyes and his hands lifted before the mercy-seat—his voice faltering—his whole system agitated, while he wrestled in

prayer for himself, for his family, for his congregation, and for the land in which he lived;—Ah! my country! bleeding and shaken by the judgments of the Almighty, these prayers for thy welfare have ceased forever! "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

"The personal piety of our departed Brother, was not the sudden or transient flash, which appears for a moment, and then dies away; it was the steady fire, which burns with increasing fervor, and shines with increasing brightness. It influenced the whole of his deportment, and imparted character to all his transactions in life. Taught by this to sympathize in the concerns of others, he "rejoiced with them that did rejoice, and wept with them that wept." Himself a lover of Jesus Christ, he loved and rejoiced in the prosperity of all who were so.

"But it was from the walls of Zion that he shed the brightest glory of the Gospel. Endowed with a mind which was strong, and discriminating—a judgment, solid and judicious—"apprehensions not remarkably quick, but unusually just"—the whole illuminated, and sanctified by divine grace, he was eminently qualified for being useful in the Church. Thus fitted by his Lord, for the task assigned him, he was early commissioned as a herald of the cross. He commenced his ministerial career in the city of Alexandria, in the State of Virginia. There he labored with reputation and success, till he received a call to this congregation, to be a co-paster with him



who yet lives, and whose praise is in the churches. Here he labored in word and doctrine for twenty-five years, when he was called to enter into the joys of his Lord. For one quarter of a century have this congregation and this city been blessed with his example, his prayers, and his labors in the ministry. During that period, through all the changes which it knew, he kept on with a steady pace, in "works of faith and labors of love." With tenderness he cherished the lambs, and with faithfulness fed the flock committed to his care. In the work of the ministry, he was diligent and laborious. Bearing upon his mind a deep sense of the dread responsibility of his office—feeling that souls were committed to his charge; and that for these he was bound to watch, as one who must give an account, he made it his earnest study, and constant endeavor, so to divide the word of life, as to give to each one "a portion in due season." Rightly discriminating between the saint and the sinner—between the nominal Christian, and the real believer, he shaped his instructions, admonitions, and warnings accordingly. Of his sermons, Jesus was the *centre* and the *sum*. They were distinguished for their manly sense, simplicity of style, evangelical piety, and searching truth. Knowing that the great design of the Gospel ministry is to bring sinners home to God, he was more solicitous to reach the conscience and to mend the heart, than to please the fancy, or to tickle the ear. He deemed that sermon worth nothing, which had not in it something of Christ. His theological opinions were, in the strictest sense

of the word, orthodox. He stated and defended the doctrines of grace—the doctrines of the reformation. He taught the entire depravity of the human heart—the absolute necessity of being born from above—the necessity of divine influences to change the heart, and to sanctify the soul—the nature, and necessity of repentance and faith—holiness and love, influencing the heart to the production of good works in the life.

"The divinity of the Lord Jesus, and atonement through his blood, were, in his system, doctrines of *primary* importance. On these he rested his eternal hopes. In his public ministry, DR. KEITH was particularly distinguished, not only for the purity of his doctrines, but for the fervor of his prayers, and his marked attention to the dispensations of Providence. In these he has, perhaps, been seldom surpassed in any age of the church. How often has he wrestled, like Jacob, on this *very spot!* The pestilence, the fire, the earthquake, or the storm, were never suffered to escape his public notice.—But why dwell upon the subject of his pastoral office, in presence of his bereaved and afflicted congregation, whose hearts are still bleeding, whose tears are still flowing, and who are sorrowing, most of all, because of the decree that is gone forth that "they shall see his face no more?" How he fed you, with the bread of life; how he comforted you in the hour of affliction; how he wiped your tears in the day of your anguish; how "he prayed by your beds of pain"—how affectionately he loved you, and how honestly he warned you, is known to *you* now, and shall

be known to the *universe*, in that day which shall disclose the Son of Man in the clouds of heaven! Then shall you again meet your pastor! Those who shall have savingly profited by his ministry, shall hail; with loud acclamations, the man who was "over them in the Lord"—who fed them in this house, and pointed them to the Savior. But those who shall then be found to have rejected his ministry—but I forbear! The subject is too awful! Your loss, my brethren, is great—and sensibly you feel it—but you have yet much for which to be thankful. Behold the venerable man who is still with you! He will comfort you in this time of your trouble; and you in return will comfort him. See him trembling beneath the pressure of this great people! He is left alone—solitary and disconsolate! You will hold up his arms, as Aaron and Hur did those of Moses.

"But in this assembly I see a group of mourners, whose tears tell me that *they* too are filled with sorrow. Ask them why they weep—and they point me to the seat which the man of God filled among them, now left vacant. To these my disconsolate brethren, I must be permitted to turn for a moment.

*"Mr. President, and Gentlemen of the Charleston Bible Society—*

—Ah, why have you already disarmed me!—I see you weep!—I know full well the cause of those tears!—Your ranks are thinned!—Your number is diminished!—One of your much loved leaders has fallen; and therefore it is that you lift up your voice, in this temple, and cry—"help, Lord, for the godly

man ceaseth." But let us not be filled with overmuch sorrow. Let us wipe away our tears, and gather round the ashes of our departed brother, and prove how much we loved him, by "gathering up his maxims," and following his bright example. His greatest eulogy, as a member of this body, is found in the excellence of the Institution itself. Perhaps it is not going too far to say, that no Institution ever originated in human invention, that has been so extensively useful to the eternal interests of men, as the Institution of Bible Societies. Never have the streams of salvation rolled on with such rapidity, and with such growing swell, as since the institution of the British and Foreign Bible Society. This was the fountain whence first issued those streams which, as the river of God, are now refreshing and fertilizing the wilderness, and the dark places of the earth, stretching almost to the remotest boundaries of the globe, where, for ages, have been "the habitations of cruelty." Never have the missionary armies gone out with such triumphant banners, as since the commencement of that society, and those which have grown out of it. All Christendom seems to have been put in motion. Many are running "to and fro," and the knowledge of the Lord is rapidly increasing. The light of Zion is streaming in its glory, and the darkness of Paganism is flying before it. The Indian, the Persian, and the Arabian, with the inhabitant "of Burmah and China," are now enabled to read, each in his own language, the words of eternal life. Mount Caucasus, in the bosom of Asia, has become luminous with the light

of truth, and is pouring the lustre of the Gospel upon "numerous nations of the Tartar race," "The Malayan Isles," and those of the Pacific ocean, have become vocal with songs of redemption through the blood of the cross. "The great continent of Africa is now the scene of translations and of missions." The continent of North America, and that of the South, are sending to the nations the knowledge of the Savior. "Greenland, Labrador, and Austral Asia, have received the precious gift."—Jesus has taken to him his great power, and is building up Jerusalem in these troublous times. These amazing operations, which are fixing the attention of Europe and the world; and, in their results, are pouring blessings immortal upon the dark regions of the earth, soon caught the inquisitive and attentive ear of our departed brother. Having himself tasted that "the Lord is gracious," he hailed with rapture, the introduction of the time, when "all flesh shall see the salvation of God." He longed to be engaged in so good a cause; and before the time had arrived which gave birth to this Institution among us, he was engaged, with others, in counsel, and pecuniary support to aid in furthering the interests of missions, and translations in the East.

"When the time drew on which presented a favorable aspect towards the good work in this city, he was among the foremost to embrace it. His arms, and his house were opened. He gathered round him the ministers of the altar; who, in union with himself, drew up the constitution and rules which bind us together. Of this society, thus organized he was chosen one of the Vice-Presidents. This office he filled with dignity, activity and zeal, until the evening of Tuesday, the 14th ult.—when he fell asleep in Jesus! On Monday the 13th, at the last monthly meeting of the Board of Managers, he zealously advocated, and successfully supported the measure proposed, the object of which was to send the Scriptures, in their native language, to the destitute French, in the State of Louisiana—and in thirty hours, he was called to sit down with Abraham on the mount of God! In the silent mansion of the tomb his "flesh rests in hope," after having served his generation fifty-eight years and seven months. And now—farewell, thou man of God!—We will dry up our tears, and return to our work,—waiting with patience till our Lord shall come. *Precious in the sight of the Lord is the death of his Saints.*"

## RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE SABBATH, NO. IX.

*Showing what is forbidden.*

WHEN the discussion of any important subject, results in the firm establishment of a general

principle, it is an extremely convenient method of evading its application, to remark coolly, that every general rule has its exceptions. By a free and dextrous use of this trite adage, men contrive to justify themselves in various practices, which

are contrary, alike to the letter and spirit of the divine law. On no subject, perhaps, is this perverse ingenuity more frequently employed, than upon the prohibitions of the fourth commandment. The prevailing belief certainly is, (especially in New England,) that the Sabbath is an ordinance of God, and that as a general rule, worldly employments and recreations on that day, are sinful. But then, three persons out of four have their exceptions to plead, and before one half these exceptions are enumerated, the rule itself is virtually destroyed. It seems important therefore, before the subject is finally dismissed, to examine some of the excuses which thousands urge, for doing their own work and finding their own pleasures upon the Lord's day. It is said then,

In the first place, that manual labor in the field, is sometimes fully warranted by the most urgent necessity, and therefore cannot be a violation of the divine law. This is a favorite position with many, whose conduct is in the main correct; and they seem to think it impregnable.

Let us try this question of necessity, however, by putting an extreme case. I am very poor, says one, my family is large and entirely dependant on my earnings for subsistence. This year for the first time I have a small field of fine wheat, which I hoped to secure in good order. But by reason of continued rains ever since it was cut, I have been compelled to leave it in the swath till it begins to sprout in the ear. The first fair day is the Sabbath. Should I wait till Monday, it may rain again and wholly

ruin the crop, in which case my children will be without bread. Now what is duty in this case? Shall I let the golden opportunity pass unimproved, or shall I go into the field and secure what a bountiful God has given me.

In examining this supposed case of necessity the reader will perceive at a glance, that it does not come within the rule which I endeavored to establish in my last number. It will not compare with the case of pulling an animal out of a pit; of leading him away to watering; of healing the sick; or of the disciples plucking the ears of corn. If this poor man goes into his wheat field to labor upon the Lord's day, it is not to satisfy present hunger; it is not to alleviate distress which he, or his family feels, at the time; but to provide against future want. This comparison of cases ought, in my apprehension, to settle the question;—for what right has either a poor or a rich man to do a thing, for which he can find no warrant of precept, or example in the Scriptures? God fore saw from the beginning all the circumstances of such extreme cases as that which I have supposed, and would no doubt have provided for them in the law, had they admitted of being exceptions to the general prohibition, "Thou shalt not do any work."

Now the question is, has he made any such proviso? Has he said, in harvest time you may work? No, but directly the reverse. See Exod. xxxiv, 21; *Six days thou shalt work, but on the seventh day thou shalt rest; in caring time and in harvest thou shalt rest.* Why this emphatical and peremptory specification? The reason is obvious. It was

to guard against that very construction of the law, which is pleaded for in the case now under consideration. God knew that the Israelites would be strongly tempted to labor on the Sabbath, just as men now are, in the time of sowing and of ingathering. He therefore expressly required them to rest as at other times, without making one proviso for unfavorable seasons, or the least exception in favor of the poor.

Were the Israelites, then, to construe the command literally in this respect, and are we authorized to give it a different construction? Certainly not. We cannot urge a single argument in favor of laboring on the Sabbath, which they might not have urged with equal plausibility. The law which forbade them has never been repealed. It is therefore as obligatory upon us as it was upon them. This view of the subject appears to be decisive. The poor man in the case supposed, must not labor in his wheat field on the Lord's day.

But it may be useful to examine the case minutely. The objector begins then, by alleging his *poverty* as an excuse. This implies that if he were rich, he would think himself bound to rest, and run the venture of losing the crop. Is there then one moral law for the rich and another for the poor? Let him turn over every page—let him read every verse of his Bible, and see if he can find any thing like it. From what book, or chapter can he adduce a "Thus saith the Lord, Though the rich may not labor on the Sabbath, the poor may, in certain circumstances?" I know it may be said, that the

poor man who works, has a better excuse for so doing than his rich neighbor. But what does this prove? Certainly not that the former is blameless, but that he is not so criminal as the other.

If the objector can find nothing in Scripture to support his plea, but is obliged after all, to rest it upon his poverty, let him consider where this will lead him. If he may violate one command of God, because he is poor, why not another? If the fourth, why not the eighth? If he may labor when God says *Thou shalt do no work*, and plead poverty as an excuse, why not take the property of another, when God says, *Thou shalt not steal*, and justify himself by the same excuse? Indeed, where will he stop? If he makes exceptions to one command of the decalogue in his own favor without authority, why not to all the rest, whenever it may suit his convenience! And if he may, why may not every other poor man at least in the world, and then what will become of God's law!

Further; if the poor man who has a small field of wheat, may labor on the Sabbath to secure it, what shall we say of the thousands who have no crop at all? May they work on the same day, or may they not? Surely if it be necessary for him to lay up his grain for future use, it is quite as necessary for them to earn something for future support. If he may work because he has a crop, much more may they because they have none. If it be right for him to earn ten dollars, by gathering his wheat, it cannot be wrong for his poorer neighbor to earn one dollar, by laboring in the same field for hire. If then

the plea of poverty which I am considering be valid; if a man may work on the Lord's day because he has but a little grain and his family will want it; then every poor man in the country may work on the Sabbath, to earn something for his destitute family, especially in time of harvest. Nay more, all the poor who live by their daily earnings and find that they cannot obtain a comfortable support in six days, may plead necessity, for laboring every Lord's day in the year;—unless, indeed, that comfortable kind of poverty which leaves a man something to reap, is more urgent, (I might say more lawless,) than absolute want. Admit the validity of the plea which I have been considering and abide by the consequences, and there is an end of the Sabbath.

But the man who takes up his wheat in the case supposed, rests his defence partly on other grounds. He tells us that it begins to sprout in the ear already. The first fair day is the Sabbath. It may rain again by Monday and wholly ruin the crop, in which case his children will have to go without bread. A bountiful God, he says, has blessed him with this crop and he asks rather triumphantly, what is to be done in such a case? I intended to gather it before, but the weather would not permit. Shall I lose all, rather than work a little for once, upon the Lord's day? Surely God never intended, that the law should be so strictly construed.

Now let all that is here advanced be candidly considered. Suppose then, it *should* rain on the following Monday and con-

tinue to rain till the crop is totally lost. What would that prove? That the proprietor ought to have secured it on the Sabbath? Nothing like it. To the law and the testimony we appeal, and we are sure no justification of labor can be found there. But his family will suffer, it is said, by his neglect. I answer, how does he know that? The Scriptures assure us that *in keeping God's commandments there is great reward.* I have, says the Psalmist, *I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread.* If God takes away what he seemed about to give, or which is the same thing, if he brings a field of grain to maturity and affords no opportunity to gather it without violating the sacred rest, he has wise and good reasons for disappointing the expectations of the proprietor. And who does not know, that he can, if he pleases, more than make up the loss in some other way? Can we be happy, can we obtain any good thing without the blessing of God? And is the blessing to be secured by breaking his commandments; by working when he says we shall not? How easily, when we seem to suffer loss by obedience, can he open sources of gain which we never thought of? With what perfect ease, on the other hand, can he blast our hopes and mar our comforts, when we attempt to benefit ourselves by an infraction of his holy law?

“But God has given me a crop and this is a plain indication of his will, that I should gather it;—on week days if I can;—on the Sabbath if I must. He surely

cannot, after bringing it to perfection, intend that it shall be lost." I answer, how do you know that? Suppose he should put it out of your power to gather it? This certainly would be no uncommon event. Hundreds of acres are destroyed almost every year by winds and hail. Great quantities are not unfrequently swept off by sudden inundations. And not a little is consumed in the barn by lightning. It is not true, therefore, that God always intends to have the precious grain secured and enjoyed when he has caused it to grow and ripen to the harvest. How then can you know, what may be his will in regard to yours? If he preserves it from the destructive powers of the elements, and enables you to secure it without violating his law, then it becomes your duty to secure it. If not, your duty is to acquiesce cheerfully in the loss.

The reader will observe, that I have thus far proceeded on the supposition, that in the case now under consideration, work must be done upon the Sabbath, or the field of wheat will certainly be lost; and I do most strenuously insist, that even this supposition furnishes no sufficient excuse, for encroaching upon the sacred rest. But our main argument may be placed on much stronger ground. How does the proprietor know, that by leaving his grain one day longer in the field, he shall lose it? I have it from the best authority, that in one part of the town of B—a considerable number of farmers, two years ago, took up and carted in their grain upon the Sabbath. The next year, just before harvest, their crops were destroyed by a

hail storm, the ravages of which were mostly confined to that neighborhood! But I do not remember a solitary instance, nor after much inquiry have I been able to find one, in which a field of grain has been lost, by its not being attended to upon the Sabbath. In some instances it may have been injured, so as not to make quite so good bread; but who that thinks and acts rationally, would not prefer poor bread, with the divine blessing, to the most costly dainties, with the curses denounced against Sabbath breakers resting on his head?

Still, however, the plea is urged, that it has rained all the week and may rain again on Monday, and then my crop will be nearly ruined. I answer, it may *not* rain on Monday, and then your grain will be much better fitted for the barn or the stack, than it can be on the Sabbath. Very rarely indeed, is even a slight loss incurred, by abstaining from labor;—not so often it is presumed as by performing it. On this point I will state two facts, one of which came under my own observation two years ago, and the other is fresh in the memory of some who will read this paper. The facts are similar. In both cases there had been a long rain in the midst of harvest. In both, the first fair day was Lord's day. In both, much grain lay in the swath. In both, some people went into their fields; while others repaired to the house of God. The Sabbath passed away; Monday came, and it *did not* rain. Those who had trusted Providence, and spent the preceding day in the service of God, went out, invigorated by rest, and re-

turned with joy, bringing their sheaves with them; while those who would not trust their Maker but spent his holy day, in doing their own work, soon found to their cost, that they had hurried their grain in before it was dry, and that so far from saving any thing, they had incurred much additional labor and expensel These facts need no comment. They speak for themselves, and the lesson which they teach, cannot, one would think, be easily misunderstood.

Thus have I gone through with the plea which I proposed to examine, and unless I greatly mistake, the result of the investigation is, that even in the extreme case supposed,—manual labor in the field, on the Lord's day, is both unprofitable and sinful. I will not consume the reader's time in proving, what must be so obvious, that if the plea wholly fails in an extreme case, it must of course fail, in all other cases, where the alleged necessity is less urgent. It cannot be necessary to prove, that if the poor man may not gather his little harvest on the Sabbath, the rich man may not gather his great harvest—nor that if grain may not be secured on that holy day, hay may not—nor finally, that if manual labor, on the Lord's day, is sinful in time of harvest, it is sinful at all times.

It will not be denied, that a subject of such high and solemn practical moment as this, demands the serious consideration of every person in the community. If the reasoning and conclusion on which I have relied in the preceding pages be correct, then it is certain, that a tremendous load of guilt, incurred by

profaning the Sabbath, lies on New England; for it is a mournful fact, that multitudes have of late years, done their own work, in what they have been pleased to call cases of necessity, on the Lord's day. It is high time to break off from this sin, by righteousness; to repent and do so no more. Let all those who have quieted their consciences, by such pleas and excuses as have been stated and examined in this number, give the whole subject a thorough investigation, and beware that they do not rest on ground, which will utterly fail them in the day of Judgment.

Let professors of religion, especially, walk in the straight and safe path of revealed truth. How deeply have some such wounded the feelings of their brethren, what a reproach have they brought upon their profession in the eyes of the world, and how highly have they provoked the great Lord of the Sabbath, by going into their fields to labor on that holy day!

If it were a very doubtful question, it would be their plain duty to abstain, in *all cases*; for fear that their example might be injurious. They are required to avoid even the appearance of evil. How much more imperious then is the duty, when the practice is plainly contrary to one of the express commands of the decalogue.

Perhaps I ought just to remark, that nothing which has been advanced, either in this, or any preceding number, is intended to condemn those exertions to save property, which may be suddenly called for, on the Lord's day, by the breaking out of a fire, the undermining of houses by



a deluge, or the wreck of a ship in a storm. Such cases are very rare, and when they do occur, it may perhaps be doubted, whether the efforts which they demand, for a few moments or even hours, can strictly speaking be called *work*, in the sense of the fourth commandment. At any rate, they are cases totally distinct from common labor; not to mention, that if such exertions are *work*, they are often works of mercy; that is, they are necessary to relieve present distress, and therefore not liable to any of the preceding objections.

I shall now close this number, with a resolution of the General Association of Connecticut, passed at their session, June 1814.—*Resolved*, that those labors in the field which have been increasing in this State, for years past such as taking up hay and grain, and various others, are not in the opinion of this body works of necessity; and that no labor on the Sabbath, can be deemed such but that which is demanded to save property from *immediate destruction by fire, inundation, or other perils equally inevitable*, and that even in some such cases, it would be expedient rather to suffer loss, than to set an example, which would be pleaded as a pretext, for real and extended violations of the Sabbath.”

Z. X. Y.

For the Panoplist.

MEDITATIONS ON MATT. IV,  
1—11. NO. I.

WE are warned in the word of God of the subtlety of the tempter of mankind, and are commanded to resist him, abiding steadfast in the faith, (2 Cor. xi, 3; 1 Pet. v,

8, 9.) The consideration of our Lord's victorious conflict may assist us in this duty. The history of this conflict is thus introduced.

“Then was Jesus led up by the Spirit into the wilderness to be tempted of the devil; and when he had fasted forty days and forty nights, he was afterwards an hungered.” Matt. iv, 1, 2.

These verses suggest the following remarks.

1. It appears to have been important in accomplishing the designs of his mission, that the Lord Jesus should be tempted, as he was; since he was led into the wilderness by the Spirit of God for this very purpose. That our Redeemer and Surety should triumph over the tempter, who had seduced Adam and all his posterity, may have been requisite on many accounts. He is better able to sympathize with his people, and to support them, in their temptations. “For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.” The history of his conflict and victory may also afford instruction and encouragement to the Church in all ages. The disciples of Christ may learn by it to be circumspect, and aware how subtle and unwearied an enemy lies in wait to deceive them. He will endeavor in every possible way to do injury to their souls and to obstruct the Redeemer's cause. Therefore; “be strong in the Lord and in the power of his might; put on the whole armor of God that ye may be able to stand against the wiles of the devil.”

2. The Spirit of God never leads

persons, to expose themselves to temptations by any conduct or measures, unwarranted by Scripture. We should cautiously shun temptation in this respect. We ought not to loiter in idleness, to use immoral books, to keep loose and unprincipled company, join in improper amusements, meddle with what does not concern us, or to do any thing, which unnecessarily places us in way of temptation, and engages our virtue. We ought, uncalled by duty, wantonly walk in slippery places, or wantonly to expose ourselves to pestilence. In the cases specified, however, very persons, who expose themselves, will tend to be led by the Spirit. There are many plausible reasons and measures detrimental and perilous to the soul and injurious to the cause of true religion, into which ardent and enthusiastic persons may falsely imagine themselves to be led by the Spirit of God; such, as engaging employments for which they are not qualified, neglecting their duties for those of other persons, using unjustifiable means to secure proper ends, regarding the proper time, order and manner of attending to their duties, driving things beyond their proper limits, confining to non-essential forms and rites, and provoking unnecessary controversies. How often ignorant, rash, and self-conceited men in such ways disturb the peace of the Church and pervert the way of truth to be evil men of. We ought not in any way to blindly follow the impulses and inclinations of our minds, dreams and signs, under a no-

tion that we are led by the Holy Spirit. We should bring all things to the law, and to the testimony; for only they are led by the Spirit, who make the Scriptures their guide, carefully studied with humble and sincere prayer. They were given by inspiration for this purpose; and by them the Spirit of God enlightens and directs, sanctifies and comforts his people. It is enthusiastic, and always dangerous, to neglect the Bible and follow our imaginations and feelings, or any other vague and fallible guide. Since the Scriptures were completed, and we have in them a competent directory, men have no warrant to seek or expect any extraordinary communications from heaven in dreams, suggestions, signs or impulses. We may take a hint from such things when they remind us of what we are taught in Scripture, but are not to consider them, as of any authority to direct our faith or conduct.

Notwithstanding, when we cordially obey the Scriptures, and are evidently walking after the Spirit, we may be led into temptations. The best are not exempted. But in this case we may consider them, as the appointment of God for wise and good purposes, and may confidently expect his special protection and assistance. But we cannot reasonably expect the same protection, if we rashly neglect the instructions of Scripture and the direct path of duty, to follow vain men, or vain fancies. We then go into the enemy's territory, are in fact under his leading and cannot be safe.— We should always suspect a

measure, for which we cannot assign a direct and evident reason from the word of God.

3. As our Savior was *without sin*, his temptations were in some respects different from those of sinful men. For in the latter, the tempter avails himself not only of outward objects and the temperament and appetites of the body, but also of the depravity of the heart. In fine, he fits his toils and allurements with consummate skill to the various characters, views, passions, habits and situations of mankind. Hence there is a particular difference in the methods, by which he endeavors to beguile and destroy individuals; for he avails himself of whatever is peculiar in their respective dispositions, acquirements, persons or circumstances. There is also a general difference in the tenor of his designs and attempts on the ungodly and the pious.

With great subtlety he takes advantage of the criminal lusts, passions and habits of the ungodly, to lead them to do all manner of iniquity, and to bind them faster in his toils. He excites them directly to outward sins and open vices, to gratify the lusts of the flesh, the lust of the eye, and the pride of life, and to engage eagerly in all the selfish emulations, contests and pursuits, which occupy and embroil the world. He excites them to profane the name of God, to treat his word and institutions with levity and contempt, to oppose and revile sound doctrines and vital piety, to espouse and propagate errors and to entertain false hopes. When persons are so enlightened, as to perceive the necessity of repentance, and so

alarmed, as to form resolutions to repent; he will then endeavor to prevail on them, to defer the execution of their resolutions from period to period. Postponed, they are rendered useless,—often pernicious, as they serve to quiet the conscience for the present. But when he can no longer persuade men to neglect religion, he will still endeavor to cause them by his craftiness to retain some favorite iniquity, to rest in the form without the power of godliness, to rely on the name and peculiarities of a sect, or to mistake for true piety the false zeal, vain displays, and unfounded joys and hopes of enthusiasm. In such ways as these, the prince of darkness rules in the children of disobedience. Oh, that their eyes were opened to see, how they are deluded, ensnared, and taken captive by this subtle enemy who means to destroy their souls forever—Then, sinner, you would sigh for liberty;—you would look to the Son of God, who only can set you free.

In tempting Christians, the crafty adversary seldom endeavors to lead them directly to the commission of manifest and scandalous sins. When they are conscientiously walking in the path of duty, he usually tampers with them as an angel of light, concealing his designs under fair pretences, offering plausible inducements and the counterfeited appearances of virtue. But when he has brought them on his own ground, and into a frame predisposed to his purposes, his temptations become more direct and gross and at the same time more powerful. Hence we may perceive the vast importance of

circumspection, of walking cautiously, and of guarding against all deviations from our duty, the beginnings or first steps of transgression. His common exhortations on Christians are designed to make them negligent and careless; to deter them from exertions by a dread of opposition and difficulties; to betray them into imprudences and irregularities; to produce in them inordinate affections, spiritual pride, jealousy of one another, bigotry, envy, presumption, or distrust of melancholy; and to draw them into extremes of indulgence, or of austerity. He will neglect no means to retard their progress, and to beguile them into such misconduct, as may dishonor their profession, diminish their usefulness among others. Is the tempter so subtle, and so busy? How ought we, therefore, to watch and pray. Let us endeavor to acquire self-knowledge and to realize our situation, and leave no quarter unguarded. Let us carefully scrutinize every affection, frame, passion, inclination, or purpose, lest the enemy lurk under it. Let him neither keep us from our duty, nor corrupt our principles or motives in the performance. An indolent, heedless mind is peculiarly exposed to his devices.

Our Savior was led into the wilderness to be tempted, immediately after the descent of the Holy Ghost upon him at his baptism, and the testimony from heaven, saying, *This is my beloved Son, in whom I am well pleased.* Thus Christians generally pass from extraordinary manifestations of divine favor, unusual religious enjoyments, VOL. XI.

into a state or frame that forms a striking contrast. Perhaps such tokens of divine love are sometimes designed to prepare them for an approaching conflict. Often however such favors render them vain and remiss, so that some humiliating circumstance is necessary, like the apostle's thorn in the flesh. We should therefore remember to keep our hearts with great care after such seasons, that we may not be elated and giddy, and inadvertently fall into the snares of the tempter.

5. Our Lord's retiring into the wilderness and fasting forty days and nights, does not warrant any attempts to do as he did in this respect. His retirement and abstinence evidently belong to those special transactions, in which he is not to be literally followed. Why should I attempt to imitate him in this case any more, than in walking on the sea? His example does not therefore authorize monastic seclusions and the extraordinary austerities, which have been extolled at some periods, as the greatest efforts of virtue and piety. Retirement and abstinence, however, are a Christian's incumbent duty. We should retire daily to our closet, or some convenient place, for the secret exercises of devotion; we should be temperate at all times; and on proper occasions we should add fasting to prayer and humiliation. Probably these duties are too much neglected. Our Lord undoubtedly passed the time in the wilderness, as far as the interruptions of the tempter would admit, in meditation and prayer, preparatory to the arduous work and sufferings, which were be-

fore him. When young men are about to enter into the ministry, they should in imitation of his example, appropriate an unusual portion of time to meditation, self-examination and prayer. There are many occasions also, on which all persons should do this.

But when we retire to commune with our hearts and our God, we should expect and beware of the tempter. He will endeavor to interrupt and confuse our meditations, and to lead the mind from what would be most useful to something calculated to excite vain and unholy feelings. He will endeavor to mislead and make us partial in self-examination; and in the result vain and self confident, or gloomy and dispirited. In our prayers he will endeavor to occasion carelessness of spirit, vagrancy of thought and attention, forgetfulness and formality; or to render them the efforts of the mind, rather than the humble and fervent aspirations of the heart. It is his object to make us trifling and listless, or injudicious in these duties, and to prevent spiritual improvement; and we may be sure, he has corrupted them, when they render us no more humble, spiritually minded, or diligent in doing good. In our retirements we should endeavor to keep our heart in the love and fear of God, and should be grieved at unholy or unseasonable thoughts, which tend to prevent their usefulness. Such was our Redeemer's perfect holiness, that the temptations of Satan were distressing to him by their disagreeableness, and the abhorrence and antipathy they excited. *He suffered, being tempted. He* was probably ha-

ressed by the odious suggestions of the tempter from time to time, during the forty days and nights he fasted in the wilderness, (Mark i, 13.) At the end of them, when he was an hungered, Satan seems to have assumed a visible appearance, probably that of an angel of light.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word, that proceedeth out of the mouth of God." Matt. iv, 3, 4.

Here the adversary suggested to our Savior distrustful thoughts of God's goodness and providence, and endeavored to excite him to an inexpedient measure for relief. He might also intimate, that it was questionable, whether he were the Son of God, and that he ought to prove himself to be so, by a miracle to satisfy his hunger. Our Lord replied by a pertinent quotation from Scripture, importing that a man's life depends on God and not on his food only, and that the best way to preserve his life and to secure his salvation, is to observe implicitly every promise and direction of God's word.

On this passage we may make the following remarks.

1. Satan's address to our Lord reminds us of the manner, in which he accosted Eve, the mother of our race; *Yea, hath God said, ye shall not eat of every tree of the garden?* In both cases he endeavors to insinuate doubts of the truth and benevolence of God. Most sins begin in latent unbelief, or in doubting

e veracity, wisdom, power, knowledge, justice, or goodness the Sovereign of the Universe. Some of his attributes appear to be questioned or denied in every transgression. It is of vast importance, therefore, that we preserve in our hearts a firm belief and approbation of his perfections. Then we shall acquiesce in his dispensations, as in all cases perfectly wise and good; confide in his word, as infallibly true; rely on his providence, as a sure resource; and endeavor to ascertain and do his will, as always right and most beneficial. Let us then, looking unto Jesus, seek to maintain such a cordial faith in his power, as our shield.

2. The different circumstances in which our Redeemer and our first parents were assailed by the tempter, are worthy of observation. Hé was in a rude and barren wilderness; they were in paradise. He had fasted forty days and nights, was faint and hungry, and had no supply at hand; they were full, and had permission to eat of every tree, that was good for food. He was tempted to a deed, which was highly plausible and might seem necessary; they were tempted to disobey a plain and absolute command of their bountiful Creator, without any specious pretext to justify their transgression. These considerations make our Savior's victory more illustrious. They should also humble us, and diminish our self-confidence. If our first parents, when holy, were so easily circumvented that can we do, whose hearts are so darkened and corrupted with in? We can manifestly have no hope of overcoming the adver-

sary, except through the powerful assistance of the victorious Captain of our salvation.

3. The enemy of our souls well understands, how to take advantage of our temporal circumstances. Are we favored with the ease and spirits of good health, he will endeavor to lead us into excessive and irregular gratifications of a sensual nature; and we should especially guard against all the sins of intemperance and sensuality. We should be diligently employed in something useful, partake with moderation of the bounties of providence, avoid whatever excites improper desires, and consider our bodies, as temples for the Spirit of God; and present them *a living sacrifice, holy, acceptable unto God, which is our reasonable service.*

Is it our lot to endure the pains and inquietudes of a body, indisposed and feeble; the enemy will take advantage of our state in this respect; and we should guard particularly against gloomy imaginations, murmuring and peevish feelings, discontentment, impatience, and censoriousness. We should beware of making the state of our health an excuse for indulging sins of this kind, or for neglecting any duties which we can perform. We should look on the favorable side of our condition in a spiritual view, as calculated to wean us from the world, to keep death and eternity in mind, to make spiritual consolations and blessings more acceptable, to humble the soul into penitent submission, and to make us look to God as our only hope and dependence. Such benefits as these, if derived by the grace of

God from our condition, will render it most salutary to the soul. Corporal maladies may be instrumental in producing spiritual health and beauty, and temporal adversity yield everlasting joys.

If we are distinguished by the possession of wealth and affluence, by elevation to honorable offices and employments, or by talents and erudition, the adversary will diligently endeavor to prevent the right use of our advantages, and to make them the occasion of immense guilt and mischief to ourselves and others. In such circumstances we should particularly guard against the swellings of pride and self-importance, ostentation, voluptuousness, seeking our own glory and emolument, the vanity of valuing ourselves on original and singular opinions, and contempt of common men and common things. We should remember, that our responsibility to God and obligations to do good to men, are proportionate to our superior means and opportunities. We should beware, that our mind be not intoxicated; study our high and extensive duties; and preserve on our hearts a deep conviction, that we are entrusted with our gifts and advantages for the promotion of truth, virtue and piety, the welfare of mankind and the glory of God; and that *Unto whomsoever much is given, of him shall be much required.*

Though prosperity and elevation are most agreeable to the natural desires of mankind, it is much safer being in the vale. A low condition, however, has also its dangers. The enemy tempts those in it more

particularly to envy, dishonesty, base and sordid gratifications, murmuring, insubordination, and subserviency to the views of others. If in an indigent and humble condition, we should guard against such sins, learn contentment and resignation, and by industry, frugality, virtue and piety, endeavor to mitigate the evils of such a state, and to glorify God and be useful to man in it. We should respect our superiors, meddle not with concerns beyond our duty, but study to be inoffensive, and to get and do what good we can; not coveting great things in this world, but aspiring to be *rich in faith, and heirs of the kingdom, which God has promised to them that love him.*

Our circumstances should be attentively considered, to ascertain our duties and our dangers, that we may perform the one, and guard effectually against the other. The appointment and providence of God should also be acknowledged; and *thy will and not mine be done*, express our acquiescence. We should not rashly conclude that we are the favorites of God, if prospered and flattered in the world; nor that he has cast us off, if we are pressed down to the dust under a heavy burden of afflictions, or by grievous temptations.

4. Satan often tempts Christians, when destitute and afflicted, to distrust and despondency. They are sometimes ready to say of God; does he not deal severely with me? How many wicked men prosper, and have all their hearts can wish; while I am distressed for necessary food and apparel. How many enjoy perfect health and ease;

ile I am incessantly visited  
 h disease and pains. How  
 ny are honored, caressed, and  
 ounded with their friends;  
 ile I am bereaved of my  
 nds, despised and persecu-  
 , or neglected. Has he not  
 gotten to be gracious? How  
 his promises be true, while  
 m left to suffer such things?  
 en such suggestions as  
 se, arise in the minds of af-  
 ed Christians, they should  
 mediately banish them, as  
 ing from no good source.  
 her let them say; God has no  
 re promised me affluence,  
 ealth, or the favor of men, or  
 mption from the rod of affliction  
 in this world. My Redeem-  
 as a man of sorrows and ac-  
 inted with sufferings, beyond  
 parallel; and shall I com-  
 n, who have been so vile and  
 lty? The great Shepherd  
 ws what is best; and might  
 any other circumstances be  
 se for me than these? Perhaps  
 is now putting my faith and  
 to the trial; or teaching me to  
 sin more, to love the world  
 , and to long for his heavenly  
 dom; or making my refrac-  
 heart by discipline more  
 ble, patient, resigned, and  
 itual; and thus preparing me  
 he furnace, to shine with  
 er lustre. I will therefore  
 fast my confidence to the  
 ; and in the mean time en-  
 or to learn the lessons,  
 h my afflictions are calcul-  
 d to teach me, to submit my-  
 unreservedly to the will of  
 , and to rely without waver-  
 on his word. *Though he  
 me; yet will I trust in him;*  
 I shall one day sing his  
 es for all these sufferings.

5. Satan often tempts persons  
 to improper ways of supplying  
 their wants, or extricating them-  
 selves from difficulties. Their  
 case it is suggested, is of such  
 an extraordinary nature, as to  
 justify a departure from the rigid  
 laws of virtue; their circumstan-  
 ces render it necessary to resort  
 to forbidden means. In such an  
 extremity as theirs, it would be  
 folly to be scrupulous; their ne-  
 cessity gives them licence, and  
 will be a sufficient excuse. How  
 many by such suggestions are be-  
 guiled into the use of falsehood,  
 and fraud, and other unlawful ex-  
 pedients; quieting their con-  
 sciences by the groundless per-  
 suasion, that their indigence and  
 distress will excuse them. Never  
 should we yield to such a per-  
 suasion; but in circumstances,  
 most trying, adhere inflexibly to  
 the precepts and confide stead-  
 fastly in the promises of God.  
 Trust in him; and he will do for  
 us much better than we can for  
 ourselves by any unwarrantable  
 steps. Our blessed Redeemer,  
 who in compassion, repeatedly  
 fed by miracle the multitudes  
 who followed him, refused thus  
 to supply himself at the instiga-  
 tion of the tempter. It would  
 have shown a disposition, on any  
 emergency or solicitation, to  
 leave the direct path of duty.  
 His example teaches us to  
 avoid all sinister and suspicious  
 measures in our distress, and to  
 rely with unshaken confidence  
 on the providence of God. *Our  
 Lord was in all points tempted like  
 as we are, yet without sin.* Shall  
 we then think that any sins be-  
 come necessary and allowable  
 on account of our trials and  
 temptations? Let us ever re-



member, that no pressure of trouble, or greatness of affliction, will justify impatience, and repining, or the use of unlawful means. Trust in the Lord, and do good; commit thy way unto the Lord, and wait patiently for him, and you will find support and deliverance. For *God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

6. Our Savior repelled temptation by the word of God; thus teaching us to make the Holy Scriptures our directory and encouragement at all times. We should by study and prayer endeavor to acquire a just and accurate knowledge of what is written, that we may make the precepts of God our rule, and his promises our support. In case any are troubled with doubts of the truth of revelation, let them not only attend to works on its evidences, but also with prayer and an honest heart peruse the Scriptures with great attention. The work in question should itself be examined with care and reflection. They should consider the accurate delineation of the various characters of men in the Bible, the sublimity and originality of its doctrines, the righteousness and benevolence of its precepts, the comprehension and depth of its various instructions, and the holy tendency of the whole. The Bible is a book, which wicked men hate and oppose, or endeavor to corrupt; but which good men love and admire. It inculcates with the strongest motives every duty, and condemns all iniquity. It is a book, which, if

there be any light given to mankind from Heaven or any guide, has infinitely fairer pretension than any other. It is a book, which beyond all others subdues the selfishness, pride and ferocity of mankind, and affords consolation and support to the afflicted and the dying. It has raised Christian nations in light, liberty and humanity far above the other nations of the earth. Whenever it is received, as a rule of faith and life, it enlightens, exalts and purifies the soul; and produces a rich harvest of all the fruits of benevolence and piety. Can such a book be the invention of wicked and impious men? Such the penmen must have been, if they did not, as they assert, receive their communications from heaven. Could it indeed be the work of any men, however gifted, except as the amanuenses of the Holy Spirit? Does it not evidently bear the impress of God; no less than the volume of nature? Is it not manifestly appointed by him, as the grand instrument, to make known the Savior, to overthrow the powers of darkness, to enlighten and heal the nations, to cheer and guide the humble and contrite, and to prepare men for the kingdom of heaven, where all is perfect holiness and love?

Let us therefore, my Christian brethren, bind this precious book to our hearts, study it with diligence and confidence, and make it our habitual meditation and directory. Then we shall defeat the tempter; and be like trees planted by the rivers of water, that bring forth their fruit in season, whose leaves also shall not wither, and whatsoever we do shall prosper. We should

to give this inestimable book to the destitute and indigent; do all we can to extend its blessings; praying that it may

fill the hearts of all men with the knowledge and love of our glorious and blessed Redeemer.  
R. W.

## RELIGIOUS INTELLIGENCE.

### SOCIETIES FOR THE EDUCATION OF INDIGENT PIOUS YOUNG MEN, FOR THE MINISTRY.

These societies are founded on two well-attested and deeply impressive facts; that a large portion of our nation is destitute of competent religious instructors, and that the ordinary supply from our colleges is utterly insufficient to meet the wants. The population of our country swells far beyond the ordinary number of ministers from our colleges. The wants of the country are constantly becoming more extensive and more grievous. An extraordinary and vigorous effort, therefore, is demanded in order to furnish our nation with suitable Christian instruction.

The facts, which have been laid in various ways before the Christian public, are yet incomplete. The most prying eye has not yet searched out every corner of darkness in our land. But the facts, which have already been collected, need only be diffused, to interest every Christian in the subject. An impartial statement of facts will enable every Christian to see what claims his destitute countrymen have on his charity. Information on this subject, must be collected and diffused. Men must see, in order to act. Obstacles of misery must be present to the eye, before the heart will be moved to pity. The multitude of Christians in our land who enjoy the weekly instruction of the sabbath, and who, with their families, dwell daily in the midst of that *great light*, which first diffused its healing beams in the land of Zebulun, beyond Jordan, in the *habitation of the gentiles*, must behold the thousands of their fellow-countrymen, who, with their children, spend the present life without Christian instruction, and enter the future without hope; and, unless they are Christians merely in name, they will open their hearts and purses in charity.

Mr. Beecher, in his Address in behalf of the Charitable Society formed in Connecticut for this object, has laid before the public as brief and comprehensive a view of the present state of information, respecting the extent of religious instruc-

tion enjoyed in our own country, as can elsewhere be found. The facts he has exhibited respecting the deficiency of evangelical instructors in our nation, his ingenious and sound calculations to shew the incompetency of any ordinary method to furnish a supply, accompanied with the most solemn appeals to the conscience and heart, have already induced many Christians to take hold of the subject and to form Charitable Societies. Their object is to educate pious young men for the ministry, who are unable to educate themselves, and thus supply the nation. They would seek the energy, and talent, and piety, that adorn so many in the poorer classes of society, and cultivate them for more prominent service in the church of God.

Mr. Beecher has warned us not to keep silence on this subject. In his expressive language, "the newspaper, the tract, and magazines must disclose to our slumbering countrymen their danger. The press must groan in the communication of our wretchedness; and from every pulpit in the land the trumpet must sound long and loud. The nation must be awaked to save itself by its own exertions or we are undone."

This was uttered while his heart was warmed by the facts he had just been exhibiting. These facts have probably met the eyes of most of our readers. We feel justified, however, without detailing them minutely, to exhibit his general estimate of the spiritual necessities of our nation.

The rule with which Mr. Beecher sets out in his estimate, is, that to furnish the United States with competent religious instruction, one instructor is demanded for every thousand souls. To justify this rule, he states that in the Jewish nation the proportion was much greater; that New England in her most prosperous days had one for 628; and that the present medium supply for Europe is one for 1000. The following reasons shew the rule to be at least moderate. "The population of the Union is so scattered, that one half of it cannot be thrown into congregations of a thousand souls; and if, in some places, one pastor can supply 1500 or 2000; in four-

times that number of places he can embody in his charge a number not exceeding 500 souls. So that assigning one minister to a thousand souls, as they are scattered over the face of the nation, is in fact a very small supply. But could the population of the nation be organized in congregations of 1000 souls, or 150 families, the whole routine of ministerial labor, the weekly preparations for the desk, the visiting of schools, the catechetical instruction, the weekly lectures, and family visiting, added to a vast amount of miscellaneous avocations, would completely engross the whole time of any pastor."

Take this rule, then, and the 8,000,000 of inhabitants in the United States need 8,000 ministers. The number of our educated ministers is not more than 3,000; of course 6,000 are at present needed, and 5,000,000 people are destitute of competent religious instruction. There may be, perhaps, 1,500 besides, who are nominally ministers. These Mr. B. strikes off the list. His reasons for so doing are, that they are extremely illiterate, despising learning, and utterly incapable of exerting that religious, and moral, and literary influence which belongs to the ministry.

"Illiterate pastors," Mr. B. justly observes, "cannot be the patrons of schools, academies and colleges. They cannot, and if they can they will not, exalt society above their own level. Education, religious and literary, will be neglected in their hands; civilization will decline, and immoralities multiply. If the influence of such men be better than nothing, if it do not help on the decline caused by human depravity, it is totally incompetent to arrest it."

"Illiterate men have never been the chosen instruments of God to build up his cause. The Disciples of our Lord, to supply the deficiency of an education, were instructed by himself for three years; and then, were miraculously taught languages, and clothed with the power of miracles, and were guided beside by the immediate suggestions of the Holy Spirit.

"What would the science of law become, and the administration of justice, in the hands of men destitute of a common education, ignorant of the science, and who should go from the plough and the work-hop to the bar? What would be the fate of medicine, and our fate, were health and life committed to the hands of men who never studied the human system, and knew nothing of diseases or remedies, by reading or by meditation? And what would be the fate of agriculture, or commerce, or the mechanic arts, pursued with as much ignorance as attends an unlettered ministry; and pur-

sued only as a calling subordinate to another, which occupied six days in seven? Is religious knowledge alone to be obtained without study? Or is the soul, and its eternal concern, the only thing on earth unworthy the attention of an order of men educated for the purpose, and devoted exclusively to that object? It is our duty then to engage deliberately in the enterprise of supplying our nation with qualified religious instructors.—Religion is the last thing that should be committed to the hands of ignorant and incompetent men, and the real deficiency of competent religious instructors is at least *five thousand*, and the population unsupplied is five millions."

The question then arises whether these 5,000,000 will ever receive competent religious instructors. A short calculation will shew, that without extraordinary exertions, they never will. The population of the country in past years has far out-run the increase of ministers. "From the year 1700 to 1753, there were 998 students graduated at Harvard and Yale Colleges, (at that time the only Colleges in New-England.) Of this number, 804 were ministers of the Gospel. Of these 804, there were living in 1753, according to the best estimate, 621. The population of New-England, in 1753, was 390,000. Of course there was, at that time, on an average, *one* LIBERALLY EDUCATED minister for every 628 souls in New-England.

"From a cursory examination of the necessary documents, it is presumed, that previous to this period, back to the first settlement of the country, the supply was even greater than this proportion.

"Compare this result with the *present* supply of ministers from these colleges. Let it be first remembered, however, that since 1753 the population of New England has increased nearly *tenfold*, and has spread itself over the whole western country; and though Colleges have multiplied, yet Harvard and Yale still educate *ONE THIRSD* of all who receive a collegiate education in the United States: that of course one third of the population, or nearly three millions of people; look to them for religious teachers. To supply this population, as New-England was supplied for more than 130 years after its settlement, (that is, till within the memory of many now upon the stage,) would require 4,250 ministers. Yet it is a fact; that there are now living only 760 ministers, graduates of Harvard and Yale; leaving an arrearage of 3,490.

"To speak more particularly of Yale College. Probably *one sixth* of all who receive a collegiate education in the United States are graduates of this semi-

ary.—Allotting then to Yale-College one *sixth* of the population of the United States, as her portion to supply, if this portion were now fully supplied, with one minister for every 1,000 souls; yet, rarely to fill the vacancies by *death*, and to meet the *annual increase* of population, the College would still be called upon to furnish 80 ministers *annually*; and this number to be increased in future, in proportion as the population should increase. It is a fact, that for the last forty years, there has not been an average of more than 100 ministers annually from this institution."

We are brought then to this conclusion, that "an immediate, universal, vigorous effort must be made to provide religious instruction for the nation.—The enterprise is one which a few hands cannot accomplish. The nation, all the pious and well-disposed part of the nation, must unite and engage systematically and vigorously in this work of self-preservation. The evangelizing of the nation must not be a secondary object to any one. It must stand forth in all its magnitude, as the eminent object upon which all eyes are fixed; for which all hearts beat, and in which all hands are employed. A Bible every family, a school for every district, and a pastor for every 1,000 souls, should be the motto upon the standard, and which the millions who enjoy these blessings must rally for the purpose of exalting them to those who do not."

Mr. B. brings an object so loudly claiming Christian charity to the doors of ministers, churches, charitable associations, wealthy, men in civil authority, and alumni of Yale College. On each of these classes, he presses his solicitations with an ardor demanded by the necessity of those whose cause he pleads. We close this article with a few passages, which he concludes his energetic appeal.

"The motives to such an effort as I propose, are numerous and powerful. It is indispensable to prevent the great body of the nation from sinking down to the state of absolute heathenism. Let the population roll on for seventy years has done for the 70 that are past, and no extraordinary exertion be made to meet the vastly increasing demand for ministers; but let them increase only in low proportion that they have done, what will be the result? There will be within the United States SEVENTY MILLION SOULS—and there will be only ONE HUNDRED competent religious teachers; SIXTY-FOUR MILLION, out of the SEVENTY, will be wholly destitute of propiety instruction. They may not be idolaters, but they are worshippers of idols; but they are brutish, and ignorant, and

profligacy always prevalent where the Gospel does not enlighten and restrain, as decisively ruinous to the soul, as Idolatry itself. It is of little consequence to a man, whether he perishes in the waters of the Ganges, or on the road to Juggernaut; or whether he perishes at home, consumed by slow fires within, or chilled by frost in a fit of intoxication. The little light that may glimmer upon the dark places of our land, if it be not enough to rescue souls from death, may even render their circumstances more dreadful than the total darkness of heathen lands, by aggravating their guilt and condemnation. The civil welfare of the nation demands imperiously, the universal co-operation of religious institutions.

"If knowledge and virtue be the basis of republican institutions, our foundations will soon rest upon the sand, unless a more effectual and all-pervading system of religious and moral instruction can be provided. The right of suffrage in the hands of an ignorant and vicious population, such as will always exist in a land where the Gospel does not restrain and civilize, will be a sword in the hand of a maniac; to make desolate around him, and finally to destroy himself. It is no party in politics that can save this nation from political death, by political wisdom merely. The disease is upon the vitals, and the remedy must be appropriate. There is no remedy but the tree whose leaves are for the healing of the nations. Beneath the shade of this tree the millions of our land may sit down with great delight, and its fruit shall be sweet to their taste.

"The integrity of the Union demands special exertions to produce in the nation a more homogeneous character, and bind us together by firmer bonds. Commencing, as each State did, a kind of insulated existence, and preserving still, as it ought to do, an independent, internal organization; and spread as the States are, over a vast extent of country; and united as they are, chiefly for defense and commercial purposes, there is not sufficient intercourse to beget affection; nor a sufficient solidity of the whole nation to counteract the danger of local repulsion in times of public commotion. A remedy must be applied to this vital defect of our national organization. But what shall that remedy be? There can be but one. The consolidation of the State Governments would make a despotism. But the prevalence of pious, intelligent, enterprising ministers through the nation, at the ratio of one for a thousand, would establish schools, and academies, and colleges, and habits, and institutions of homogeneous influence. These would produce a sameness of views, and feelings, and interests, which would lay

the foundation of our empire upon a rock. Religion is the central attraction, which must supply the deficiency of political affinity and interest. Religion is the bond of charity, which in storms must undergird the ship. The intercourse of good men, in the blessed enterprize of evangelizing our land, will do more than every thing beside to make the different parts of the land acquainted, to do away local jealousies, to consolidate the nation, and perpetuate its liberties. The very enterprize will cause every one who embarks in it to love his country better, while he constantly renders his country more worthy to be loved.

"How blessed will be the remuneration of such an enterprize, in the health, the temperance, the industry, and peace, and friendship, diffused through the nation. The expense of crimes and of their punishment, beside all the woes of wickedness, is four times as great, as the expense of their prevention, by a comprehensive system of religious instruction.

"With respect to the young men, whom we shall educate by our charities, it may be observed, that as we take them under our patronage not until they are fitted for College, we shall not be likely to be deceived in the objects of our charity, after such a probation as the preparatory studies will afford. We shall be able to select young men of sound minds, and good talents; and they will be taken from a state of society, where bodily vigor, resolution, and a capacity of enduring hardships, will be found in their best estate.

"Upon the College, and upon the State at large, the influence of such an accession of intelligent and pious young men, will be most auspicious. The religious and moral habits of our young men in College are to affect deeply the civil and religious interests of the State. The age at which they reside in College is the forming age; and the habits of thinking and feeling acquired there, will often be carried through life. We feel constantly in our churches, and in our civil concerns, in all parts of the State, the good or ill effects of principles inculcated, and habits formed in Yale College. Now the great difficulty, where such numbers of inexperienced youth are associated, is to guard against irreligion and dissipation. What parent, on sending his son to a public seminary, does not tremble at the temptations, to which he may be exposed? But the students, whom Charity shall send to Yale College, will possess, ordinarily, a weight of talents, and always, it may be hoped, that piety and circumspection, which will create an influence in the College, surpassing the power of laws or discipline. What a security to our sons to have in the College,

whither we send them, a select band of pious companions to watch over and pray for them, and lead them in the right way.

"Nor is it a vain expectation, that the prayers, the example, and the conversation of these sons of the prophets in our College, will be connected with frequent revivals of religion, and that our charities to them may be the very means, which God will make the occasion of salvation to our own children. What a pledge to the State for the piety and integrity of her pastors and of rising legislators. It is no unreasonable hope, that in educating one minister by charity, we shall provide two for our country, by the blessing of God upon the prayers and example of this one.

"The Providence of God also seems at the present time, to indicate, with uncommon clearness, our duty. There is an unusual predisposition, manifesting itself in our country, to receive the Gospel. Infidelity has long been on the decline, and the importance of religious institutions is more highly appreciated. Something begins to appear in some of the new settlements, which reminds us of the early days of New-England, when our fathers carried their pastor with them, to commence a settlement in the wilderness. The utility of Missionary labors is more and more admitted, and the demand as to extent and importunity is increasing every year.

"Several charitable foundations have already been laid, with a view to prepare indigent young men of piety for College; and God has raised up suddenly, and by an unparalleled liberality, Theological Seminaries to receive them, and fit them for the Ministry, when regularly educated. By the revivals of religion, also, which have prevailed and now prevail in our land, a great multitude of young men have been made willing to devote themselves to all the hardships attending so great an enterprize as the evangelizing of the nation. Our College constitutes the broken link. To her threshold, every year, young men of piety come, and for the love of Jesus, and the worth of souls, plead for admission, and are sent away because no funds are provided to help them through. From all parts of the land the cry ascends, Give us Ministers, or we die; and pious young men, smitten with compassion, spring up and rush to our College, and offer themselves to the Lord, and no provision is made to receive them.

"For a number of years past, from 16 to 20 applications of this kind have been made and refused. There are at this time several young men in Yale College who, hearing that this society had been organized, have come and flung themselves upon us. We could not send them away; and yet, unless we are patronized by the

public, they must go away despairing of their object; for they stand in need of every thing, while as yet it is comparatively nothing that we can do.

"After all, it may be demanded by some what evidence have we, that the objects of our charity will devote themselves to the profession for which they are educated, and will adorn the doctrine of God their Savior. You have the evidence of a profession of religion, confirmed by a correspondent life, through at least two years of preparatory study.

"Considering the great demand for Ministers, and the evident purpose of God to provide a supply, indicated by revivals in Colleges, and unheard of liberality of many to educate ministers, you have reason to believe that those who offer themselves will be generally those whom God has called, and whom he will preserve and bless. And you have the analogy of past experience, from which it appears that, with few exceptions, the young men, who have been educated by charity for the ministry, have answered the expectations of their benefactors. But suppose occasionally we should be disappointed, and our labors be in vain, would that be a reason for abandoning the whole system of charitable education, and leaving our country to relapse into heathenism, and our posterity to be crushed by the hand of despotism. Must we be certain of success, before we lift a finger in any charitable enterprise? Is no trust to be reposed in God, and no risk to be run for the love of Jesus and the good of souls? Do we in common life vest no capital in any business without an absolute certainty of a profitable return? If a crop fail, will the farmer never sow again? If a voyage prove unsuccessful, will the merchant never try another? We have at least as high security for the accomplishment of our charitable designs as attend an ordinary worldly avocation, in which the risk of failure never deters any one. Where then would you run the risk of failure from a prospect of earthly gain, will you not do it to glorify God, to bless your country, to save immortal souls from perdition. You have as high and even higher security than parents ordinarily have, who educate their own children for the ministry, and upon the principle upon which you would refuse to give, all efforts must stop to provide ministers, and the whole land sit in darkness. Besides, your obligation to give does not arise from the absolute certainty of success. The necessities of your country and the world, and the high authority of heaven, bind you to give, committing the event to God. If he hear your prayers and bless your alms, you are bound to give thanks. But if, for the trial of our faith, he disappoint your hopes, then

you are to submit without murmuring, but never to withhold your charities and your prayers.

"And now, people of Connecticut, and all who fear God, with these facts we appeal to your consciences whether it is not your duty to give. We appeal to your hearts whether you are not willing to give, to save your country from ruin, and to save millions of your countrymen from hell. Are you a friend to your country? Behold her nakedness and spread over it the cover of charity. Are you friends to civil liberty? Give, that it may be rescued from a violent death, and a speedy one, by the hands of ignorance and irreligion. Are you patriots? Bless your country by uniting in the holy enterprise of converting a moral wilderness into a fruitful field. Are you fathers? Give, that you may provide for your children, at home and abroad, an inheritance incorruptible and undefiled, and unfading in heaven. Are you Christians? Pray without ceasing to the Lord of the harvest, that he would thrust laborers into his vineyard, and let your prayers and your charities go up together. Do any of you anticipate a speedy removal from this to a better world, and do you wish to consecrate to some useful purpose a portion of the whole of your property? Give it, we beseech you, for the education of indigent pious young men for the Gospel Ministry, that you, being dead, may yet, through distant generations, speak to your countrymen the words of eternal life. And, finally, whatever it shall be your purpose to do, do it quickly, and with all your might; for of the five millions of your destitute countrymen every year is sweeping 150 thousand to the grave. While you read, they die and go to the judgment; and with all the expedition that you can make, about 750 thousand must die in this Christian land destitute of the means of grace, before you can send to them one competent religious instructor, as the result of exertions which are yet to be made. O, that my head were as waters, and mine eyes as fountains of tears, that I might weep day and night over the slain of the daughter of my people!"

#### CONSTITUTION

OF THE CHARITABLE SOCIETY, FORMED IN CONNECTICUT, FOR THE EDUCATION OF INDIGENT PIOUS YOUNG MEN, FOR THE MINISTRY OF THE GOSPEL.

Art. 1. The object of this Society shall be, to furnish pecuniary assistance to indigent young men of piety and promising talents, intended for the ministry of the Gospel, in obtaining an education at Yale College; it being understood, that no persons are to be received under the patronage

age of this society, unless they be really indigent, and that even such be required to make all suitable exertions to help themselves.

Art. 2. Any person who shall subscribe this constitution, and pay annually a sum not less than one dollar, shall be a member of this Society, and shall be holden to make such annual payment, until by notice given to one of its agents, he shall withdraw from the Society.

Art. 3. Any person who shall pay at one time not less than twenty dollars shall be a member for life.

Art. 4. Any person who shall pay ten dollars at any one time, shall be a member for ten years; and if within that period he shall pay ten dollars in addition, he shall be a member for life.

Art. 5. Any person who shall collect ten dollars a year in behalf of the Society, may be a member.

Art. 6. A permanent fund, of which the interest only shall be expended, shall be formed by the payments made by members for life, and for ten years, from such sums as the donors shall appropriate to this purpose, and from a portion of the annual receipts, to be determined, from time to time, by vote of the Society.

Art. 7. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer, and Auditor. The Treasurer of Yale-College shall, *ex officio*, be Treasurer of this Society. The other officers shall be chosen annually by ballot.

Art. 8. It shall be the duty of the Treasurer to manage the funds, so as to render them productive; to pay out such sums as shall be ordered by the committee of appropriations; and to render to the Society an annual account of the receipts and expenditures, and of the manner in which the funds are invested.

Art. 9. The selection of the objects of patronage, and the appropriation of all monies, shall be made by a Committee of the Society, to be chosen annually, and denominated the Committee of Appropriations.

Art. 10. The Committee of Appropriations, in selecting objects of charity, shall give a preference to the descendants of members for life, and of others who may have given a sum greater than twenty dollars; provided such descendants have the qualifications required in the constitution.

Art. 11. The following committees shall also be appointed annually, viz: A Committee of Supplies, and a committee in each associational district in this State.

Art. 12. It shall be the duty of the Committee of Supplies to devise measures for increasing the funds of the Society; to state its views to the public; and to make appeals to their liberality, in behalf of those for whom pecuniary aid is solicited.

Art. 13. It shall be the duty of the associational committees to promote the objects of the Society, within their respective limits, particularly by soliciting subscriptions and donations, and by encouraging the formation of auxiliary societies.

Art. 14. Any individual or association of persons, who shall pay one hundred dollars a year, may have the privilege of nominating a person, who shall receive the assistance of the Society, provided the Committee of Appropriations shall judge him worthy of its patronage.

Art. 15. If any person, who has been assisted by the Society under the expectation of engaging in the ministry, shall decline entering on that work, he shall refund the sum expended for his education, unless, for some sufficient reason, the Committee of Appropriations shall release him from the payment.

Art. 16. There shall be an annual meeting of the Society, at New-Haven, on the day succeeding the public Commencement, at 9 o'clock, A. M. unless otherwise ordered by the Society.

Art. 17. Any vacancy occurring among the officers may be supplied by the Committee of Appropriations till the next meeting of the Society.

Art. 18. The President, or in his absence the Vice-President, shall have power to call a meeting of the Society, if it shall appear to him to be necessary.

Art. 19. Fifteen members shall constitute a quorum of the Society for the transaction of business.

Art. 20. Although it is the principal object of the Society to assist in educating young men for the ministry, yet, in compliance with the wishes of any donor, the amount of his subscription or contribution may be applied to the assistance of persons of good character and promising talents, without limitation to a particular profession.

Art. 21. This constitution may be altered or amended by a vote of three fourths of the members present at any annual meeting.

*Officers of the Society, appointed Sept. 1814.*

Hon. TAPPING RILEY, *President.*  
Rev. SAMUEL MERWIN, *Vice-Presidents.*  
Mr. CHARLES SHEEMAN, *Auditor.*

*Committee of Appropriations.*

Rev. TIMOTHY DWIGHT, D. D.  
Mr. JEREMIAH DAY,  
Mr. BENJAMIN SILLIMAN,  
Mr. JAMES L. KINGSLEY,  
Rev. SAUL CLARK,  
Rev. NATHANIEL W. TAYLOR,  
Rev. SAMUEL MERWIN.

*Committee of Supplies.*

Rev. LYMAN BEECHER,

JEDIDIAH MOORE, D. D.  
 NIAN EVARTS, Esq.  
 HEMAN HUMPHREYS,  
 ABEL FLINT.

*Associational Committees.*

ROSWALL SWAN, *Fairfield, West.*  
 WILLIAM ANDREWS, *East.*  
 ERASBUS SCRANTON, *N. Haven West.*  
 AARON DUTTON, *East.*  
 JOSEPH HARVEY, *Litchfield North.*  
 BENNETT TYLER, *South.*  
 HUBAEL BARTLETT, *Hartford North.*  
 CALVIN CHAPIN, *South.*  
 WILLIAM L. STRONG, *Tolland.*  
 AARON HOVEY, *Middlesex.*  
 DANIEL DOW, *Windham, Original.*  
 ABEL M'EWEN, *New-London.*

*following is the Constitution of a Society about to be formed in Massachusetts, on a comprehensive plan, and which a liberal subscription has already commenced.*

CONSTITUTION OF THE AMERICAN SOCIETY FOR EDUCATING YOUTH FOR THE GOSPEL MINISTRY.

BRINGED into serious consideration the deplorable condition of the inhabitants of the United States, the greater part of whom, as it appears from authentic documents and well supported estimates, are destitute of competent religious instruction, or exposed to the errors and mischiefs of unlearned men, we, whose hearts are underwritten, do hereby, in the name of God and love of man, form and give into a Society for the benevolent purpose of aiding, and of exciting and assisting, indigent young men of talents and of pious disposition, in acquiring a learned and competent education for the Gospel Ministry, upon the principles and in the manner following, viz.

This Society shall be denominated THE AMERICAN SOCIETY FOR EDUCATING YOUTH FOR THE GOSPEL MINISTRY.

Any person, who shall subscribe, and annually pay into the Treasury a sum not less than five dollars, shall be a member of this Society; and shall be helden liable to such payment, until by written notice to the Treasurer he shall have dissolved his connexion with the Society; any person, however, to whom, in his own mind, it may be inconvenient to pay more than five dollars, may be a member, who shall pay, as above, the sum of two dollars annually; and should any member, for successive years, neglect to pay his subscription, unless excused by the Society, his membership shall cease.

III. Any person, who shall pay at one time a hundred dollars, shall be a member for life.

IV. A permanent fund, of which five sixths parts of the interest only may be expended, shall be formed of bequests, legacies, donations, grants, and subscriptions, thus appropriated by the donors; and from a portion of the annual receipts; to be determined from time to time by the Society.

V. The Officers of this Society shall be a President, three Vice Presidents, a Clerk, a Corresponding Secretary, a Treasurer, and Auditor, together with such assistant Officers and Agents, as experience may prove to be necessary; all which shall be annually chosen by ballot.

VI. There shall also be chosen annually by ballot a Board of Directors, consisting of seven members, whose duty it shall be to superintend the management of the funds and other property of the Society, and to effect, to the utmost of their power, the enlargement of the same, by soliciting themselves, and by appointing Agents in distant parts, to solicit, in behalf of the Society, of Christianity, of the human race, and especially of millions of our own countrymen, perishing for lack of knowledge, the aid, necessary to achieve the glorious object in view; by exciting Churches and Congregations to make annual collections for this purpose; and by establishing auxiliary Societies in towns, counties, and distant regions, together with cent Societies and other charitable female Associations of various kinds, as also Associations of young men of different occupations, especially of such as have themselves enjoyed the advantages of a liberal education; by personal and persevering addresses to rich individuals of both sexes, particularly those in single life, and by respectful applications to Legislative bodies and other classes of men; by establishing active and extensive correspondencies, and by making known to Ministers of the gospel, to Magistrates, to Christians in general, and to all of every order, age, and sex, in whom are any remains of humanity, the destitute, ruinous state of many parts of our country, relative to instruction in religion and morals, the source of all, that is stable in government, happy in life, and safe for eternity; in a word, by every possible method, calculated to produce in the minds of every man, woman, and child, a heartfelt, operative conviction, that it is the imperious and indispensable duty of every human being, while life remains, to contribute all in his power to the cause of Christ, to the redemption of the souls of his brethren from eternal death.

VII. Qualified candidates for this char-



ity may be aided in each of the several stages of preparatory education for the ministry. But, except in very singular cases, no applicant shall be assisted, even in the first stage, who is not fifteen years of age; nor in either stage, shall any candidate receive assistance, who shall not produce, from serious and respectable characters, unequivocal testimonials of real indigence, promising talents, and hopeful piety; nor shall any person be continued on this foundation, whose Instructor or Instructors shall not annually exhibit to the Directors satisfactory evidence, that in point of genius, diligence, literary progress, morals, and piety, he is a proper character to receive this sacred charity; in addition to which, each beneficiary, after his admission into any College, shall annually exhibit to the Directors a written declaration, that it continues to be his serious purpose, if his life be spared, to devote that life to the gospel ministry.

VIII. The appropriation of all monies shall be made by the Directors; with whom also shall be entrusted the power of examining and selecting candidates for this charity; and likewise the power of appointing Agents, to examine and recommend to the Board applicants, living in distant parts; but the power of placing and continuing a person on this foundation, in either stage of education, shall be lodged with the Directors alone.

IX. If any person, who has been assisted by the Society, with a view to the gospel ministry, shall not devote himself to that work; he shall within a reasonable time refund the sum, expended for his education, with lawful interest for the same, whenever required by the Directors.

X. The Directors shall appoint a President and Clerk for their Board out of their own number; and have power to summon the attendance of the Clerk, Secretary, Treasurer, Auditor, or any other Officer of the Society, whenever they shall deem it necessary.

XI. Any vacancy, occurring among the Officers, may be supplied, if necessary, by the Directors, till the next meeting of the Society.

XII. The President, or in his absence the first Vice-President, shall have power in concurrence with three of the Directors, to call special meetings of the Society; and the President of the Directors, or in his absence their Clerk, shall have power to call special meetings of the Board.

XIII. The Treasurer shall be bound with two sureties, in a reasonable sum, to be determined by the Directors, to a faithful discharge of his duty; which shall be to vest the property of the Society in the safest and most productive forms, agreeably to the instructions of the Di-

rectors; to make such payments and advances of money, as they shall order; and annually to render to the Society a written account of all receipts and expenditures within the year, of the amount of its fund, and of the manner in which it is vested.

XIV. Twenty members shall constitute a quorum of the Society for transaction of business.

XV. This Society shall meet annually for the choice of officers, the transaction of other annual business, to hear the report of the Directors, and to attend public worship and a sermon, at such time and place, as the Society shall appoint; and the first meeting of the Society shall be at the Church in Park Street, Boston, on the last Thursday in October next, at three o'clock in the afternoon; at which time the Society shall be organized.

XVI. The first meeting of the Directors shall be appointed by the oldest member of the Board; and all future stated meetings shall be appointed by vote of the Directors.

XVII. Every meeting of the Society and of the Directors shall be opened with prayer.

XVIII. This Constitution, but not its object, may be altered and amended by vote of three fourths of its members, present at any annual meeting; provided always, that every proposed alteration or amendment shall have been submitted to the Directors, and approved by them, three months previously to its being proposed to the Society.

#### DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Aug. 31,\* 1815. The following sums were received by the hands of the Rev. Dr. Lyman, of Hatfield, viz.

From the Cent Society in Bridgewater, (Penn.) by Mrs. Anna Rainsford, remitted by the Rev. Dr. Morse,	\$9 81
From a friend of Foreign Missions in the west parish of Westminster, (Ver.)	1 00
From the Rev. David H. Williston, Tunbridge, (Ver.)	50 00

Carried forward \$60 81

\* It is necessary, on account of the Treasurer's late absence, to place, under the date of Aug. 31st, several donations, which were made before that time, but which were not paid into the Treasury till afterwards.

Brought forward	\$60 81
From a child in Vermont, a present, remitted to the Rev. D. H. Wilston,	10 00
From Mrs. Lois Partridge, Hatfield,	4 00
From a friend of Foreign Missions in the county of Franklin,	3 00
Addition to the sum of \$2 33 acknowledged in the Panoplist, for August, 1886, as received from the Female Society in South Hadley, 50 cents having been deducted to pay the expense of carrying the above sum in specie to Boston,	50
From Mr. Solomon Woodell, of Jamaica; (Ver.) in notes and bonds, amounting, principal and interest, to the following sums, viz.	
To the permanent fund,	\$398 68
For immediate use,	309 69—708 87—786 68
From the Grand Royal Arch Chapter of Vermont, for the purpose of aiding in propagating the Gospel in foreign parts, remitted by Benjamin Lord, Esq. Grand Treasurer, to the Rev. President Davis,	100 00
The following sums by the Rev. Asaph Morgan, of Essex, (Ver.) viz.	
Contribution in the town of Essex,	\$10 50
From the Young Ladies' Benevolent Society, in do.	9 00
From a female friend of missions, in do.	1 00
From an apprentice lad, in do.	50
From a female friend of missions in Underhill,	1 00—22 00
From Professor Hall of Middlebury, (Ver.)	8 00
From the Female Cent Society in Dorset, (Ver.) by the Rev. William Jackson, appropriated to the propagation of the Gospel among the American Indians,	24 00
From a few female friends of Foreign Missions, in Westfield, (Mass.) by the Rev. Dr. Morse,	10 00
From a female friend of Foreign Missions in West Windsor, (Ver.) by Deacon Nathan Coolidge,	1 00
Carried forward	\$951 63

Brought forward	\$951 68
From a Female Association in Long Meadow, by the Rev. R. S. Storrs,	53 00
From a female friend, by the Rev. Dr. Worcester,	\$15 00
From a friend by do.	10 00
From an unknown friend, by Mr. Job Harris to the Rev. Dr. Worcester,	10 00
From an unknown friend, by Mr. Michael Shepard to the Rev. Dr. Worcester,	3 80—38 80
From the Foreign Mission Society of North Yarmouth and the vicinity, by the Hon. Ammi H. Mitchell, Esq. Treasurer,	\$76 50
From Mrs. Phebe Veazie, Treasurer of the Female Cent Society in Freeport, by do.	6 87—82 87
Part of the clear profits of the Panoplist, Vol. VIII,	\$36 27
Also, part of the clear profits of the Panoplist, Vol. IX.	114 34—150 61
	<u>\$1,276 16</u>

N. B. The foregoing donations are comprised in the Treasurer's accounts, for the year which ended on the 31st of August, 1815.

*The following donations have been received since the 1st of September.*

Sept. 9. From Mrs. Sarah Olney and Miss Mary Olney, by the Rev. Thomas Williams, of Providence, remitted to Mr. Samuel T. Armstrong,	\$10 00
12. From Miss Polly Benedict, of Danbury, (Con.) by Deacon Tucker,	1 00
13. From the Cent Society in Vassalboro', by Miss Leach, the Treasurer,	17 91
From a friend to missions, by Mr. N. Willey, of New Ipswich,	10 00—38 91
From a young lady in Royalton, (Ver.)	2 00
15. From the Female Cent Society in Wilmington, (Ver.)	17 00
18. From a young lady in Hartford, (Con.) by the Rev. T. P. Gillet,	2 00
19. From John P. Whitman, Esq. of Williamstown, (Mass.) by Mr. Henry Hudson, the agent of the board at Hartford, (Con.)	\$40 00
From Alice Curtis, Willington,	75—40 75
Carried forward	\$100 66



THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

No. 11.

NOVEMBER, 1815.

VOL. XI.

**RELIGIOUS COMMUNICATIONS.**

REFLECTIONS ON MATTHEW IV,  
1—11. NO. 2.

*\*Then the devil taketh him up  
to the holy city, and setteth him  
on a pinnacle of the temple; and  
saith unto him, If thou be the Son  
of God, cast thyself down: for it  
is written, He shall give his an-  
gels charge concerning thee; and  
their hands they shall bear thee  
up, lest at any time thou dash thy  
foot against a stone. Jesus said  
unto him, It is written again,  
Thou shalt not tempt the Lord  
thy God. Matt. iv, 5, 6, 7.*

The tempter, failing in his first  
tempt, through the confidence  
Christ in the Father, now artfully  
grounds his temptation on  
thy very confidence; and since  
had been foiled by Scripture,  
would take that, too, to favor  
his purposes.

Being permitted to place our  
feet on a pinnacle of the tem-  
ple, he urges him, by an imper-  
fect quotation from the scrip-  
ture, to cast himself down.  
Such an act would have been  
tempting God, by a vain and pre-  
sumptuous reliance on his prom-  
ise in a case to which it did not  
extend. But our Savior promptly  
defeated this temptation, also,  
by an appropriate passage of  
scripture. (Deut. vi, 16.)

VOL. XI.

Here we may observe

1. That, through his subtlety,  
the tempter often endeavors to  
lead men, who have forsaken  
certain sins, into sins of an op-  
posite kind. By such a course,  
he comes on a side where he is  
not expected, where there is no  
guard; and consequently, his  
wiles are too often successful,  
before they are discovered. It  
is probably, in no small degree,  
owing to his influence, that men  
so frequently pass from one ex-  
treme to another, and are so  
prone to excess.

The prodigal sometimes be-  
comes a miser, the devotee to  
expensive gratifications a close-  
handed worshipper of mammon.  
Let the extravagant and indo-  
lent and voluptuous abandon  
their vices; let them not, how-  
ever, become parsimoniously cov-  
etous; but by industry, frugality,  
and temperance, support an hos-  
pitable, humane, and pious lib-  
erality. The miser, on the other  
side, seldom turns prodigal;  
some rapacious and covetous  
men, however, at the close of  
life have given large donations,  
to procure fame, or to obtain  
the favor of Heaven. Let the  
unjust and penurious accumu-  
lator repent, make reparation  
where he can, and dispose of his  
treasures in a wise and pious

manner; but let him never think of purchasing a name with his wealth; nor deceive his soul, by supposing that any appropriation of it can atone for his sins. For pardon let him trust only in the Lamb of God.

How often do persons, who change their opinions on temporal subjects, especially if ardent and unprincipled, go from one extreme to the opposite. Some selfish motive gives a new turn to their views and prejudices, and induces them to exchange their party for another. They now indiscriminately condemn, with great violence, the very men and measures, that they recently approved. When their change is not the result of conviction and conscience, they generally become the most contentious partizans. They endeavor to justify themselves, and to acquire the confidence and favor of their new associates, by uncommon zeal in their cause.

In religion, apostates have ever been the most inveterate opposers of true Christians. Proselytes to a sect, generally lay the most stress on their peculiar sentiments, and are most warm and bitter in opposing those, which they formerly held. When persons, bred in strict orthodoxy, become unsettled and skeptical, they very often proceed, from step to step, to the very confines of infidelity, if they pass not into its regions. Such persons, also, are generally more bold and vehement in opposition to the truth, and in exertions to maintain and propagate error, than those, who have never been orthodox.

Men sometimes, also, pass from loose opinions and latitudinarian principles into the oppo-

site extreme, and become too rigid and intolerant. Desirous to get as far as possible from their former errors, they seem not to be aware, that they may err on the right side by carrying some points too far; that they may give some doctrines and duties, because newly embraced, a disproportionate attention; and that they may undervalue other doctrines and duties, from an apprehension, that they approach too near the errors, which they have relinquished.

When a man greatly changes his principles, it often happens also, that the men and books, which he once admired, sink into undue contempt in his estimation; and others rise from contempt into unqualified repute. How must a person's mind be warped by selfish prejudice, when he can see nothing but strength and excellence in any, who favor his views; and nothing but weakness and error in any, who oppose them. We should learn to discriminate on all sides. *Prove all things; hold fast that which is good.*

Where revivals of religion take place, there is sometimes more than a due proportion of attention paid to social worship, conferences, relation of experiences, exhortation, and duties of this kind. This is not so often the case, as enemies to revivals would represent; but is it not sometimes the case? These duties appear so useful, and are so agreeable, that some would gladly spend their whole time in them. Are there not instances therefore, when such directions, as the following, may probably be useful, especially to young converts?

In your social meetings, be

*ift to hear, slow to speak.* Avoid all intemperate zeal and regularity, crude and extravagant speeches; and let all things done in a solemn and decent manner. Let not your meetings be too frequent, nor be continued to an unseasonable hour. Spend more time in secret prayer, in the perusal of the scriptures, in self-examination and meditation, and in domestic duties. Endeavor to understand your duties, and so to adjust the time and order of attending them, that none may have an undue prominence; that none may be neglected; that your life may be consistent and beautiful in all its parts. Guard against spiritual pride, precipitancy, and false dependences. Avoid scrupulously the appearance of evil, and be exceedingly cautious and circumspect, that the adversary may get no advantage, to prejudice the good cause, which you have at heart; that *with all doing ye may put to silence the ignorance of foolish men.*

Satan is undoubtedly well pleased, when professors of religion take pride in favorite doctrines, and exalt them to the disparagement of other important doctrines; when they set faith and good works at variance, stigmatizing the one, as antinomianism, or the other, as legality and self-righteousness; when they decry some important virtues, through a mistaken fear of their tendency—zeal, lest it should be censorious and fanatical,—candor, lest it should open the mind to the insinuation of error; when they follow dreams and impulses, or some other false guidance; when they are eccentric and extravagant; or when they settle

down into formality and lukewarmness. It is a malignant gratification to him, whenever they exhibit a dull or distorted portraiture of religion, calculated to obscure or dishonor it in the view of its enemies.

Some persons are always too ardent or too cold, too precipitant or too dilatory. Both individuals and communities are prone to run into extremes in many respects. We should endeavour to avoid them, as always more or less prejudicial. We should seek the proper medium, which is the straight and narrow path of duty. Our Christian character ought to be a well proportioned whole, undeformed by redundancies or defects, embracing all the duties of piety and morality in their proper place. Our religion should be a *patient continuance in well doing*. It should resemble a perennial stream, uniformly affording refreshment and fertility; and not a mountain torrent, pouring down with great noise and impetuosity, but shortly evaporating. We should shine like the regular lights of heaven; and not resemble a wandering comet.

2. Satan often endeavours to persuade men to do things, which would be *tempting God*, that is, "putting his power, truth, and love to an unnecessary trial." This may be done in several ways.

To appropriate to ourselves the promises, made to true Christians, without repentance, faith, and obedience, is tempting God. It involves a resolution of trying his truth and mercy upon unauthorized grounds. It is a presumptuous expectation of the salvation and blessings of his

people, while we refuse to live as his people. Let us beware of such fatal presumption, though tempted to indulge it by plausible quotations from Scripture. We deceive ourselves, as well as tempt God, when we thus expect his promised favors.

To run into dangers unnecessarily, expecting divine interpositions to preserve us from sin and injury, is tempting God. So it is also, to engage in improper works and enterprises, expecting his assistance and blessing. In such cases, persons never truly trust in God. For, true dependence implies some warrant or authority for its foundation. But they presume, to try his protection and favor, without following his directions. We should implicitly confide in the promises of God in every case, to which they fairly extend; but to rely on them in cases, in which we have no authority for their application, is tempting, unwarrantably, the protection of God. We should equally avoid all distrust and suspicion, where we have the warrant of God's word, and all groundless expectations, where we have not. It is therefore of the highest importance, that we accurately understand, when and how far we are authorized to appropriate the promises of God to ourselves.

To be dissatisfied with the assurances, which God has given, of his truth, power, goodness, and mercy, and out of distrust and unbelief to demand farther proof of them, is also tempting him. Thus the Israelites tempted him in the wilderness, when in every extremity they manifested their unbelief in murmuring complaints and clamorous demands. Would we avoid

tempting God in any way, we must with an honest heart seek his guidance, believe his word, obey his commands, and confide in his providence and mercy. Let us do all these, and we shall be safe.

3. The Holy Scriptures may be employed to seduce men into error and sin. Texts merely suggested, are no guide. We must see, that they are not mutilated, that they are understood, and that they are clearly applicable, before we draw any conclusion from them. Satan can use Scripture freely; and so can wicked men of every description. It may therefore be profitable, briefly to state some of the methods, in which many wrest the Scriptures.

Passages of Scripture are often incorrectly quoted, by leaving out or altering some important words, so that the meaning is essentially changed. Heedless and unprincipled men not unfrequently make such quotations. Hence it is highly necessary to examine the texts, which they produce in support of their opinions. This is adviseable, as it will not only prevent us from being misled, but also render our acquaintance with the Scriptures more accurate and extensive.

Passages, by being used in connexions different from what they are in the Bible, are often made to convey erroneous sentiments. Many in support of their opinions quote passages, where the sound or phraseology seems favorable, without any regard to their connexion and application, as they stand in the Bible. *Let every man be fully persuaded in his own mind*, is a passage for instance, often quoted, as if

meant, that a person, who is sincere in the belief of error, the practice of sin, or the neglect of duties, is innocent and safe; that he is fully persuaded he is right, it is right for him to do as he does, whatever his conduct may be. The Scriptures inculcate no such doctrine; but declare that *there is a way which is the end thereof* right unto a man; but *the end thereof are the ways of death.* To understand this rested passage, we should examine it, in its connexion. Look at it in the Epistle of Paul, and you will perceive that it has reference to certain Jewish somnities, in regard to the observance of which, they being neither commanded nor forbidden, every man, regarding the glory of God and the edification of the church, might act according to the persuasion of his own mind.

The Scriptures are often wrested, by a strained and fanciful interpretation; and by drawing unwarrantable inferences from them. No interpretation of a passage, or inference from which renders it contradictory to other plainer texts, or to the general instructions of Scripture, can be correct and true. But many appear to be regardless of this, when resolved to maintain a favorite opinion.

The word of God is often handled deceitfully, by endeavors to explain away the obvious signification of plain and direct passages, and to maintain opinions by those, which are obscure and indirect. An instance will plain my meaning. Suppose a person honestly desires to ascertain, what the Scriptures teach respecting the future state of those, who die in impenitence

and unbelief; he will undoubtedly turn to those passages, which speak expressly and directly on that point, and conclude, that they teach the true doctrine of the Scriptures. Is not this the only fair and legitimate way of making them the rule of our faith? Yet there are not a few, who endeavour to explain away the obvious meaning of all such passages, and to support the doctrine of universal salvation by others, which by no means treat directly of the future destiny of those, who die in their sins; but are capable by the manner of their expression, or by their obscurity, of being warped with a little ingenuity to their purpose. Is it fair, is it safe, thus to treat the oracles of God?

Many, instead of submitting to the authority of revelation, and being taught and guided by it, sit as judges over it; and receive what is agreeable, and reject the rest. By philosophy and reason, falsely so called, they corrupt the word of truth. All the doctrines of revelation are perfectly reasonable; but they may not always appear so, to persons under the influence of divers sins and prejudices. They contain depths, which reason cannot fathom, and heights, above the reach of her eye. The office of reason is to direct us in ascertaining what God has revealed; and not to decide on the propriety of his measures and laws. We are not competent to such a task, who are of yesterday, and know so little, and are so fallible. But are not some doctrines in Scripture questioned or denied, because they are not deemed reasonable, rather than because they are not revealed with sufficient plainness? Would not those, who disbelieve



the doctrine of the atonement for instance, find it in their Bibles, if they did not judge it to be unreasonable? Would not some other doctrines, also, be found in the Bible by those, who disbelieve them, if they did not reject them on other grounds, than the want of plain scriptural support? It is still true, that some doctrines are hidden from the wise and prudent, and revealed unto babes; and that, some account that to be foolishness, which is to others the power of God unto salvation.

Some wrest the Scriptures inadvertently, by reading them with a light and inattentive mind. The ideas, they catch this way, are often very far from being the ideas of Scripture.

If by wresting the Scriptures we could change their real meaning, the folly would not be so glaring. But what can we gain by any misinterpretation? The truth will continue to be the truth, though we disbelieve it; and a lie will be nothing but a lie, though we hold it fast in our right hand.

4. The value of the Scriptures is not diminished, because they are often perverted. They are still a safe guide, if we have a humble heart and obedient will. We should make the Scriptures themselves our guard against every kind of perversion. We should compare text with text, and endeavour to explain every passage in harmony with the whole. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.* The authority of the Bible is evidently gone, and it cannot answer the purposes of a revelation, if we

admit, that not the whole, but only an undefined part of it is true. The whole therefore ought to be received, as the oracles of God; and parts should always be explained in conformity with the whole. Figurative passages should be interpreted in conformity with those, which are not figurative; obscure texts by parallel texts, which are more plain and intelligible; and no interpretation of a passage should be admitted, as correct, which is inconsistent with the obvious meaning of any other passage.

But are not the interpretations of commentators and preachers, who profess to believe the whole Bible, inconsistent and contradictory? How then shall common Christians ascertain the truth? The Bible itself affords a sufficient answer. *If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her, as silver, and searchest for her, as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. If any man will do his will he shall know of the doctrine, whether it be of God. Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.* Observing these instructions, search the Scriptures for yourselves. Neglect not, however, thankfully to receive the assistance, and to pay proper deference to the opinions, of authorized teachers, especially those, who are distinguished by prayerful hearts, spiritual minds, and holy lives. Do these things; and you will have peace and stability amid all the clashing opinions of the world.

R. W.

For the Panoplist.

GOD OUR HELP.

Many will often subscribe to the more abstruse and mysterious parts of the gospel, while they shun at some plain truth, which reason, as well as Scripture, plainly teaches. There are thousands who acknowledge the truth of the miracles related in Scripture; the incarnation, sufferings, resurrection, and atonement of Christ; the immortality of the soul; the resurrection of the body; the eternal duration of rewards and punishments; but they deny the scriptural account of our dependence upon God. They may acknowledge their dependence in general terms; but when they are questioned as to their inability to do any thing acceptable to God; when they are reminded of his sovereignty, that he is all in all, working all things after the counsel of his own will, they hesitate to assent and discover their unbelief.

It is a doctrine, to which they are not willing to submit. If they would assent to it, they could take no merit to themselves;—all the glory would belong to God. From this concession, their selfish, proud hearts revolt.

But the unbelief of some does not make the faith of God of none effect. The declaration of the psalmist, *Our help is in the name of the Lord, who made heaven and earth*, is true and will remain so, notwithstanding the cavils of infidels, and half-formed Christians.

We stand in need of help. We are naturally in a lost and perishing condition. The leprosy of sin is upon us. It is not only a loathsome, but a fatal disease. Unless we receive help

we must die the bitter pangs of eternal death. Our condition by nature is truly wretched. With hearts of enmity and opposition to God, whose favor is life and whose displeasure is death, we are the children of wrath, the heirs of perdition, strangers to peace, with no rational prospect before us but that of misery. In such a condition as this, is there not need of help? Inhabiting frail, feeble tenements of clay, which are crushed before the moth, and when they are dissolved, unceasing woe succeeds, do we not stand in need of deliverance? We must be delivered or perish everlastingly. Deliver ourselves we cannot. As well might gall and wormwood change their natures as we change ours, and fit ourselves for heaven. Unless renewed by the power of the Holy Ghost, we shall do nothing but sin, nothing but transgress the holy law of God and ripen ourselves for destruction.

No man can help himself, and consequently none can help his neighbor. Men, by the blessing of God, may be of assistance to each other. God may and does excite men to endeavor the benefit of others, and crowns their labors with success. But still these instruments are wholly impotent of themselves. No man can relieve his brother from the cruel bondage of Satan; he cannot change his heart, nor forgive his sins. These are God's works.

Angels cannot help us. They are dependent on God. The holiest angel, is as unable of himself to do his duty, as the weakest mortal on earth. Therefore Gabriel, and all the shining hosts of heaven, are unable to afford us relief.

Our help then must be in God;

for there is no other help. To him we may look and not be disappointed. *God is our refuge and strength, a very present help in trouble.* He is not only a help, but a present help, a help that is near and close at hand; and more; he is a very present help, very near and ready to help us in our distresses, most ready in our greatest need.

"God counts the sorrows of his saints,  
Their groans affect his ears;  
Thou hast a book for my complaints,  
A bottle for my tears.  
When to thy throne I raise my cry,  
The wicked fear and flee:  
So swift is prayer to reach the sky,  
So near is God to me."

God is the burdened sinner's help. The sinner finds himself condemned by the law. He cannot help himself, his fellow sinners cannot help him, angels cannot help him, Satan, whom he has so faithfully served, will not help him, for his name is Apollyon, the destroyer. But to God he may go, with encouragement of obtaining relief. Eternal love has spread a bounteous feast. It is spread for sinners, hell-deserving sinners. They are invited to come, and eat and drink abundantly. Not in their sins, but they must forsake their sins. If they would obtain help from God, they must give up all for him. They must resign the world, the flesh and the devil, and make God their portion; be willing to be ruled by his laws, and governed by his counsels. With such submission, they may come freely and partake of the marriage supper of the Lamb. Here their weary souls may rest, and their longing appetites be satisfied, with holy and ineffable pleasures. Oh, why should sinners keep away from God and happiness.

The weary Christian, who is ready to give up all for lost, has help in God. Has he forgotten that the Lord is good and gracious? Has he forgotten that God was his help in times past? Let him remember and take courage. Christians, like the Israelites, can sing, that *the Lord was their help and deliverer. If it had not been the Lord was on our side when our sins and spiritual enemies rose up against us; then they had swallowed us up, and we should have been overwhelmed forever.* Blessed be the Lord who hath delivered us; *the snare is broken and we are escaped.*

What other help can any one wish? God is good and merciful and all powerful. God is good. He is love. All the vast plans, by which he governs the universe are dictated by benevolence. The government of angels and men, of empires and kingdoms, and of every individual, is benevolence. Whether he dispenses mercies or judgments; rewards the righteous or punishes the wicked, it is all in benevolence. God cannot do any thing which is not benevolent. But his benevolence does not allow sinners to violate his holy laws with impunity. Goodness requires that the bad should be punished, as well as the good rewarded.

God is merciful. His mercy has been constantly manifested from the fall of man to this day. Rich was the mercy that gave the fallen world the Savior. Rich was the mercy that gave benighted man the holy volume of inspiration. Rich is the mercy that gives the Holy Spirit to subdue the proud hearts of sinners, bringing them out of the bon-

age of sin, giving them life, love, peace and joy, exalting them from the dunghill of iniquity, and making them companions for the King of kings and lords of lords.

God is all powerful. Whatever his goodness or mercy designs, his power assuredly executes. Audacious men defy his power, and like vile miscreants, curse the hand that feeds them, and aspheme the power that supports them; but their audacity and blasphemy do not limit the power of Jehovah, nor frustrate the plans of his government. They sin against their own souls. Their words are like chaff andubble, and *their breath as fire all devour them*. God is a never-failing help. They who put their trust in him, shall never be shamed nor confounded. Thousands and millions of his enemies have been disappointed, filled with shame and remorse, anguish and despair; but his faithful servants have ever found mercy and blessings and exceeding great and precious rewards. God, by his creating voice, formed the universe. He spake, and the various parts of nature came into existence. By the same powerful voice, he can bid the distresses of his people depart, and peace and delight succeed. *He deemeth their lives from destruction and crowneth them with living kindness.*

Shall we not make him our help and look to him for all needful blessings? We are too apt to place in the chapter of accidents, those things in which we ought to see the hand of providence. If we would leave off the atheistical practice of living independent of God with res-

pect to the common concerns of life; if we would undertake nothing upon which we could not consistently implore the favor of God; if we would look to him in prayer for his blessing, and return him thanks for the daily mercies we receive from him, it would greatly add both to our temporal and spiritual prosperity.

Let us, as perishing sinners, look to God for help. Let us implore his pardon for our sins, and pray for renewing and sanctifying grace, and for faith in Christ. Let us beseech him to become our sun and our shield, to enlighten and guard our way. Let us daily *draw nigh to him, and he will draw nigh to us*. Let us commit ourselves and all our concerns to him, and he will order all things for our good. Then should we pass the days of our pilgrimage on earth with Christian comfort, and our condition through eternity would be happy.

A. D.

For the Paenoptis.

#### ON REPENTANCE.

REPENTANCE, in the largest sense, is a change of mind. Such is the signification of the original Greek word. Wherever repentance is spoken of in the New Testament, unless in that imperfect sense in which it is applied to Judas, it is described as a change of mind or heart; and wherever men are called upon to repent, the message put by God in the mouths of the ancient prophets is but repeated; *Make you a new heart and a new spirit.*

The fact is, our hearts by nature are wrong; the first requirement, therefore, that God makes

of us, and a reasonable one too; is, that we make them right. We naturally hate God; his first demand on us, then, and one that is indispensable to enjoying his favor, is, that we love him. Such a change God requires of us when he calls us to repentance. Surely he demands of such depraved sinners no less than a change of heart.

True; this change is in all instances attributed to the Spirit of God. Men are so set in the ways of iniquity, that of themselves they will do nothing but sin; it is the prerogative of God alone, therefore, to regain his lost empire in the heart. Notwithstanding he makes the reasonable demand on all and backs it with the weight of his infinite authority, *Make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well; yet there would be no hope for the salvation of any of our lost race, had he not promised also the interference of his own almighty power, I will put a new spirit within you; I will take the stony heart out of their flesh, and will give them an heart of flesh.*

Does any one object to his making a demand on all, with which none will comply without an interference of his power? Ask yourself, if disposed to make the objection, is the demand itself reasonable? May not God reasonably call on you to love him more than you do all created objects? Does he not deserve your supreme love? If so, shall he cease to make the demand, because you refuse to comply? Because you never will of yourself repent, shall God cease to urge on you so reasonable a command? On

such a supposition, God can reasonably command nothing but what you are inclined to do. He can bid you do nothing that you are unwilling to do, for the very reason that you are unwilling. Your inclination then, and not his will, is to be the rule of duty. Who would not reject a consequence so palpably absurd?

If then God may reasonably command all to repent, and if none of themselves ever will, what becomes of your objection? Do you aim it against the mere fact that God interposes his power? Would you, because none ever will of themselves repent, have all perish rather than have God interfere to save? Have you so unfeeling a heart that you could rather see the Redeemer strip of his crown and the redeemed of their glory, than have God shew mercy?

Or does your objection lie against his saving only a part? Would you say, that, if God save one, he ought to save all? He is under obligation to save none. That he saves at all is gratuitous. You ought to praise him that he interferes to save any. The mouths of all who finally perish will be closed in silence; for they merit their doom. And whether you shall ever join their song or not, the tribes of the ransomed shall make heaven echo with acclamations to the grace of their Deliverer, *Not unto us, O Lord, not unto us, but to thy name give glory.*

But, perhaps you may say, all are on probation; all ought therefore to have an equal chance of salvation. Let us attend to this objection a moment, for many form very crude notions of what is implied in a probationary state. Do you mean then, that all ought

to enjoy equal advantages of knowing their duty and the way of salvation? Such evidently is not the fact. Men evidently are in no such state of probation as that. Is it your meaning, that salvation should be offered to all upon the same terms? This is true. Salvation is offered to all who will repent. But none, of themselves, ever will repent. Without an interference of almighty power, there would in fact be no chance at all of salvation. By an equal chance, therefore, if you mean any thing, you must mean this; that the power which renews one heart, ought to renew all. Your objection then is the old one in a new shape; you would not have God save any, unless he saves all.

The very pith of such objections lies here. You are very solicitous about yourself, and are little, so be you are safe, that becomes of the rest of the creation of God. You dare not trust yourself in his hands. If a part only are saved, and if that part are not saved of themselves, then, you must admit, God saves by his own power. The admission of such an interference of his power, leads you to the unavoidable conclusion, that he is sovereign in his mercy. He saves whom he pleases. He will give mercy on whom he will give mercy. He will prepare whom he pleases as vessels of mercy unto glory, and leave whom he pleases to fit for destruction.

But is it reasonable to oppose that grace, which bringeth salvation to thousands of needy creatures? May not the Sovereign of the universe see wise reasons for selecting only a part

of mankind to be heirs of salvation? And if so, is he not able to make the wisest selection? Will he, in doing it, ever injure any of his creation?

But, if almighty power is necessary to render your entreaties effectual, why urge men to repent? One plain answer is, God bids me do it; and if I do it with a right spirit, I may hope for his blessing. Another is, repentance is reasonable. Therefore I urge my fellow-men to repent. When I urge them, I indeed know that, of themselves, they never will. But I cease not my expostulations on this account. I will not on this account be less urgent in my entreaties. I know that the message I deliver is just as reasonable, as if they had not rejected it. I know that the Savior whom I commend to their affections is just as glorious, as if they had never contemned his offers. I know that the salvation of their souls is as much worth, as if they had not chosen destruction.

Should my efforts be succeeded in reclaiming a lost soul, I say not that my feeble strength, or his own, hath done it; but I look to that Jesus who is exalted to give repentance unto Israel, and I say that his arm of mercy hath wrought out salvation. Every penitent soul, I acknowledge to be made such, by the power that built the universe. The sinner that was dead in sins is now alive, and was made so by the mighty power that raised Christ from the dead. Do I therefore make God a hard master, because I give him the glory of saving hell-deserving sinners?

O. F.

## RELIGIOUS INTELLIGENCE.

## SIXTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.\*

THE Board met in Salem, (Mass.) according to appointment, on Wednesday, Sept. 20, 1815, and was continued by adjournment to Friday, the 22d.

Present,

Gen. JEDIDIAH HURTINGTON,  
 Hon. JOHN TREADWELL, Esq. L. L. D.  
 Rev. JOSEPH LYMAN, D. D.  
 Rev. SAMUEL SPRING, D. D.  
 Gen. HENRY SEWALL,  
 Rev. SETH PAYSON, D. D.  
 Rev. JEDIDIAH MORSE, D. D.  
 Rev. JESSE APPLETON, D. D.  
 Rev. CALVIN CHAPIN,  
 Rev. SAMUEL WORCESTER, D. D.:  
 Rev. HENRY DAVIS, D. D. and  
 JEREMIAH EVARTS, Esq.

The session was opened with prayer by the Vice President. On the subsequent days the meeting was opened with prayer by the Rev. Drs. Appleton and Lyman, and the session was closed with prayer by the Rev. Dr. Morse.

The minutes of the last meeting were read.

The accounts of the Treasurer, as examined and certified by the Auditor, were exhibited and accepted.

The annual report of the Prudential Committee was read and accepted.

The following gentlemen were appointed officers of the Board for the year ensuing; viz.

The Hon. JOHN TREADWELL, Esq. *President.*

Rev. SAMUEL SPRING, D. D. *Vice President.*

Rev. Dr. SPRING,

Rev. Dr. MORSE,

Rev. Dr. WORCESTER, and

Mr. EVARTS,

Rev. Dr. WORCESTER, *Corresponding Secretary.*

Rev. Mr. CHAPIN, *Recording Secretary.*

Mr. EVARTS, *Treasurer;* and

Mr. CHESTER ADAMS, *Auditor.*

} *Prudential Committee.*

Whereas the President of this Board has stated, that a legacy of \$500 has been given to this Board, by Sarah Norton, late of Farm-

\* In making extracts from the minutes of this meeting, it is not thought necessary to enter into all the details of business, such as the appointment and reports of committees, &c. &c.

gton, deceased, in her last will and testament; and whereas the legacy is held at present in litigation;

Voted, That the President and Recording Secretary be authorized to employ legal counsel, and to take all other proper measures to recover said legacy.

Voted, That the Corresponding Secretary present the thanks of this Board to the Church Missionary Society in England for their donation of twenty sets of the Missionary Register, with sundry other communications on the subject of Missions.

Voted, That twenty five copies of the annual reports of this Board, and of the sermons delivered before this Board, or at the request of the Prudential Committee, which have been, or shall be, published, be sent to the Secretary of the Church Missionary Society, for the use of said Society.

Voted, That the person appointed as second to preach before the annual meeting of the Board, shall be considered as appointed the preacher for the next succeeding year, unless he shall preach the sermon in the year for which he was appointed as second.

The Rev. Dr. Davis was appointed to preach at the next annual meeting of the Board, and the Rev. Dr. Appleton his second.

Publick worship was attended in the evening, when the annual sermon was delivered by the Rev. Mr. Chapin, from Psalm xcvi, *Psalm xcvi*—*Say among the heathen, THE LORD REIGNETH.*

Voted, that the thanks of this Board be presented to the Rev. Mr. Chapin for his sermon delivered last evening, by appointment of the Board; that a copy be requested for publication; and that Dr. Lyman, Dr. Appleton, and Gen. Sewall, be a committee to carry this vote into effect.

The Corresponding Secretary was directed to express the thanks of this Board to the London Missionary Society, for the Chinese version of the New Testament, and the transactions of said Society, with other documents presented by them to this Board.

Voted, That it be distinctly provided, that every Missionary employed in the service of this Board, is to be considered as being, under Providence, dependent on this Board for support, according to such regulations as the Board, or Prudential Committee, may, from time to time, recommend or approve; and that all the earnings which any Missionary, or Missionary's wife, shall in any way procure, shall be considered as the property of this Board, for the objects of the mission, and, as such, to be regularly accounted for to the Prudential Committee.

Voted, that at every missionary station, to which more than one missionary shall belong, the salaries and earnings of the Missionaries, and presents made to them, or any of them, shall constitute a common stock, from which they shall severally draw their support, in such proportions, and under such regulations, as may, from time to time, be found advisable, and be approved by this Board, or by the Prudential Committee.

The Prudential Committee were authorized to allow the Missionaries, at each Missionary station, to take such a house for their



common use, as may be suitable for their accommodation, and to charge the rent of said house to the account of the Board.

Voted, That a majority of the Missionaries on any station, shall, in their regular meetings, decide all questions, that may arise in regard to their proceedings and conduct, in which the mission is interested.

Upon the principles of the foregoing votes, the subject matter of polity, or social compact, for the regulation of our Missionaries, was referred to the Prudential Committee.

Voted, That the Prudential Committee be authorized to make to the Missionaries in India, such further allowance for extraordinary expenses, as, upon their representation, on an account stated, shall be deemed reasonable and proper.

The Trustees of the legacy, given by the late Mrs. Norris, were requested to transfer the same to the Board.\*

Voted, That nine sets of the Church Missionary Register, and other documents received with it, be disposed of in the manner following, viz. To Bowdoin College, Yale College, the Theological Seminary at Princeton, Middlebury College, Dartmouth College, Williams College, the Theological Seminary at Andover, William Bartlet, Esq. and Mr. Solomon Goedell, † one set each.

Voted, That the Prudential Committee be directed to employ some suitable person or persons to visit St. Louis, St. Genevieve, and any other places, as they shall deem expedient, to ascertain and report to this Board, what measures are most eligible for diffusing the light and benefits of Christianity among the Aborigines in the western and southern parts of our country.

Voted, That the Prudential Committee be directed to hold stated quarterly meetings, and to make a quarterly communication, in the form of a circular letter, to each association, which has been, or shall hereafter be, instituted in aid of this Board.

Voted, That the Prudential Committee be authorized to employ agents to assist in forming auxiliary societies; otherwise to excite the attention of the public to the objects of this Board; and to use their exertions in obtaining funds.

Voted, That the next annual meeting be holden at Hartford, (Conn.) on the third Wednesday of September, 1816, at 10 o'clock, A. M. and that the Recording Secretary be directed to make the necessary arrangements for that meeting.

The Recording Secretary was directed to transmit to every member of the Board, not now present, information of the time and place of the next annual meeting.

Voted, That the Corresponding Secretary present the thanks of the Board to Mrs. Elizabeth Bartlet, for the very convenient ac-

\* This has since been done in the manner, and for the purposes, described in the will of Mrs. Norris.

† This distinguished friend of missions had left the world before the meeting of the Board, though his death was not then known. The copy of the Missionary Register, which was intended to cheer his heart in the decline of life, will be sent to his widow as a token of gratitude for the almost unexampled liberality of her late husband.

accommodations which she has furnished for the present meeting; and, likewise, to those gentlemen who have hospitably entertained the members during the session.

#### REPORT OF THE PRUDENTIAL COMMITTEE.

**BRETHREN,**  
 OUR two last annual reports contained much of interesting narrative: recitals of the pilgrimages and adventures, perils and deliverances, scouragements and consolations, of our missionaries in the East; seeking a door of entrance to the heathen, but obstructed, disappointed, and held in continued anxiety and suspense; *'troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* Those recitals were interesting, as they shewed in a very clear and gratifying light the faith and patience, the firmness and prudence, the fortitude and devotedness of the brethren; and especially as they afforded many affecting and animating proofs of the wisdom and goodness, the faithfulness and mercy, the almighty protection and overruling providence of God. *The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Their state of defence is the munitions of rocks; their eyes shall see the King in his beauty; they shall behold the land that is very far off.* If our present Report contain less of striking narrative and affecting incident, it is because our missionaries have found at length an open door and a resting place; and though they have scarcely commenced their public labours, yet they are quietly and diligently preparing themselves for activity in their great and arduous work.

At our last anniversary we had the hope, that the brethren Hall and Nott, after their severe trials, would be permitted to remain at Bombay. This hope has not been disappointed. Since the latest state of the accounts then communicated, they have experienced, so far as appears, no molestation; nothing but protection and kindness on the government. That latest date was Dec. 23, 1813.

As early as the 18th of the next month, Jan. 1814, Mr. Newell received from them such intelligence, as gave him a degree of assurance, that the mission might be established at Bombay; and he immediately took measures of preparation for leaving Ceylon. On the 20th of the same month he writes in his journal, "I engaged passage in a Portuguese ship bound to Goa, as there was no opportunity of going direct to Bombay. Before my departure I addressed the following letter to the Governor.

*To his Excellency General Brownrigg, Governor and Commander in Chief in the Island of Ceylon.*

"Sir,

Having resided nearly a year under your Excellency's jurisdiction, and experienced during that time every indulgence from govern-

ment which I could wish, I beg leave to express the deep sense I have of your Excellency's kindness to me; and to ask permission to depart on the Angelica, Portuguese ship, bound to Goa, in pursuance of my original intention of joining the mission in Bombay. I should esteem it an additional favor, if your Excellency would be pleased to give me a testimonial, that would satisfy the Governor of Bombay, that I leave Ceylon with your Excellency's consent and approbation. I have the honor to remain, &c.

S. NEWELL."

"I felt obligated," he says, "to notify the Governor of my departure, as he had intimated on my first arrival at Columbo that I was not to remove without giving him previous notice; and I felt a real pleasure in expressing my gratitude for his kindness both to me and my brethren." "The Governor informed me through Lord Molesworth, that he consented to my departure, and would write by mail to the Governor of Bombay in my favor."

After a residence in the island of Ceylon of about ten months, Mr. Newell left Columbo for Goa on the 28th of January; and on the 4th of February the Angelica came to anchor in the roads of Cochin, where she stopped three days, and afforded him an opportunity which, he says, he had long wished for, but never expected to be favored with; that of seeing the Cochin Jews and the Syrian Christians." Of this opportunity he appears to have availed himself with great diligence. He visited the Jewish synagogues at Cochin, and the Syrian church at Candened, the residence of the late primate Mar Dionysius. The results of his enquiries and observations together with those of his brethren Hall and Nott, who visited the same places about three months before, may constitute an interesting part of an appendix to this report.

On the 7th of February Mr. Newell left Cochin and on the 24th arrived at Goa; where he "visited most of the Colleges, Churches and Monasteries, saw the Vicar General of the Dominicans, dined with the Superior of the Augustinians, and called on Father *Josaphus a Doloribus*, the late Inquisitor, mentioned by Dr. Buchanan." "The Inquisition of Goa," he says, in his journal, "is no more. It was lately abolished by order of the Prince Regent of Portugal, It is said, however, that the Archbishop retains all the power that was lodged in the Court of the Inquisition."

On the 2d of March Mr. Newell sailed from Goa, and on the 7th he writes in his journal. "Early this morning the harbor and town of Bombay appeared in full view, and at 11 o'clock I landed and went in search of my friends, whom I found in a short time. It was a joyful meeting to us all. We had been separated more than two years, had all of us passed through many trying scenes, and often given up the idea of ever meeting again on earth; but that unseen Hand that had guided us in all our perplexities, and led us in a mysterious way, had at length brought us together in the very place, which, in our conversations on the other side of the water, we had often contemplated as the probable seat of our then

ture mission. And what was peculiarly gratifying to us, we had reason to hope, that we should now be established in this place, and be allowed to enter on our work, which had been so long delayed. Yet we rejoiced with a mixture of fear; for it was not absolutely certain that we should all be allowed to remain here."

Soon after his arrival at Bombay, Mr. Newell had an attack of fever which confined him several days. On the 23d of the same month, however, he writes. "We kept a day of fasting and prayer, preparatory to the Lord's supper, which we proposed to celebrate on the next Sabbath. Saturday evening the 26th, we kept another season of special prayer with a view to the solemn ordinance which we expected to attend upon the ensuing day. Sabbath, 27th, we met at 11 o'clock, A. M. and engaged in prayer: brother Hall delivered an address, suited to the solemn occasion, and brother Nott administered the ordinance. There was a variety of circumstances attending this transaction, which were peculiarly calculated to affect our minds. We were naturally led to look back on all the way in which the Lord had led us, since we devoted ourselves to the missionary cause, and particularly since we came to this land. Two of our brethren, who came with us to this country, had been separated from us, and had gone to different and distant countries, and we expected to see them no more in this world. One of our little number had finished her work and received an early release from the pain and toils of the missionary pilgrimage. Though on our own account, we could not but mourn her absence, yet we had reason also to rejoice in the hope, that she had entered into her rest; and though she could not return to us, yet if we were the children of God, we should go to her, and partake with her at the marriage supper of the Lamb. In the afternoon I preached to our own family, and a few of our acquaintance who usually unite with us in our family exercises on the Sabbath."

Soon after these refreshing scenes of joyous meeting and of holy communion, on the 8th and 9th of April the brethren wrote to the Corresponding Secretary. "Our hopes," say Messrs Hall and Nott, "are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us, are ere long to be crowned with the special blessings we have sought; that our merciful Father has a work for us to do here; and that his various dispensations have been allotted with fatherly tenderness and care, and intended to teach us lessons of humility, trust and patience. We would hope, that they may make us more prepared for our work. Pray for us. We are sensible that God alone can teach us to profit. Pray for us. The God to whom you pray dwells also in this land. Here he dwells in his own almighty strength; and, in answer to prayer, accepted from your altars, can pour a blessing; yea, an immediate blessing, upon our heads. He can, he may in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love,—because you pray for us.—We have great reason to acknowledge the kind attention paid to our circumstances and wish-

es, by the Rev. Dr. Carey, the Rev. Mr. Thomason and George Udny, Esq. acting as your Committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy."—"We add a few lines," say the three brethren together, "to express our united gratitude to God for his kindness in bringing us all together, after more than two years separation, to the place of our choice, and with prospects so favorable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us that we may be knit together in love; that we may be diligent in our calling; that God may dwell in us and walk in us; and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity.

To these grateful and devout sentiments of our beloved Missionaries, your Committee are persuaded the hearts of this Board will unitedly and ardently respond. Here then let us religiously record our thankful acknowledgment to the Father of mercies and God of all grace for his wonderful kindness to them and to us; and our fervent prayer, that his various dealings with them may contribute to furnish and to fit them more completely for their important work, turn out to the furtherance of the Gospel in realms of darkness and of the shadow of death, and redound to the glory of his adorable name through the thanksgivings of many.

Since the receipt of the communication of April, 1814, Letters have been received from the three brethren, bearing date, June 10 and 13, and December 29 and 30, together with their Journals down to about the time of their last date. From these communications it appears that they regularly performed divine worship, and preached, at their own house, every Sabbath day, at which a few persons besides their own family usually attended; that they kept a prayer meeting on every Wednesday evening, "to seek God's blessing on their mission," and "observed the first Monday of every month as a season of prayer for the Church in unison with the friends of Missions, in India, Europe," and our own country; that they "applied themselves closely to the study of the Mahratta language, the vernacular tongue of the Hindoos of Bombay and of many millions on the" hither "side of India;" that with much deliberation they had formed and adopted a system of Polity or Social order for the regulation of their little community, agreeably to the Instructions given them by the Prudential Committee: that they had opened a school which they hoped might be "so managed and modified as to embrace half-cast children, and the children of Europeans, and become a boarding school of considerable importance to the mission—in a word, that they had been diligently employed in the requisite preparations and arrangements for the establishment of the mission, and for the eventual extension and success of their labors. In their joint letter of 29th of December last they say: "We are now drawing near the close of the third year, since you sent us forth with the message of peace and love to the heathen in the East. The solemnities of that interesting day, on which we were designated to this important work, are still fresh in our minds, with all

the affecting circumstances of the parting scene:—and though our country and our friends are still dear as ever to our hearts, and though we have experienced, as you taught us to expect, ‘much adversity, much opposition, and many dark days in which our hearts have swelled with grief,’ our purpose and our choice remain unaltered. We trust we do, at this moment, renewedly devote ourselves to the work, and rejoice that God has given us *this grace, to preach among the Gentiles the unsearchable riches of Christ.*—We hope that nothing which has befallen us will deter others for a moment from engaging in the work. Our trials on the whole have not been greater, than we had reason to expect, and our encouragements are great. We are at length delivered from the long and painful suspense, in which we have been held, and are now, we have no reason to doubt, permanently settled in this place. Here there is work enough for a great many missionaries, within the compass of a few miles. We cannot walk the streets half a mile, without meeting with thousands of heathens, with whom we may mingle and converse about the way of salvation, without any fear of giving offence, or exciting the least alarm. We are daily becoming more familiar with their language and their ways, and hope soon to commence the great work of preaching to them the gospel of Christ. There are many facilities here for the prosecution of our work, among which we would mention with gratitude the perfect security to our persons and property, which we enjoy under the British government; an invaluable blessing, and one upon which we could never calculate under a heathen government.”

Such was the situation, such were the occupations, the sentiments and prospects of our missionaries at Bombay, nine months ago. Later than that time we have no accounts from them; but we have reason, we think, for a good degree of confidence, that, ere this day, they have become so expert in the language of the country, as to be able to preach to the perishing natives the words of eternal life. The station in which, after many disappointments, Divine Providence has placed them, is a most important one, and peculiarly eligible for the permanent seat of a central mission. In the midst of an extensive and populous region, they have a field apparently open to them, sufficient for the employment of hundreds of laborers; nor do they seem to entertain a doubt that others of their brethren from his country would be permitted to join them, and take part with them in their work. And besides Bombay and the surrounding country, they respectfully but earnestly direct our attention to other fields: particularly to Cochin and its environs, where they think here would be little difficulty in establishing a mission, and where many interesting circumstances, some of them rendered doubly interesting by the glowing representations of Dr. Buchanan, invite to be attempted; and the island of Ceylon, where every facility to missionary enterprise is offered, and where an extensive field appears to be white already to the harvest.

To this last mentioned field the eyes of your Committee have long been turned, with ardent desire and hope. Immediately after the restoration of peace, an event most auspicious to every interest dear to the good man's heart, and claiming the most grateful acknowledgments to Him who sits as King on the holy Hill of Zion, it was resolved to lose no time in fitting out a new mission to the East. Of the five missionaries who had for a considerable time been held in an anxiously waiting posture, Messrs Richards, Bardwell, and Poor, were designated for this mission, which was particularly intended for the Island of Ceylon. At the same time, it was proposed to send the other two, Messrs Warren and Meigs, on an exploring mission to some of the Indian tribes, in the western and southern territories of this country. In pursuance of these resolves, the 21st of June was appointed as the day, for setting apart the five brethren for their sacred work, by solemn ordination.

On the appointed day the missionaries were ordained, at the Presbyterian church in Newburyport. Ten churches by their Pastors and delegates, together with the Rev. Professors of the Theological Seminary at Andover, assisted in the solemnities of the occasion. Propitious heaven smiled on the day. A vast concourse of people assembled, and gave every attestation of deep interest. After the usual ordination solemnities, about seven hundred communicants of different churches sat down together at the table of their common Lord, and Savior, gratefully to commemorate that divine love which was displayed in the great propitiation for the sins of the whole world, solemnly to testify their joint participation in the heavenly design of imparting the blessings of salvation to the perishing heathen, and unitedly to set their seal to the prayers, and thanksgivings, and vows, and sacred transactions of the day. The scene throughout was most interesting, impressive, and refreshing; and was a precious earnest, as we may devoutly hope, of immortal blessings to many in distant lands, and of the holy joys of that day when they shall come from the East, and from the West, and from the North, and from the South, and sit down together in the kingdom of God.

Without delay, arrangements were made, in the hope that the Missionaries would soon depart to the scenes of their respective destinations. But unforeseen hindrances have occurred: and Divine Providence, in the mean time, has overruled one considerable part of the Committee's original plan. In two or three days after the ordination, Mr. Warren was affected with a bleeding at the lungs, which rendered it for some time painfully doubtful whether he would ever be employed in missionary labors, and decisively took him off from the contemplated western mission. Through the mercy of God, however, he soon appeared to be slowly convalescent; and in pursuance of special and very respectable medical advice, it was determined by your Committee to send him out with his brethren to the East as the most hopeful means of re-establishing his health, and securing his future usefulness. The destination of Mr. Warren being thus providentially changed, it

is judged expedient to change that also of his associate. Mr. [Name]; and they are now both of them destined to go out with the other three brethren to the East. It is due to Mr. Warren and Mr. [Name] distinctly to state, that although they had long contemplated India as the future scene of their labors and turned all their missionary desires and thoughts towards that interesting field; and although when it was proposed to them to take a destination in all respects so different as that of a mission to the western Indians, they felt at first no small degree of painful disappointment; yet, after attentively considering the subject, in the light in which it was presented to them by the Committee, they yielded to the proposal with a spirit of cheerful acquiescence, which afforded a highly gratifying evidence of their sincere devotedness to go whithersoever Divine Providence might direct.

The brig on board which the five missionaries, four of them with their wives, are to embark, is now in a state of advanced preparation; and is expected to sail from Newburyport, in three or four weeks, directly for Ceylon. There it is intended that the brethren should be left, with instructions to exercise their sound discretion, in view of the circumstances which may be presented to them upon the spot; whether to establish themselves in some station or stations upon that Island, or to go, all or a part of them, to Bombay, Cochin, or elsewhere, as Divine Providence shall seem to direct. And to Divine Providence, infinitely wise and infinitely good, this Board will commit them with the most affectionate and devout benedictions.

Though, for the reasons before stated, your Committee have found it necessary to suspend, for the present, the design of a western mission; yet they would by no means have it understood that the design is ultimately relinquished. It is cherished indeed with a very sacred sense of duty and with increasing ardency of hope. From the best information which the Committee have been able to obtain, and they have taken care to obtain such as they think they may be relied on as substantially correct, they estimate that within the United States and their Territories, there are about two hundred and forty thousand Indians, divided and subdivided into about seventy tribes and clans. Nearly one hundred thousand of these Indians are on this side the Mississippi; and of these the four Southern tribes, the Creeks, Choctaws, Chickesaws, and Cherokees, comprise about seventy thousand; more than one fourth part of the number of Aborigines within the jurisdiction of the United States. These four tribes seem to claim very particular attention on account not only of their comparative numerical importance; but also of their geographical situation, in a fine country and climate, and in the neighborhood of a rapidly increasing white population; and moreover of the disposition and habits, especially of the Cherokees, Chickesaws, and Choctaws, tending towards a state of civilization, and favorable to the reception among them of missionaries and other instructors. In 1804 the Rev. Gideon Blackburn, whose praise should be in all the churches, instituted, under the auspices of the



General Assembly of the Presbyterian Church, a mission among the Cherokees, which he conducted in person and with very inadequate assistance and support;\* and within about five years, between four or five hundred young persons of both sexes were so instructed as to be able to read with a good degree of facility in the English Bible; were proportionably advanced in spelling, writing, and arithmetic; and at the same time were taught the principles of the Christian religion. Many Bibles and religious Tracts were distributed, and several individuals, some young and some of mature age, became hopeful and exemplary Christians. The Cherokee tribe is estimated at twelve thousand souls. If we suppose four thousand of them to be of an age, suitable for attending schools; and four or five hundred of these, nearly an eighth part, were brought forward to the state of improvement now described, in the short period of five years, by the exertions of one man: what might not be effected, with the blessing of God, by a combined, well supported, and well conducted effort? Were schools to be established upon Mr. Blackburn's plan, at different stations, so as to accommodate the whole tribe, and these schools supplied with good instructors and placed under the superintendence of a few able missionaries, who, besides the care of the schools, should be employed in other missionary labors; would it be chimerical to calculate, that in a course of years not very long, the tribe at large would become English in their language, Christian in their religion, and civilized in their general habits and manners? One rising generation being generally initiated in the rudiments of English learning, and the principles of Christianity; the next generation would come forward under vastly increased advantages; and the third might be able to carry on the design with little extraneous aid. The Committee would respectfully submit to this Board, and beg that it may be submitted to the Christian public, whether the probability of success in such a design, together with the vast importance of the end, be not sufficient to justify and to demand an earnest, vigorous, and persevering experiment. That not only the Cherokees, but their neighbors, the Chickesaws, and Choctaws, have dispositions and habits in no small degree favorable to such an attempt, we have very satisfactory evidence: and the plan once established among them, and the happy results of it made manifest, it might be extended, as Providence should open the way, to the less tractable Creeks, and other tribes, with increased facilities and augmented encouragement.

Whether we turn our eyes to the East, or to the West, or to the South, we cannot avoid being deeply impressed with the conviction, that the harvest truly is great, but the laborers are few. At the same time, there is evidence which claims the most grateful recognition, that the Lord of the harvest is not unmindful of the present spiritual wants of mankind. Besides our eight Missionaries, gone and now going to their scenes of labor, there are five who have of-

\*The Committee of Missions of the General Assembly appropriated annually only 500 dollars.

red themselves, with very satisfactory testimonials, to be employed by this Board: Mr. Burr Baldwin whose health has been so much impaired, as to keep him back from active employment, but is at present in a hopeful state, two students at the Theological Seminary at Princeton, (N.J.) and two at Andover. Nor should it be overlooked, that the late remarkable effusions of the Holy Spirit on our Colleges, afford the animating hope, that not a few young men will be inclined soon to offer themselves for the service of God in the Gospel of his Son, both in our churches at home, and among the heathen abroad.

The concerns of this Board are becoming from year to year more and more weighty, and the care, the labor, and the expense are proportionably increasing. The care and the labor must be ours, with humble reliance on the allsufficiency of God; for means of defraying the expense, we must chiefly depend under Providence on the liberality of the Christian public. This dependence, we have reason to believe, will not be in vain. Hitherto the annual subscriptions and occasional benefactions have exceeded our expenditures. There are at present in the different parts of our country more than thirty Auxiliary Societies, whose annual contributions have amounted on an average for four years past, to about five thousand dollars. Besides these there are about fifty female associations, formed under different names for the same purpose of supplying funds for this Board. The benefactions otherwise contributed during the last year amount to more than \$5,000; and the proceeds of our funds at interest to about \$560. The legacy of thirty thousand dollars, bequeathed by our benefactress of grateful memory, the late Mrs. Mary Norris, and held so long under perplexing and extensive litigation, has at length been adjudged to the Trustees: and is now, with the deduction of the expenses of the suits, held by them, subject to the direction of the Board. This, if well invested, will constitute together with our other stocks a permanent fund, whose annual proceeds will be considerable. We have now, however, eight Missionaries, instead of three, dependent on us for support. Our expenditures, therefore, for the year to come must be more than they have been in preceding years; and must increase with every addition to the number of our missionaries, and to the extension of our operations. With this consideration, it is highly important, that the friends of Missions throughout the country should be impressed; and what method should be adopted to make the due impression, and turn it to the best account for the security of a permanent supply of funds, may deserve the attentive consideration of the Board.

Your Committee and all the members of this board are aware that there are other objects, besides those which our institution directly contemplates, which demand and urgently demand, the arduous attention of the Christian. Domestic Missionary Societies, Bible Societies, and Societies for aiding the education of young men for the ministry, Tract Societies, and Moral Societies, are all of them objects of incalculable importance, objects, which

we would by no means hinder, but by all means promote. These objects, indeed, together with ours, are all in their nature harmonious and closely allied. The cause is one; and by all who are engaged in it, in whatever department, it should be sacredly regarded as one. There need be no jealousy, no interference; no other strife than to provoke one another unto love and good works. There need be no fear that any one of these objects will exhaust the liberality of individuals or of the community. We have a noble example before us. The several Societies in Great Britain, besides their home missions, employ not less than two hundred missionaries abroad in different parts of the world. The British and Foreign Bible Society issues annually more than two hundred thousand Bibles and Testaments in various languages, and expends annually more than two hundred thousand dollars in promoting its great object in the four quarters of the globe. Besides the more magnificent institutions, there are in the same kingdom many others of similar spirit and of no inconsiderable consequence; among which is a Religious Tract Society, which circulates among different nations and different languages, more than a million tracts in a year. The contributions to those Societies, notwithstanding the incalculable expense of the wars in which that kingdom has been engaged, have from year to year been constantly increasing. In the last two years the annual receipts of the Church Missionary Society rose from about twelve thousand dollars to about fifty thousand; and this with the other principle Missionary Societies are continually receiving great accessions of strength and of resources, and continually extending their plans and their operations. A similar spirit is rising in this country and by proper means may be advanced to a proportionable activity and productiveness. Nor is there any danger that by this spirit of liberality the community will be impoverished. It is estimated that the total annual expenditures of all the Missionary and Bible Societies in England do not amount to the annual expense of supporting a single ship of the line. What we have most to fear is, that the principle functionaries of the Board will not be able, with their other occupations, to bestow upon the continually accumulating business, that attention which its augmenting importance will demand. In regard to this subject, however, as well as in regard to every other concern, pertaining to this institution, the wisdom of the Board will be exercised, under the direction of Him in whom all fulness dwells.

This Report the Committee beg leave to submit, in the full confidence that the Board will perceive in it many reasons of devout thankfulness to God, and many inducements to pursue our great object with unremitting zeal. Hitherto the Lord hath helped us. The work is in his hand, it depends for its success entirely upon his blessing.

SAMUEL WORCESTER, *Clerk of the P.C.*

**CORBAN SOCIETY.**

We have been favored by the directors of the Corban Society with their last annual report, which will enable us to state a few particulars. The directors begin with an affectionate tribute to the memory of a worthy and lamented member, Mrs. Duran. Her friendship, piety and benevolence, had won the affections of her associates in the Corban Society; and over her grave, they deplore the loss of a sister and friend, in whom "were conspicuous, some virtues which ennoble the mind, and all the Christian character."

Mrs. Duran before the society was formed, became interested for the class poor, whose wants it was to relieve, and when formed, unsolicited, gave in her name as a member.

At its first meeting, she was unanimously chosen its Treasurer; which office she accepted, but thought proper to resign it the next year. She was soon after chosen assistant, and from that time to her death, she was ever an active, judicious, and efficient member of the Board.

"Many present," say the Directors, will recollect with what persevering diligence she sought to aid and encourage the establishment of religious and charitable institutions. Emulous of her example, may their exertions be always increasing for the promotion of the same supreme end—the honor and glory of God, that upon the records of this society may be found registered the names of those, who are as estimable and praiseworthy as our deceased friend.

"On reviewing past mercies, the Board often gratefully acknowledge, that hitherto the Lord has provided means of supply for every want they have known or anticipated. They are encouraged from experience to depend on him, who can dispose of the hearts of his people, to continue their support for such benevolent purposes. Their treasury is a deposit, sacred to the use of the meritorious poor, for such we could rather suffer than ask for aid. Where can there be found more deserving objects for the aid of Christian charity, than they who are devoting all their time and talents in the cause of Christ; in compliance with his sacred injunction, going forth as ambassadors, in his name beseeching sinners to be reconciled unto God?"

Balance in the treasury at the commencement of the past year, in cash, (including the permanent fund of \$200 and note on interest of \$25)	\$236 65
In articles of clothing	36 60

Receipts the last year, in cash	272 39
In clothing	50 00

Expenditures the past year, in cash	94 00
In clothing	218 78

Balance now in the treasury, in cash, (permanent fund and note included)	235 77
In clothing	44 20

The present number of members is seventy one and the present number of subscribers twenty five. The number of members that have been admitted the last year is three. Three members have withdrawn and five subscribers. Several have removed to distant places, and one member has deceased.

The number of young gentlemen that have been assisted by the society the last year, is twenty seven. During the four years past, the whole number that have been assisted, is ninety eight; of whom there are thirty seven now filling important stations in the church of Christ, at home and in foreign lands.

*Boston, Sept. 25, 1815.*

**REPORT OF THE DIRECTORS TO THE MEMBERS OF THE MISSIONARY SOCIETY, AT THEIR TWENTY-FIRST GENERAL MEETING, LONDON, MAY 11, 1815.**

"THE SAVIOR OF THE WORLD," intending that the benefits of Redemption should be extended to sinners of every nation, enjoined his disciples, with his parting breath, to "go into all the world, and preach the Gospel to every creature." But yet, after the lapse of almost eighteen centuries, there remain countries of vast extent, the numerous millions of whose inhabitants are in the same wretched state of ignorance and vice as when the Apostolic commission was given. It is not our business, at present, to inquire into the causes of this deplorable fact, but it is our bounden duty, as the disciples of Christ, and the friends of man, to use our best endeavors for the further propagation of the Gospel, and to extend as widely as possible the inestimable blessings of revelation to all the human race. This is the sole object of the Missionary Society, in pursuit of which it has been incessantly laboring for twenty years; and we are now once more assembled to take a view of our proceedings, and to adopt the best measures we can devise to promote the future prosperity of the Institution.

The Directors, honored with your confidence by being entrusted with the management of your affairs for the past year, will now, according to annual custom, present a brief account of their proceedings during that period.

## SOCIETY ISLANDS IN THE SOUTH SEA.

The information respecting the happy change of affairs in the Otaheitean mission, which the Directors had the pleasure to announce in the last Report, has been abundantly confirmed by letters of subsequent date. The brethren, in a letter dated Eimeo, 23d of April, 1814, observe, that they are now able to change the language of complaint for that of gladness; they state that the good work of conversion appeared to be going forward; and that the number of those who had renounced their Idols, and desired to be considered as the worshippers of Jehovah, amounted to FIFTEEN. They report that these persons are, in general, regular in their attendance on the means of instruction; that they are in the habit of retirement for secret prayer; that many of them pray in their families, and ask a blessing on their food; that they carefully observe the Sabbath, associate to hold meetings for prayer, and that their moral conduct is greatly improved. Some of them appear to have experienced an inward change, evinced by their loving what once they hated, and hating the evil ways which once they loved; that they are desirous of having their sins pardoned, and their hearts renewed; and that they seem to be sensible of the need of Divine influence to effect this. They add, that in consequence of this profession, their neighbors deride them, and distinguish them by the name of *Buree Atua*—"the praying people." In this pleasing intelligence every member of the Society will doubtless rejoice, and give glory to God. Hereafter, let no Missionary, in any age or country, however long his patience may be tried, despair of final success. The word of God shall not return unto him void.

As yet, the brethren have not left the island of Eimeo, to return to Otaheite, nor has King Pomarre recovered his sovereign authority; but some persons of consequence in Otaheite are among the professed converts. A chief, named *Upaparu*, and his people, have removed from that island to Eimeo, to enjoy the instructions of the Missionaries; and although he has been importuned by his friends to return to idolatry, he appears to be steady in his profession: he says that his brother, *Tetrei*, (another chief,) is like minded with himself, and that a great number of the people are desirous of instruction, indeed many of them, although to their present disadvantage, have removed their residence to Eimeo. It is pleasing to notice among the converts *Manapua*, who was a priest and a principal *Araa*.

Nor is this disposition to receive the Gospel confined to Eimeo or to Otaheite. Mr. Nott, accompanied by Mr. Hayward, took a voyage to Husheine, Raiatea, and Taha, preaching to the natives wherever they could collect them together, and were much pleased with their steady and fixed attention. At Husheine they met with a young chief, who had been at Eimeo, who treated them kindly, and expressed a desire that Missionaries might be sent to his island. He professes himself a Christian, has cast off his gods, and observes the Sabbath. Indeed "the gods," says Mr. Nott, "have fallen into great disrepute, and the people scruple not to call them bad spirits—'foolish spirits,' while they acknowledge Jehovah to be the 'Good Spirit.'"

The brethren are proceeding with the building of a small vessel, which, when completed, will enable them to visit other islands and greatly contribute to the extension of their usefulness.

A circumstance of a singular nature has lately occurred: Captain Sir Thomas Staines, on the 7th of September, 1814, fell in with an island, which it is thought, must be that named *Puccairn's*, (or Incarnation,) where he found forty persons, all of whom could speak English, and who proved to be the descendants of part of the crew of the *Bounty*, who mutinied in the year 1790, and who took the ship to this island, where it was destroyed. The people had never seen a vessel since that time, except the American ship *Topaz*, Captain Folger, who touched there about six years ago. The people are reported to be moral and religiously inclined, and are under the instruction of an old man, named John Adams, the only survivor of the mutineers. The Directors of the Society will consider what can be done for the spiritual benefit of these people, at present cut off from all intercourse with society.

The Missionaries at Otaheite have very laudably engaged in translating a portion of the Scriptures into the language of the natives, which they have printed at Port Jackson for dispersion among the islanders.

The pleasing change which has taken place in the South Sea missions, and the earnest request of the Missionaries, induced the Directors to determine on sending additional laborers to promote the promising work.—Two brethren, Messrs. Shovelkeid and Ellis, with their wives, are nearly ready to embark; but it is judged expedient to detain them a short time, till they can be joined by two others. The brethren who are going are acquainted

with some useful arts, particularly with printing and gardening, together with the knowledge of medicine, and will be able, when they arrive at Otaheite, to do whatever may be wanted for the use of the mission, as well as to promote other branches of civilization.

And here it may not be improper to state, that some of the brethren who many years ago left the mission at Otaheite, and settled in New Holland, have been very useful in furthering the cause of religion in that growing colony, either by preaching the Gospel steadily, or by keeping schools. It is pleasing to notice the establishment of a Philanthropic Society for the protection of strangers from the islands. And Mr. Shelly, formerly our Missionary, has presented the Governor of New South Wales, (a gentleman who promotes every good work, and to whom our grateful acknowledgments are due,) a memorial on the subject of civilizing the natives, which his Excellency has forwarded to England for the consideration of his Majesty's Government. In the meantime, Mr. Shelly is encouraged by Governor Macquarie to use his best endeavours for that desirable purpose.

#### JAVA.

The three foreign brethren, the Rev. Messrs. Kam, Supper, and Bruckner, who embarked for Java at the close of the year 1813, arrived at Batavia on the 15th of May, 1814. They were most kindly received by Rev. Dr. Ross, the venerable Dutch minister of the city, and introduced by him to his Excellency Governor Raffles, who treated them in the most polite and condescending manner, and they had the pleasure of witnessing, on after their arrival, in the Governor's house, the establishment of an Auxiliary Bible Society, of which Mr. Supper, one of the Missionaries, was appointed Foreign Secretary.

Dr. Ross lost no time in disposing of the brethren, so that they might be usefully employed. Mr. Kam was directed to Amboyna to officiate at the Dutch church, while he is engaged in learning the Malay language, there being a congregation in that island which understands no other tongue. Part of the island is inhabited by Chinese.

Mr. Bruckner, another of the Missionaries, is appointed minister of Sarang, Mr. Montanus, the former minister, being incapacitated for labor by age. Mr. Bruckner will here apply himself to the language of the country.

Mr. Supper was earnestly requested by Dr. Ross to become his colleague in the church, there being far more ministe-

rial duty than one minister is able to perform.—Mr. Supper's appointment, as well as that of the other brethren, was cordially approved by the Governor, who shewed himself perfectly ready to forward the views of the Society. Mr. Robinson, a Baptist Missionary, of whom our brethren speak very respectfully, preaches every Sunday afternoon in the same church, in the Malay language.

The field of labor in Batavia, and throughout the island of Java, is exceedingly large: "Our number," say the present Missionaries, "is like the dust of the balance;" and they earnestly wish that more laborers may be soon sent to their assistance.

The Society cannot but rejoice in these favorable events. The safety of their voyage, their friendly reception, and their appointments to useful stations, in which they may exercise their ministry, while preparing for their special work among the Heathen, call for our devout thanksgivings.

#### MAURITIUS, OR ISLE OF FRANCE.

Mr. Le Brun, who arrived at the Isle of France in June last, was received by his Excellency Governor Farquhar in a friendly manner, and the Society is much indebted to that gentleman for his kindness shewn to our Missionaries. Soon after his arrival, Mr. Le Brun was permitted to announce, in the Government Gazette, his intention of establishing a school for the instruction of those children among the French whose parents could not afford the means of education. He has since commenced a Sunday school, for the children of both sexes, at different hours of the day, when several of the parents attend, and seem pleased, especially in joining to sing the French hymns, which were furnished to Mr. Le Brun at the Society's expense. Mr. Le Brun takes every opportunity of circulating the Scriptures and Tracts, with which he was also plentifully supplied.

We must not omit to mention, that some pious soldiers of the 7th regiment have voluntarily contributed 35*l.* to the funds of this Society, which the Directors acknowledge with peculiar pleasure, as a proof of their commendable zeal to impart to their fellow-men the blessings of the gospel which they have learned to prize.

The Governor having expressed his earnest desire to promote a mission to the island of Madagascar, the Directors have resolved to commence that work as soon as proper instruments can be obtained, with which they hope soon to be furnished. *(To be continued.)*

## EDUCATION SOCIETY.

*The American Society for educating Pious Youth for the Gospel Ministry* met, according to previous appointment, on Thursday, the 26th ult. at the Vestry of Park Street Church, in Boston, for the purpose of being organized. A very respectable number of members, from Boston and several other towns, attended. As the object is transcendently important, the Society thought it advisable that the organization should be deferred to an adjourned meeting, which is to be held for that purpose, at the same place, on Thursday, the 7th of December, at 10 o'clock, A. M. As several benefactions were communicated to the meeting, a Treasurer *pro tem.* was chosen. A very interesting letter was communicated from some unknown person, supplicating the blessing of God upon the Society, and enclosing a fifty dollar bill, which the writer styled *his mite.*

In the evening, a very appropriate and powerful sermon was preached by the Rev. Dr. Pearson, of Andover, from Rom. x, 17; *Faith cometh by hearing.* After the sermon a collection was made for the benefit of the Society.

It is expected that a sermon will be preached before the Society, on the evening of Dec. 7th, at Park Street Church, by the Rev. Mr. Bates, of Dedham; after which a collection will be made for the same benevolent object. In the mean time, benefactions may be communicated to JEREMIAH EVARTS, the Treasurer, *pro tem.* through the post office, or by leaving them at the bookstores of S. T. Armstrong, or Cummings and Hilliard, Cornhill.

## DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Oct. 4, 1815. From the Newell Society in the north parish of Bridgewater, by Mrs. Charity Jones, the Treasurer, remitted by the Rev. Daniel Huntington, \$35 70

6. From eight young persons; viz. Robert Haskins, Rebecca C. Haskins, Thomas Haskins, and Phebe R. Haskins, Almira Hamlin, Danforth Jewett, and Sarah Cuming, \$1 each, 8 00

7. From the Female Cent Society in Concord, (Ver.) remitted by Mrs. Sarah F. Williams, the Secretary, to the Rev. Joseph Lee, 10 00

Carried forward \$53 70

Brought forward \$53 70

9. From Miss Polly Ware, of Conway, (Mass.) by the Rev. James Richards, 1 00

From Miss Betsey Carleton, of Lyndeborough, (N. H.) by Mr. Richards, 3 00

11. From the Female Cent Society in Stoddard, (N. H.) by the Rev. Isaac Robinson, 11 37

From Mrs. Hiram Johnson, of Hopkinton, (N. Y.) by the Rev. James Johnson, 2 00

From Miss Sally Johnson, of Potsdam, (N. Y.) by Mr. Johnson, 1 00

From the Foreign Mission Society of Wiscasset and the vicinity, for a mission to the west, 50 00

14. From a lady in Litchfield South Farms, the avails of ornaments formerly worn, 5 00

From the Rev. Heman Humphrey, of Fairfield, (Con.) by Mr. Meigs, 5 00

From sundry persons in Weston, (Con.) by the Rev. B. C. Meigs, 3 00

16. From a lady in Newburyport, by Mr. S. Tenney, 2 00

From three young men in Woodbury, (Con.) by the Rev. B. C. Meigs, 3 00

19. From a young friend to the cause of the Redeemer, 10 00

20. From an unknown person, put into the letter box, 2 00

23. From associated females in Charlestown, by the Rev. Dr. Morse, 3 34

25. From female friends to missions in the Rev. Oliver Cobb's Society, in Rochester, remitted to the Rev. Dr. Morse, by Mr. Jesse Haskel, \$11 50

From Mr. Seth Haskel, 2 00

From Mr. James Ruggles, 1 50

From Mr. Wilham Ruggles, 1 00

From Mr. Jesse Haskel, 5 00—31 00

26. From Mrs. Alice Wild, by the Rev. R. S. Storrs, of Braintree, \$5 00

From an unknown person 1 00—6 00

From Mr. Elnathan Strong, of Hardwick, (Ver.) 5 00

From the Religious Charitable Society in the county of Worcester, by the Rev. Joseph Goffe, the Treasurer, 110 00

27. From a friend to missions, by the Rev. Dr. Woods, of Andover, 4 00

Carried forward \$306 36

Brought forward \$308 28

From the Female Cent  
society for missions in Row-  
sy, by Mrs. Harriet A.  
Fucker, the President;  
iz. for foreign missions, \$23 48  
or missions to the west, 52—23 00  
From a poor woman, for the  
ransactions, by the Rev. J. W.  
Fucker, 50

\$331 88

N. B. We have received from donors  
several letters, from which we propose  
hereafter to give extracts.

DEPARTURE OF THE MISSIONARIES.

THE REV. JAMES RICHARDS, JUN. DAN-  
IEL POOR, HORATIO BARDWELL, BENJA-  
MIN C. MILES, with their wives, and the  
Rev. EDWARD WARREN, missionaries to  
be east, sailed from Newburyport, on  
Monday, 23d of Oct. on board the brig  
DRYAD, Capt. Balfinton, for the island of  
SEYLOM. The day was very pleasant. A  
large concourse of people assembled on the  
wharf at which the vessel lay, and on the  
 adjoining wharves, and at other places  
which commanded a near view of the scene.  
The deck of the vessel was filled with vis-  
itors, mostly females, the particular  
friends of the missionaries, assembled to  
bid them a final farewell. The time ap-  
proaching when it would be necessary for  
the vessel to avail herself of the tide, be-  
tween 1 and 2 o'clock, P. M. the Rev. Dr.

Spring addressed the throne of grace.  
The utmost stillness and solemnity per-  
vaded the attentive multitude. A mission-  
ary farewell hymn was then sung to the  
tune of Old Hundred. Many were deep-  
ly affected and bathed in tears. After the  
hymn, the visitors on deck immediately  
stepped on shore; the brig left the wharf,  
spread her sails to the breeze, and quietly  
entered on her course, followed by the  
gaze of many deeply interested spectators.  
The continual fair winds that prevailed for  
several days afterwards, accompanied by  
clear weather, bore her pleasantly, we  
doubt not, far on her destined way. We  
commend the little company and their  
floating mansion, to the guidance and pro-  
tection of the Head of the Church, whose  
providence extends even to the sparrow  
and lily, who *maketh the clouds his chariot*  
*and walketh upon the wings of the wind.*

Christians, friends of missions, they go  
as donors of your bounty. They have  
left fathers and mothers, houses and lands  
for the service of Christ, and to bear your  
offering of love to the gentiles. They go  
as your messengers, to say among the  
benighted heathen, that *God reigneth on*  
*a throne of grace, reconcilable to the*  
*guilty. Let the breath of prayer, then,*  
*speed them on their voyage. Let them*  
*share, while on their embassy of love, an*  
*affectionate remembrance in your inter-*  
*cessions and your sins. God grant that*  
*they may be faithful in delivering their*  
*message, that many Asiatics may welcome*  
*it with faith, and come at last with them to*  
*the heavenly Zion, with everlasting joy*  
*upon their heads.*

OBITUARY.

DIED, in Middleborough (Mass.) the Rev.  
JOSEPH BARKER, aged 64; formerly a rep-  
resentative to Congress.

In London, on the 7th of July, by sui-  
cide, SAMUEL WHITBREAR, Esq. aged 57,  
celebrated leader of the opposition in the  
British House of Commons.

At Kettering, (Eng.) on Lord's day,  
15th of May last, the Rev. ANDREW  
FULLER, D. D. The Christian world have  
long been acquainted with Dr. Fuller, as  
a man of piety, a zealous friend of missions,  
and an able theological writer. He was  
one of the most active of the few Baptist  
Derggymen, who formed, in 1792, "The  
Baptist Society for Propagating the Gos-  
pel among the Heathen;" and continued  
to be its Secretary, from its formation till  
his death. He lived to see this small So-  
ciety rise to importance; its friends nume-

ous, its funds enlarged, its missionaries  
many, its effects extensive in diffusing the  
knowledge of salvation among heathen  
souls in India. His Gospel its own Wi-  
ness, Gospel Worthy of all Acceptation,  
Calvinistic and Socinian Systems Compar-  
ed, Memoirs of Pearee, and other useful  
writings, have been read very extensively;  
and by them, though dead, he will continue  
to speak to the consciences of thousands.

At Broxbourne, in Hertfordshire,  
(England,) on the 9th of February  
last, the distinguished friend of mis-  
sions, the Rev. CLAUDIUS BUCHANAN,  
D. D. The following notice of his death  
is given in the Missionary Register. "He  
had removed thither, (to Broxbourne) for  
some time, from Yorkshire; in order to su-  
perintend an edition of the Syrian New Tes-  
tament for the use of the Syrian Christians.



"Dr. Buchanan brought from India an enfeebled constitution. His exertions in that country were greater than he could sustain without injury. But the activity and energy of his mind never forsook him.

"In his character were united remarkable simplicity, great comprehension and grasp of mind, with the warmth and glow of genius; and these qualities were all sanctified by Divine Grace, and directed to the promotion of Christ's Kingdom among men, with a boldness and fortitude, under difficult circumstances, the success of which will endear his memory to generations yet unborn.

"We allude, in particular, to his personal investigation of the moral and religious state of our fellow-subjects in India; the courage with which, in the face of enmity and contumelies, he unfolded to the nation the scenes which he had witnessed; and the promptitude and ability with which he triumphantly defended his representations before the highest tribunal of his country. India will never forget her obligations to him. To the latest age, her sons will name him with veneration and love.

"We have before us a letter from India, which bears a strong attestation on this subject. "As I am aware," says the writer, "that it is the wish and endeavor of many to discredit Dr. Buchanan's account of India, and particularly I believe of the abominations of Juggernaut, I enclose a report of this year's festival, inserted in all our Madras Newspapers from the Calcutta Papers. India is under unspeakable obligations to Dr. Buchanan; and England too, I think, will soon very generally acknowledge it, and redeem its Indian as it has its African character. Dr. B.'s late Charge to the Missionaries (Norton and Greenwood,) is so very correct, so admirably appropriate, that I hope it will be a *STANDING CHARGE* to every Missionary coming to India."

"His early history is not less interesting than his more public and active life; as it marks very distinctly, the over-ruling hand of Providence preparing him for that station of eminence which he occupied for many years.

"The works of Dr. Buchanan, we have reason to hope, will be collected, and published in a handsome edition; which will be enriched, we hope, with Memoirs of his Life, and a view of his Character.

"He was called away from his labors without much previous warning. On the evening of the 9th instant he complained of internal pain. Medical assistance was sent for; and he retired to rest, apparently better, about ten o'clock. His servant also retired; but, feeling some anxiety respecting his master, and being on the

watch in the next room, he was disturbed by a noise about eleven o'clock. He found Dr. Buchanan with his hand on his forehead, complaining that he was much worse. The servant immediately went in search of his medical attendant; but, before he returned, his master had breathed his last.

"Dr. Buchanan was twice married, and survived both his wives. By his first lady he has left two daughters, of sixteen and fourteen years of age.

"The preamble to Dr. Buchanan's Will, with a sight of which we have been favored, is so expressive of the simplicity and piety of his mind, and conveys so clear a testimony of his dying faith, that we are sure it will much interest our readers.

"I, Claudius Buchanan, of Little Ouse-bourne, make this my last Will and Testament. I commit my soul and body to Jesus Christ the Savior of lost sinners, of which sinners I am one—the chief of sinners; but I trust I have obtained mercy; and I look for eternal salvation through the obedience of Christ unto death, even the death of the Cross. I account the origin of my salvation to be the love of God the Father, who loved my soul in Christ its Head, before the foundation of the world. I renounce all works as a claim of merit. All my works have been mixed and sullied with sin and imperfection. Whatsoever has been acceptable to God is his own, even the work of the Holy Spirit; it is not mine. Glory be to God, the Father, Son, and Holy Ghost, for ever and ever. Amen."

At Wilmington, (Del.) on the 6th July, the Hon. JAMES A. BAYARD, one of the late American Commissioners at Ghent.

At Guilford, (Con.) the Rev. ELIPHAET LESTER, aged 87.

At his seat near Georgetown, the Hon. PHILIP BARTON KEY, aged 58, formerly a member of Congress from Maryland.

At Nashville, (Ten.) JOHN DICKINSON, Esq. aged 35, an eminent lawyer; a native of Charlestown (N. H.) He was graduated at Dartmouth College in the year 1797.

At Dalton, on the 25th of August, CALVIN WALDO, Esq. Counsellor at law, aged 55. He was graduated at Dartmouth College, in the year 1785.

In Boston, the Rev. JOHN MURRAY, senior pastor of the first Universal Society, in the 75th year of his age.

In New York, the Rt. Rev. SAMUEL PREVOST, D. D. Bishop of the Protestant Episcopal Church in the State of N. Y., aged 78.

At New Haven, the Rev. AARON CLEVELAND, aged 71, formerly of Norwich; for many years a missionary in the western country.

At Enfield, (Con.) on the 7th of September, the Rev. NHEMIAH PRUDDEN, in the 66th year of his age, and the 38d of his ministry.

In Boston, on the 27th of October 814, Mr. JOSEPH HASKINS, aged 86. He sustained the character of a kind husband, an affectionate parent—of an honest man and useful citizen. In youth he possessed a firm belief in the Christian religion,

and happily influenced his conversation and conduct through life. He has left his friends with the hope he has exchanged this sorrowful state for that "rest which remaineth for the people of God."

It is worthy of notice, he left a widow with whom he lived more than sixty one years—and thirteen children. There was not an instance of mortality in his family for more than fifty years.

## POETRY.

### For the Panoplist.

A tribute to the memory of the late Jonathan Sewall Buck, who died at Bucks-town, Maine, Sept. 28, 1815, aged 20 years and 4 months.

*The reader will find memoirs of this young gentleman in the Panoplist for 1815, p. 433.* Ep.

S\*\*\*\*\*! I call thee by that grateful name,  
 Oft on the lips of parents, kindred, friends,  
 To thee, to them, familiar; where art thou?  
 We lately heard thy voice, and saw thee here,  
 The still, the studious, the endearing youth,  
 Just turned of twenty. Not like thy contemporaries  
 In age and place, amused with vain delights,  
 The fashions, follies, the alluring snares,  
 Pastimes and pleasures of a giddy world:  
 But calm and serious, with familiar friends,  
 Tho' cheerful, never gay. Tho' much indeed  
 Of pensive mind, retiring from the world,  
 Yet never dark and gloomy. Oft we saw  
 The psalms of David, and the heavenly songs  
 Of the meful Watts, and oft the page divine  
 Of God's unerring word, before thee spread.  
 These were thy dearest themes; pondering on these,  
 And richly storing memory's fruitful cell  
 With their blest contents; this was thy delight.  
 Thy pastime this, the self-imposed employ  
 Of thy best leisure, and thy happiest hours.  
 So dwells the busy bee on vernal bloom  
 Extracting sweets nectarous; these she tastes  
 With lively relish, while she sips, and bears  
 The rich exuberance to her waxen dome.  
 Like her, we saw thee on the flowers of truth

And heavenly wisdom, busy, not in vain.  
 With strong, retentive memory, O how blest!

A memory stored with heavenly themes  
 How rich!

Of joy resulting and of peace, how full!  
 Faint was the tenement which held the soul

So ripe for glory. Pale disease within,  
 Lurking in secret, fast consumed the strength

Of life's fair pillars, till the building fell.  
 All that was mortal, hidden in the grave,  
 Lies, *dust to dust* returning. Let it lie  
 Safe in the care of Him who gave it form,  
 Till the last trump shall wake the slumbering dead.

But where art thou? O whither art thou fled,

Immortal tenant of the fallen dome?  
 Borne on the wings of joyful hope we trace  
 Thy happy flight to regions far beyond  
 The highest radiance of the solar blaze;  
 Angels thy convoy to the realms of bliss,  
 Angels and saints await thine entrance there,

And hail thee welcome to the realms of love.

Led now by kindred souls before thee throue,

Where sits in glory He, who here below  
 Was much thy theme, and much thy humble trust,

Much thine example, much the object dear

Of thy best love, whose blood was all thy hope,

For pardon and acceptance, and whose name

Was much adored, his word with joy obeyed,

The great Immanuel! low before his feet  
 With reverence falling—ecstasy within,  
 And love supreme enkindle at the view  
 Of such transcendent glory, burn and glow  
 With holy flame, and make thy bliss complete.

With angels now, and spirits of the just,  
 In love made perfect, mingling—with  
 sweet voice,

And tuneful harp, thy lasting songs commence,  
 Oft here below in friendly circle sung  
 Morning and evening, tho' in humble  
 strains,  
 To cheer the hour of prayer; transplanted  
 now  
 To an immortal choir, raised and refined,  
 Inspiring transports which on transports  
 rise  
 Thro' the long reign of never ending years.  
 Swell, farewell!

Bereaved, afflicted friends,  
 I give you joy! With all the mingling grief,  
 'Tis joy superior to resign a friend,  
 A son, a brother, with such hopes as these,  
 Which bloom within you. Parents, would  
 you meet  
 Your dearest charge in glory? Let your  
 care

Constant, assiduous, be to form their minds  
 To every virtue. Sisters, would you hail  
 A brother, late beloved, in realms of bliss?  
 Like him be serious; sacrifice the charms  
 Of this vain world, not for want of taste  
 To relish pleasure, but supremely pleased  
 With joys ethereal, such as angels love.  
 Surviving brothers, would you join your  
 songs,

On some day future, with the pious praise  
 Of your departed friend? Mark then his  
 steps;

Where Jesus led the way, with cheerful  
 feet

The bright example follow; be like him  
 Humble and prayerful, and like him de-  
 light

To know the scriptures, in whose every  
 page,

From heaven inspired, a heavenly wisdom  
 dwells,

Children and youth! Ye numerous cheer-  
 ful train,

Who throng the village schools, who give  
 delight

Around the social hearth, the growing hope  
 Of friends and parents, let the warning  
 voice

Of one who loves you, be with deference  
 heard.

Know that your life's a vapour; 'tis a bud  
 Fresh in the morning, full in bloom at  
 noon,

Withered at night, and scattered on the  
 ground.

Know that your natures are defiled with  
 sin;

Hence the wild wanderings of your early  
 days,

Your wild departure from the ways of  
 God;

And hence your danger of an awful doom.  
 Sarclets you sport upon the very brink  
 Of death eternal. Will you dare to risk  
 So vast a ruin for the empty boon

Of earth's vain pleasures for a fleeting day!

Deny yourselves of every sinful sweet;  
 Resist the devil and defeat his wiles;  
 By faith gain victory o'er a tempting world,  
 Feel your own weakness, feel the need of  
 grace;

Repair to Jesus; with a broken heart  
 Moll your vast burden on him, he'll main-  
 tain

The dreadful weight of all your crimes  
 sins,

And give your debt a free and full dis-  
 charge.

Then grow in grace; in all that's good and  
 great

With years advancing, dear to all the  
 saints,

Beloved of God, a wise and holy seed,  
 Ripening for glory, pleasant here below,  
 Prepared ere long to launch from earth  
 and time,

And try an ocean of eternal joy.

Parents and guardians! Deign to give  
 your charge

A kind example; let them learn of you  
 To reverence virtue, and to walk with  
 God.

Soon you must leave them to perform  
 their part,

By you unaided. Be you then at rest  
 In heavenly mansions—O what joy to  
 meet

The long succession of your heirs below,  
 Made heirs of God, and with the Son of  
 God

Heirs to a kingdom, which will never fail.

J. F.

July 17. 1814.

#### WORKS PROPOSED, AND IN PRESS.

N. WILLIS has issued a Prospectus of a  
 Newspaper to be called the RECORDER, to  
 commence on the first Wednesday of Jan-  
 uary next, to be published weekly, and to  
 be conducted on a new plan. The great  
 characteristic of the proposed paper is,  
 that it will contain ample accounts of Bi-  
 ble Societies, Missionary Societies, &c. &c.  
 and will second all the efforts to exorcise  
 the laws, and to suppress and discounte-  
 nance vice. The design of the paper is  
 thus summed up: "On the whole, it will  
 be the constant aim of the Conductors to  
 make their Newspaper such a publication  
 as an intelligent Christian, in any of the  
 walks of life, would wish to receive." Though  
 a great part of the contemplated  
 paper will be occupied with religious in-  
 telligence, yet the Conductors say, that "it  
 is not intended nor desired by them to in-  
 terfere with or diminish the circulation of  
 Religious Magazines."

S. Etheridge, jun. has just received the  
 fifth volume of Calmet and proposes put-  
 ting it to press.

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE.**

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No. 12.                      DECEMBER, 1815.                      VOL. XI.

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**RELIGIOUS COMMUNICATIONS.**

**EDITATIONS ON MATTHEW,**  
IV, 1—11. No. 3.

*Again, the devil taketh him up to an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.*

THE tempter himself probably seduced by pride and ambition; this is the temptation therefore, as it respects the allurements, which were exhibited before our Lord, is peculiarly in character. He tempted him to ambition, and to religious homage to him, as a way to its gratification. Our Lord now, calling Satan by his proper name, bade him depart; he also answered his temptation in such a manner, as effectually discouraged him from making that time any farther efforts.

We may observe the false pretensions of Satan. He claims the power of disposing of all the

kingdoms of the world and of the glory of them. *All these things will I give thee, if thou wilt fall down and worship me.* He is a liar, as well as a tempter, and deceit and falsehood are blended with all his temptations. His promises may seem fair and liberal; but they lure men to destruction. If he suggest to you, that the threatenings of God will not be executed, and promise you happiness and prosperity in the ways of sin; believe him not, but abide steadfastly in the belief and obedience of the truth written in your Bibles.

His pretensions in this instance, were not without plausibility. He is called *the prince of this world, the prince of the power of the air, the spirit that now worketh in the children of disobedience*; and it is said, *the whole world lieth in wickedness*, or as some render it, *in the wicked one*. How generally has he seduced the nations of the earth, through their vain imaginations, and foolish lusts, into idolatry. They have paid divine honors, not only to the luminaries of heaven, deified heroes, and imaginary superior beings, but also to beasts, and serpents, and creeping things, and vegetables, and the

work of their own hands. That Satan tyrannises over the minds of such idolaters, that he holds such nations in bondage, we have the testimony of an apostle; *the things which the Gentiles sacrifice, they sacrifice to devils*. When we consider also, how many by iniquity and blood acquire and exercise dominion in the kingdoms of the world; the pretended power of Satan, to dispose of them appears highly plausible. In reality, however, he is but an instrument in the hands of Jehovah. He cannot take a step beyond the Divine will! He cannot enter even into a swine without permission. For wise and holy ends, though to us mysterious, God has indeed suffered him to usurp some degree of dominion over this fallen world; but over all that power, he exerts supreme control. *The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. He is the governor among the nations; and reigneth over all. He changeth the times and the seasons; he removeth kings, and setteth up kings. The counsel of the Lord, that shall stand, and he will do all his pleasure.* The pretensions of the tempter, therefore, are false and arrogant. The gifts he offers sinners, are not in his power. His promises of security he cannot fulfil. Let us then constantly have a deep conviction of the over ruling providence of God. It will cut off every expectation of prospering in sin, it will close our ears to the suggestions of Satan, that we may be gainers by violating the commands of God.

2. They in effect do homage to Satan, who seek the possession or enjoyment of temporal things

in forbidden and sinful ways.—*All the kingdoms of the world and the glory of them, comprehend all those objects, which engage the minds and captivate the affections of the ungodly. The possession of them may be desired, to gratify voluptuousness, avarice, and ambition. Accordingly the apostle John gives a summary of the things of the world in these three particulars, the lust of the flesh, embracing all the gratifications of the appetites, and all the sensual enjoyments of variety, luxury and profusion;—the lust of the eye, comprising riches, elegant apparel, magnificent edifices, rich and brilliant furniture and equipage, numerous attendants, and all things, which gratify a covetous or vain eye; and the pride of life, comprehending high stations, power, honors, and all kinds of distinction and superiority above others, which gratify a proud and ambitious mind. These things of the world are used by Satan, as allurements, to seduce and destroy the souls of men. Alas, with what lamentable success. Multitudes seek their happiness in animal and voluptuous gratifications. Possessing immortal souls, capable of serving and enjoying God, and of participating the glory and felicity of angels, they sink into the brute. Regardless of judgment and eternity, breaking through all restraints, they devote themselves to the debasing indulgence and servitude of their grovelling lusts. Multitudes prefer gain to godliness; an insecure, sordid, and perishing interest here, to an incorruptible, undefiled and unfading inheritance in heaven. Some seek wealth, to hoard and*

cept it, as the treasure of their hearts, clinging to their property more closely, than ivy to the tree, that supports it. Others seek it to supply the means of gratifying their lusts, and of procuring the pleasures and honors of the world. Multitudes also are under the government of their pride and ambition; loving the praises of men more than the approbation of God; preferring a vain and transitory elevation and distinction on earth, to a throne and an exceeding and eternal weight of glory in Heaven. Some aspire to the exercise of dominion over others, that they may be worshipped and feared, or be flattered and admired; or they seek the acquisition of honor and fame in some other way. They desire to have their names enrolled on the page of history; but are unconcerned, whether they are written in the Lamb's book of life. Others idolize any little distinction or superiority above their fellow worms. There are scarcely any, who do not find something, to administer to their pride, and some object to excite their ambition. A few bold and restless spirits contend for kingdoms, and endeavor to command the world. Very few however aim so high. Satan seldom offers men the whole world; but only parts of it, and of the things within it, more or less considerable, according to their stations and lusts, and the apparent probability there is of their obtaining what he exhibits to their minds, as a temptation. All worldly men, however, cannot be divided into classes according to the leading pursuits, here mentioned; for the same persons are sometimes voluptuous, greedy

of gain, and ambitious. But all men who are devoted to worldly enjoyments and pursuits, regardless of the commandments of God, and of their salvation, may be considered, as doing homage to the prince of darkness. They do not really believe the truth of God, and his particular providence; they practically deny, that he is the governor and judge of the world; but they believe the suggestions of the father of lies, and yield to his temptations. This is in fact to serve *him*, and to act as if *he* were God, and the world were at his disposal.

3. If we resist the tempter, he will flee from us. But how shall we resist him? What better reply can be given than this; *Thou shalt worship the Lord thy God, and him only shalt thou serve?* Let this be our determined resolution, and all the attempts of the adversary will be baffled. Our hearts must be devoted to God; we must worship him in spirit and in truth; serve him with our bodies and souls, which are his; make his revealed will our guide, and his grace in the Lord Jesus Christ our dependence; and we shall be safe. When the tempter departs, however, it will be only for a season. While in the body, we must contend with his temptations. But if we do not court temptation, unnecessarily expose ourselves, and are not thoughtless and neglectful of our duty; if we gird up the loins of our minds, avoid excitements to sin, keep our hearts and senses, walk circumspectly, and watch and pray; temptations will not injure us. We shall acquire useful knowledge and firmness by our conflicts, improve in experimental piety, and

be more than conquerors through him that loved us.

Those passages of scripture, which instruct us, respecting Satan, his power and malice, his crafty and restless endeavors to deceive and ruin mankind, appear not to be sufficiently regarded. He rules in the children of disobedience; they are his captives, wearing his yoke and bonds. Conversion is delivering men from his power, dispossessing the strong man armed. A great part of the Christian's warfare is with him and his angels. Eph. vi, 11—16. We have numerous admonitions to beware of his wiles, lest he get some advantage; and we are required to put on the whole armor of God, that we may be able to stand in the day of contest. But are not many professors of religion extremely deficient in regarding such instructions? Do not many entertain views, on this subject, very different, from what we are plainly taught in our Bibles?

We ought to be very thankful to God, for restraining the power of Satan. From the evils he was permitted to inflict on Job, and the liberties he was suffered to take with our Redeemer in transporting him from place to place, it is manifest, that none of the human race could escape, or have any security, if he were not bound, and his malice restrained by the power of God. How great are our obligations, also, to our blessed Lord. It was for our sake, he condescended to suffer temptation. It was for us he conquered. It is by his example, sympathy, and grace, that we also are enabled to obtain the victory. Let us then ever set his example before us, and

look to him for success in our temptations. For we have not an high Priest, who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

R. W.

#### REVIVALS OF RELIGION.

WE have received the following letter from a respected friend; and we assure him, and our readers, that we have felt a lively interest in the work of grace so prevalent in our country, and have been ready to publish any communications made to us on the subject. Such information, however, cannot be expected from us, unless we are first furnished with it by capable persons living on the spot. The scanty information forwarded to us, we have given; and have regretted that it has been so meagre—that we have been able to erect, on the pages of the past year, no better a monument of gratitude to the signal mercy of God.

Ed.

Oct. 21, 1818.

Dear Sir,

It is much to be regretted that we have no more intelligence in the Panoplist of revivals of religion. It has been publicly stated in the late sessions of the General Convention of Vermont, and the General Association of New Hampshire, that revivals have been more numerous in the bounds of the Presbyterian Church, the last year, than in any preceding year. The same has been remarked with respect to the churches in Connecticut. About a fourth part of the Congregational Churches in that State have recently been favored with showers of Divine grace.

his revival has not only reached the College, but also four academies or public schools, in at State. There have also been signal displays of divine grace in a number of towns in Massachusetts, which are highly worthy of particular notice. In Vermont, there have been late revivals in Brattleborough, Newne, Orwell, Jericho, Swanton, ymouth, and the adjoining town of Granville, in New York. And in New Hampshire, the Lord has lately granted effusions of his Spirit in Haverhill, Piermont, Hanover, Plainfield, Acworth, Nelson, Keene, Pembroke, Goswawen, and Salisbury; and also in Dartmouth College. It is

true, we have had some very brief intimations of some of these revivals in the Panoplist. But we want more particular information—information, which may do more to animate Christians in other places, and rouse them to fervent prayer and lively praise. Some measures, I think, ought to be immediately adopted for obtaining more religious intelligence of the above kind for your excellent publication. It would be exceedingly useful in various ways. Both gratitude to God, and a benevolent regard to men, evidently require it. Do let the subject have its due attention.

Yours affectionately,

## RELIGIOUS INTELLIGENCE.

REPORT OF THE DIRECTORS TO THE MEMBERS OF THE MISSIONARY SOCIETY, AT THEIR TWENTY-FIRST GENERAL MEETING, LONDON, MAY 11, 1815.

*Continued from p. 486.*

### CHINA.

The Directors have received during the last year a number of printed copies of the New Testament, translated by Mr. Morrison into the Chinese language. With inexpressible delight they view the fruits of his successful labors, and joyfully anticipate from their dispersion the most beneficial results. It affords a gratification of no ordinary kind, that the Holy Book on which our eternal hopes are founded, is, by their laborious Missionary, translated into a language which may be read by hundreds of millions in China and other countries—perhaps by more than one third of the human race. The important business of distributing this sacred volume has occupied the serious attention, both of Mr. Morrison, and Mr. Milne, who have neglected no opportunity of giving it an extensive circulation.

Besides printing 2,000 copies of the new Testament, Mr. Morrison has printed 10,000 copies of his Chinese Catechism, and 5,000 copies of his Chinese Catechism; but all these copies, however nu-

merous, are very few, compared with the population of China. "The city of Canton," says Mr. Milne, "would be but indifferently supplied with a million of copies! But we have already gone much beyond our funds; and had it not been for a firm reliance on the liberality of the churches at home, we must have been contented with half the number (of catechisms and tracts). We cannot go a single step further, nor print a single copy more, unless more aid be afforded. This is the fact, and I hope it will plead more strongly than ten thousand entreaties with the Christian public."<sup>\*</sup>

Mr. Milne not being permitted, through the intolerance of the Romish clergy, to reside at Macao, determined to take a voyage on purpose to distribute the New Testament and Tracts. He left China in February 1814, in a vessel which conveyed nearly 500 Chinese emigrants, and he had the pleasure of seeing many of them, while on board, reading, in their own tongue, the wonderful works of God. He touched at the island of HANCA, a new settlement, where the Chinese were land-

<sup>\*</sup>*The Religious Tract Society, to whom Mr. Milne made an affecting appeal on this subject, has generously voted a handsome sum, to assist in the printing of Chinese tracts.*



ed, and to which it is probable that many more of the Chinese will emigrate, where, by permission of the Commanding Officer, he distributed his books, and where, he thinks, a missionary station may be advantageously fixed.

He arrived at Batavia, March the 10th, where he was most kindly received by Governor Raffles, who afforded him every assistance in his power. Here he distributed several hundred copies of the New Testament, with some copies of the first chapter of Genesis, which he printed on his voyage. He also supplied eight Chinese schools with catechisms and tracts, and had the pleasure of seeing them used as school-books by the children. He even deposited three copies of the Gospel in the temple of the goddess Kwan-yun, for the use of the priests, and also made arrangements for sending others to Banjermeden, Pontiano, and Sambas, on the island of Borneo—Mr. Milne made a tour of fourteen hundred miles through the island of Java, in which he had an opportunity of conversing with many Dutch Christians, who had long been destitute of the means of grace. Through the recommendation of the worthy Governor, he was every where received by the British officers, both civil and military, and by all other persons, with the warmest hospitality. The Chinese of all ranks, and in every place, received the books gladly, and listened with patience to his discourses concerning the true God. In short, he had abundant cause to be satisfied with his journey. Such, indeed, was the friendship with which the Chinese treated him, and so great was the confidence that they placed in him (calling him *Padri Tjina*—"The minister of the Chinese") that he was strongly importuned to continue in Java, and establish a Chinese Mission there; but important reasons induced him to decline this proposal, in order to re-join Mr. Morrison at Canton. After his departure we are informed, "that the Chinese in Batavia were enquiring after him, and expressing a strong desire that he would return, and explain to them the book he had given them; declaring that they could find no rest in their minds day nor night."

The last letter received from Mr. Milne, was dated Batavia, the 4th of August, 1814, on which day he was to embark for Malacca, where he designed to pursue the same plan; and from thence to return to China.

While resident in Batavia, he composed and printed a farewell letter to the Chinese, in their own language; and it deserves remark, that this tract was finished on the very day which completed a whole year from his first beginning to

learn the language—a fact which proves that the difficulty of acquiring the Chinese language is by no means insuperable; and, at the same time, does great credit to the talents and assiduity of our missionary, who appears to be so well qualified to be the colleague of Mr. Morrison.

Mr. Morrison's continuance at Canton or Macao seems to be very uncertain. If his health should not render it necessary to take a voyage, other circumstances may, perhaps, induce him to remove to Malacca—a station which he has long considered as peculiarly favorable to the advancement of the Chinese Mission, and to the more extensive diffusion of evangelical truth in the immense regions of India beyond the Ganges. To forward his pious design, the Directors have dispatched Mr. Thomson to Java, with a view to his proceeding to Malacca, under the direction of Mr. Morrison and Mr. Milne.

The expense attending the Chinese Mission is unavoidably very considerable; but its connexion with the spiritual advantage of so many millions of mankind, will reconcile the Society to the great disbursement; which, however, is much relieved by the munificence of the British and Foreign Bible Society, who, on receiving the first copy of the Chinese New Testament that came to England, generously voted to Mr. Morrison the sum of *one thousand pounds* to assist him in the translation and distribution of the scriptures. The most grateful acknowledgements are due to that Society for this second donation to Mr. Morrison; one thousand pounds having been before voted to him for the same purpose. And here, the Directors cannot help remarking, how much the operations of Missionary and Bible Societies are assisted by each other, and it is a high gratification to observe, that our Missionaries in the East are rendered such useful agents in promoting the noble designs of the Bible Institution.

#### INDIA.

We now beg leave to call your attention to that important and interesting part of the world, in which more than a *hundred millions of souls* are covered with the shadow of death, devoted to a degrading system of paganism, or the blind bigotry of Mahomedanism, a large proportion of whom are our fellow-subjects.

Our missionaries in several parts of India, are proceeding in their arduous work with steady diligence, and gradual success; all complaining, however, that while the harvest field around them is so immense, the laborers are so extremely few. The Directors have felt the strongest anxiety

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supply this deficiency as soon as prop-  
instruments can be obtained. They  
e recently sent out Mr. Dawson to  
st the brethren at Vizagapatam, and  
y hope, ere long, to add several more  
their number.

**MADRAS.**

At this Presidency, Mr. Loveless con-  
ues to preach at the chapel in the  
ack Town, twice on the Lord's-days  
l on the Wednesday evenings. A  
all church has also been formed. His  
n school consists of forty children or  
ore, including boarders and day scholars.  
: also intends to build a new school-  
om, on the ground adjoining to his  
apel, for the education of poor destitute  
ldren, descendants of Portuguese and  
ner Europeans. This is to be formed  
the British plan. A few of Mr. Love-  
ss's pious friends have formed them-  
ives into a society called "The Missionary  
riend Society," which has already tran-  
itted to us the sum of twenty-eight pag-  
as. Mr. Loveless earnestly recom-  
ends the sending out additional laborers  
Madras, which is certainly, on many  
counts, a most important station; and  
e Directors hope soon to be enabled  
comply with his request; in which  
se, it is probable that the number of na-  
ve schools may be greatly increased, the  
uperintendance of which would be an  
employment for which Mr. Loveless is  
ell qualified, and in which he would  
reatly delight. The Directors will glad-  
promote this important object.

**VIZAGAPATAM.**

Mr. Gorison and Mr. Pritchett are pro-  
eeding as quickly as their other labors  
ill permit, in the important work of  
anslating the Scriptures into the Telinga  
nguage, which is understood by many  
illions of the natives, through a great ex-  
nt of country. This labor becomes grad-  
ally more easy to them, from their more  
uniliar acquaintance with the language,  
nd their daily conversation with the na-  
ves. They have lately translated the  
ook of the Acts, St. Paul's Epistle to the  
iphesians, the first Epistle of St. John,  
nd the Book of Genesis, which, after  
areful and repeated correction, will be  
rinted. The Telinga gospels, translated  
y their excellent and lamented predeces-  
ors Cran and Desgranges, they distribute  
herever they have an opportunity;  
ometimes to persons of distinction, and  
o the Brahmias, with whom they freely  
onverse, endeavoring to convince them  
f the absurdity of their religious notions  
nd practices. These men are, in gener-  
l, blindly attached to their superstitions;  
et they are sometimes silent, and

confounded before the people, who seem  
delighted to behold their confusion. Our  
Missionaries have made frequent visits to  
the heathen temples, at the festival sea-  
sons, and expose the folly of worshipping  
senseless idols, which the people some-  
times readily admit, but plead in excuse  
their ignorance, and the authority of an-  
tiquity; many who are apparently con-  
vinced of the truth of Christianity, are too  
feeble minded to avow their convictions  
in the face of shame and want. There is  
reason, however, to believe, that the  
truth is secretly making its way; that the  
minds of the people are roused to serious  
considerations; and that many of the de-  
testable practices of Hindoo pagans are  
retiring before the light of the gospel. In  
Bengal fewer widows than formerly are  
now immolated on the funeral piles of  
their husbands, and only one victim per-  
ished under the wheels of Juggernaut at  
the last festival.

The brethren continue to preach to our  
countrymen at the settlement, and to  
make frequent excursions into the popu-  
lous villages of the heathen in the  
neighborhood; in which, assisted by the  
converted Brahmia Anandarayer, who  
continues faithful and diligent, they read  
a portion of the Scriptures, and explain  
it; after which they converse freely with  
the people, and answer their objections.

Much good is likely to be effected by  
the two schools in this place, conducted  
by our Missionaries. In August last they  
had in their Gentoo school sixty native  
children on their book, about forty of  
whom daily attend. These are all in-  
structed in Christian doctrine, and some  
appear to be convinced of its truth. They  
hope soon to establish another school at  
Allapooram, a populous village in their  
vicinity; and they speak with great plea-  
sure of a Sunday school at Chiescole, sup-  
ported by a pious lady, who employs a  
number of young people in a tambour  
manufactory, and who takes care to have  
them instructed in the knowledge of the  
gospel.

**GANJAM.**

THE Society will recollect, that Mr. Lee,  
formerly at Vizagapatam, removed about  
two years ago to Ganjam, a populous  
town on the Orissa coast, with a pleasing  
prospect of usefulness, especially as he  
obtained the appointment of officiating  
chaplain to the settlement. A church  
has been built for him, and a congregation  
of about 100 persons attend with great  
seriousness. He has erected a school  
house for native children, which he hopes  
will greatly facilitate the introduction of  
the knowledge of the Scriptures. He is  
proceeding in his translation of the Old

Testament; he has also translated Dr. Watts's First Catechism, a spelling-book for children, and Bishop Wilson's book written for the instruction of the North American Indians. He expresses a strong desire that a fellow-laborer, who should apply himself to the Odeia language, may speedily be sent out, as the Orissa country adjacent presents a wide field of usefulness. The Directors, however, have not yet been able to comply with his request, but it will doubtless be kept in view. Mr. Lee has received an invitation to another large town, where he would be supported without expense to the Society; but his removal is not expedient, unless his present station can be supplied by another Missionary. We are sorry to find that his endeavors to instruct the natives have been restricted by authority; but that impediment will certainly be removed, as soon as the late proceedings of our Government are known. He has distributed a great number of the gospels in the Telinga, most of which were applied for: this afforded a favorable opportunity to Mr. Lee of speaking to the people on their important contents.

CHINSURAH.

By letters received from Mr. May, since the last annual meeting, we find that he is laboring diligently in his favorite employment of instructing children; and he appears to have made considerable improvements in the mode of conducting his schools. He mentions three schools now under his care:—1. The *Native Free School* in Chinsurah, containing 110 children, chiefly of Hindoos, and a few of Mussulmans. This school is divided into nine classes, seven of Bengallee, and two of English; in the upper class are six young Brahmins, three of whom are monitors.—2. The *Chaudernagore School*, containing 51 children.—3. The *Chinsurah Free School*, containing 40 boys, and seventeen girls; in all, 218 children. About 300 natives have visited the school, as well as many European gentlemen, most of whom have expressed their warm approbation of his plans, and their admiration of the order and improvement of the children. It is probable that Mr. May's useful methods of instruction, when fully matured, will be adopted in other populous towns of Bengal. Mr. May continues also to study the language of the country, and to preach the gospel on Sunday evenings in the town.

BELHARY.

LETTERS received from Mr. Hands have been very satisfactory. He has, indeed, been at times very ill, and we fear that his constitution has suffered much from

the climate; but he labors to the utmost of his power, in preaching, translating, superintending schools, and in distributing the sacred Scriptures among the Heathen. Illness has prevented his making that progress in the translation of the New Testament into the Canara language which he earnestly wished, but the gospels of St. Matthew and St. Luke are, before this time, finished for the press.

There are three schools under the care of Mr. Hands; one in his own house, for boarders and day scholars; another, built at the end of his garden, for the native children, of whom about 40 daily read the New Testament in the Telinga and Canara languages: he has a third school in the Fort, in which, when a European regiment is there, 80 children, or more, receive Christian instruction.—“Some of these children,” says Mr. Hands, “afford me great hope that God is beginning to work upon their hearts. Some of them voluntarily learn from three to six chapters or psalms every week, besides hymns. Thus, a number of poor children, who a short time ago were more ignorant, wretched, and depraved than the Heathen, have acquired a large portion of valuable knowledge, and promise to become blessings to the world and to the church of Christ. Many of the Hindoo children also are coming on very well; they are employed daily in reading, copying and committing to memory parts of the gospels.” He intends to commence another school in a large village in the neighbourhood, and another in the mission garden, for children of more opulent natives, and in which the most deserving of the children in the native school may have the privilege of learning English.

Mr. Hands has been much assisted in his labours, especially in his school, by a Mr. Taylor, a native of Madras, now our Missionary; and lately, by another person, who for many years held the situation of a catechist under a Catholic priest. He is an intelligent and pious man, and goes into the surrounding villages, in each of which he continues five or six days, distributes the gospels, and converses with the people. His name is *Xavier*.

Mr. Hands, like the rest of his brethren, earnestly desires additional help at Belhary; and points out a large town in the Mysore, a healthy place, a great military station, where the Canara language is spoken, and where there are many hundreds of Catholic Christians, who have long been without a priest.

It appears that God has greatly blessed his ministry among the poor, and to many of the soldiers, and as to “the country-born people,” says a correspondent, “they are become quite a different sort of

gs from what they were before he led among them." The Directors anxiously looking for another Missioner or two, to assist Mr. Hands at Belhad its vicinity, where there are such rising appearances.

**TRAVANCORE.**

FROM Travancore little information been received during the past year.

Ringeltaube continues his labors among several congregations, and, we are, with a good degree of success.

**CEYLON.**

By the last accounts received from Ceylon, the Missionaries appear to be proceeding as before: Mr. Palm, who is minister of the Dutch church at Colombo, also some attention to the schools. Ehrhardt and Mr. Read are employed in the superintendance of schools in various districts. We rejoice in the zeal which has been manifested by the Columbian Bible Society; who, while anxious to persevere among the natives the Holy Scriptures in their own tongues, express no regret at the very small number of teachers competent to smooth the way for a general introduction of the sacred writings, by the impressive aid of oral instruction." This aid, however, begins to be afforded by some other denominations of Christians, and the Missionary Society, we are, we hope, will be able to supply their wants to the much-needed assistance of great and interesting island.

**LASCARS, &c.**

IN connection with our Report of Missions in Asia, it may be proper here to notice the proceedings of a Committee appointed by this Society, for the commendable purpose of communicating Christian knowledge to the Lascars and Chinese, who in large numbers visit this country, as passengers of vessels from the East.

By the assistance of some of these former, Mr. Thompson, Mr. Hutman, Mr. Elfred, and others, have attained a knowledge of the languages of India

China, as to render them useful to our own Missionaries, by initiating them in the Hindoostanee, and Malay tongues. Many of the Lascars have been induced to attend at different places of worship in London, and at the Society's meetings, where the Scriptures have been translated to them in their own languages. Portuguese and Mussulmans have also attended to read the Scriptures for themselves, and to hear *Golan Alley* (a Lascar) explain the word of life. Of the conversion of this man, the Committee are no doubt, and he will shortly be baptiz-

ed. Another person, named *Abdallah*, (formerly in the service of Sir George Ouseley, in Persia,) has been useful in teaching the Hindoostanee, Persian, and Arabic languages, and in reading the Scriptures in those tongues to his countrymen. *Golan Alley* and *Abdallah* have renounced Caste, and now dwell in the same house with Mr. Thompson.

Many English, Portuguese, Bengallee, and Chinese tracts, which have been distributed, were received with peculiar pleasure by the China-men, Lascars, and Portuguese, the latter of whom applied for and received some copies of the New Testament, several of which have found their way on board various ships returning to India.

The Directors cannot but highly approve (as they are sure the whole Society will) of these zealous endeavors of their brethren, in behalf of a set of hitherto despised, neglected, and oppressed people, who, it is hoped, will be sensible of their obligations to them, and reap spiritual advantage from their benevolent exertions.

**AFRICA.**

THE intelligence received from South Africa, during the past year, has been highly encouraging. The power of God has remarkably accompanied the preaching of the gospel, in four places especially; and the holding of a Missionary Conference at Graaf Reynet, with the ordination of six native preachers, are events which form a new era in the history of South African churches.

**BETHELSDORP.**

AFTER the return of Mr. Read, Mr. Corner, and others from the conference at Graaf Reynet, in the month of August last, where their minds had been most deeply affected, a great revival of religion in Bethelsdorp took place. There was a general awakening of the people; and, in a short time, fifty persons added to the church, among whom was the son of a Caffre chief, who had resided at Bethelsdorp several years, had been taught to read and write, and had learned the business of a carpenter. He had, however, till now, discovered no regard to serious religion, but was a ringleader of the young people in their follies. The conversion of this youth made a deep impression on the minds of many, especially of his companions. Affecting scenes took place at some of their public meetings; the greater part of the assembly being bathed in tears, and crying for mercy; while the believing Hottentots wept for joy, on beholding so many of the heathen turned from their

ness to light, and added to the church of Christ.

The Members of this Christian Society are now become exceedingly lively and zealous; and lamenting their former negligence, proceed from house to house to instruct their neighbors. The school also prospers greatly, so that there is a good attendance without any compulsion; and we are glad to hear, that the new or British system of education is introduced with good effect. From this revival at Bethelsdorp the happiest results may be anticipated, as Cupido and other preachers are making frequent excursions in various directions, to spread abroad the knowledge of a Savior.

#### THEOPOLIS.

This is a new station, situated in Albany, a few days journey north of Bethelsdorp. The spot was chosen, and the land was granted to the Missionary Society, by his Excellency Sir John Cradock, late governor of the colony.—On account of its vicinity to Caffraria, it promises to become, on the restoration of peace with the Caffres, one of the most important stations in Africa. Mr. Ulbrecht and Bartlett have resided here for some time, together with a number of the people from Bethelsdorp: they have built their habitations on the bank of a river, and in the form of a square, each house having a garden behind it; they have also erected a place of worship, and Mr. Ulbrecht has been ordained pastor of the church.

#### MISSION TO THE BUSHMEN AT VANDERWALT'S FOUNTAIN.

This station was determined upon before Mr. Campbell left Africa. Intimations having been given to the Bushmen, that teachers would be sent to that place, the intelligence circulated so widely, and was so well received, that upwards of *five hundred* of them repaired to the spot, eagerly waiting the arrival of the promised Missionary. This is the more remarkable, as the wild inhabitants, being thinly scattered over the country, seldom appear together in any considerable number, and it is doubted whether so many Bushmen were ever before collected on any occasion. Mr. Smit had been requested to undertake this mission; but his apprehensions of danger had caused him to pause, until hearing at the conference that such a multitude of people expected him, he determined to venture among them. We hope God will graciously protect and bless him, and make his endeavors useful. This will prove a great benefit to the country; will deprive the Bushmen of that savage ferocity by which they have been hitherto distinguished, and reconcile them to the

white men, against whom they had a peculiar enmity; while it will greatly facilitate the journeys of Missionaries, and others, who have hitherto been obliged, for safety, to travel in large companies. The conversion of the Bushmen will be a happy event for Africa.

#### GRIQUA TOWNS:

(Formerly called *Klaar Water*)  
*Beyond the Great or Orange River.*

This is the most remote of all the Missionary Stations now occupied by our Society in South Africa. For several years after the arrival of the Missionaries, the people continued to lead a wandering kind of life; but at length they yielded to the intreaties of the Missionaries, and settled at Griqua Town, where some dwellings are erected, and a considerable extent of ground is cultivated.—I though some good progress had been made in civilization, yet few conversions had been observed for a long time; but shortly after the visit of Mr. Campbell, and Mr. Read, a pleasing work of God commenced, which issued in the conversion of about fifty of the Griquas, among whom were some of the worst people in the country: and now, the zeal both of the young converts, and of the older disciples (who had sunk into a Laodicean spirit) is become conspicuous. The latter lament their former indolence, and regret that they attempted so little for the conversion of the Corannas and Bushmen; but they now wish by their activity to redeem the time that was lost. Mr. Anderson and Mr. Janz have begun to make regular visits to the out-posts, to preach the Gospel to the natives, and their labors already appear to be blessed.

It is pleasing to report, that four of the converted Griquas, men of approved gifts, were set apart, at the late conference, as preachers to instruct the natives in the region round about Griqua town, and who, it may be hoped, will hereafter become pastors of Christian churches.

Among the events of the past year, we have to notice, with much concern, the death of Mrs. Janz, the wife of our Missionary. She was a converted Hottentot, a woman of good understanding and amiable temper, and whose manners so much resembled those of an European, that nothing but her color seemed to distinguish her from a humble Christian in this country. Her death is a great loss; for as she could speak the language of Latako, she would have been an excellent interpreter to our brethren, in commencing the mission at that place; but we trust God will raise up another in her room. By her death, Mr. Janz has lost a valuable companion, for she was, as Mr. Read expresses it, "his disciple, his convert, and his wife."

**BERKINA.**

THIS is another new station, situated on the Great River, about mid-way between ua Town, and the West Coast; the place consists of Orlams, Corannas, and Damara men. This place was visited by Mr. Campbell, who requested Mr. Saas and Helm to settle at it. Some time after their arrival, they wrote a very discouraging letter to the Society, representing the extreme wickedness of the people, the danger of residing among them, and intimating the probability of soon being obliged to leave the station. In a short time, however, the aspect of affairs was entirely changed, and their instructions produced the most blessed effects. Many were pierced to the heart with a sense of sin, and were constrained to cry, "What shall we do to be saved?" When the last letter was written, about fifty of these people had professed their faith in Christ, and had been baptized. We are, in daily expectation of receiving the journal, containing the particulars of this extraordinary work of God, among a people so widely separated from the rest of mankind, and the heart of the great African continent. This station is important, as forming a link of a chain, connecting the various stations on both sides of the country, and which promises to be of essential service to the missions in the interior.

**PELLA;**

*In South Namaqualand.*

FOR several years there had been no notice to the church of Christ at this station; but during the last year a great revival has taken place. The awakening was general among the poor Namaquas, in the course of two or three months, about fifty professed their faith in Christ, and were baptized, and received into the church, among whom are their two intertribal chiefs, and a Namaqua chief. Before Mr. Campbell left Pella, he requested Mr. Schmelten to explore the mouth of the Great River, and afterwards to visit the Great Namaqua and Damara countries.—Mr. S. has returned from the prodigious and dangerous journey; but the particulars have not yet reached us. We were however informed, that he left the station at River on the 18th of May, and travelled northward till the 5th of July, sometimes passing through dismal wildernesses, without meeting with a human being for a fortnight together: at length, returning with insurmountable difficulties, was obliged to return. But in the course of his journey he met with several warlike tribes, and conversed with ten of them, whose names he mentions, who all expressed a readiness to receive instruction, if such should be sent to them. He

also found a large river, called the Fish River, on the banks of which there is a considerable population in the dry season.

On his return, Mr. Schmelten, commenced a new mission at Klep (or Stowe) Fountain, in Great Namaqua-land, a little above the Great River.

From the other missionary stations near the Cape, Stellenbosch, Tulbach, and Zurebrach, no particular information has lately been received, but we have heard that at George, or Hooge Krall, the work of conversion is still going forward.

When Mr. Campbell was in Africa, he recommended to the brethren, whose stations were widely separated, to hold a General Meeting; annually, at some central place, that they might inform each other what God had wrought by them; and what difficulties they found in their work; and confer on the best means of promoting the cause of Christ in Africa.

Agreeably to this advice, the Missionaries held their first meeting at Graaf Reynet, where Mr. Kischerer resides. This meeting has been the means of greatly edifying and animating the missionaries and their people; the arrival of Mr. Anderson, with several of his converted people, afforded the assembly great delight, and called forth songs of praise for the grace manifested to the poor Griquas.

Another cheering scene was soon presented. Six converted natives, Griquas and Hottentots, were solemnly designated as assistant preachers of the Gospel;—their names are, *Berend, Jan Hendrick, Andries Waterboer, Peter David, Jan Goedman, and Cupido*. On the next day Waterboer preached on Acts xviii. 30, 31, the first sermon, probably, ever delivered by a Hottentot preacher in a pulpit.

The whole was highly pleasing, and very useful;—a very favorable impression was made on many, in behalf of the missionary cause. Two hundred dollars were collected for the Missionary Society, and an Auxiliary Society formed; twelve of the inhabitants of Graaf Reynet were chosen Directors, and upwards of three hundred dollars subscribed.

This recital of what the God of all grace has been pleased, by his Holy Spirit, to effect on the hearts of Hottentots, Griquas, and Bushmen, will doubtless excite our warmest thanksgivings to Him; nor can we forget to acknowledge his goodness in disposing the mind of Mr. Campbell to undertake a journey so laborious and so perilous; in enabling him to perform it in safety; and in rendering it of such essential use to the interests of missions in Africa; the benefits already visible are great; and it may be hoped, that through his instrumentality, the blessing

of the Gospel may hereafter be extended to regions yet unknown.

Animated by the information received, the Directors lost no time in looking out for suitable laborers to be employed in the vast field thus presented to them, and they hope that the four missionaries, Mr. Evans, Mr. Williams, Mr. Barker, and Mr. Hamilton, who with their wives are now on their voyage to the Cape, will prove good and useful missionaries. Three of them unite, with a competent knowledge of the gospel which they are to teach, an acquaintance with those mechanical arts which are so necessary for the civilization of a rude and savage people. These brethren, with others who can be spared from some of the stations in Africa, and conducted, as we hope, by Mr. Read, Mr. Anderson, or Mr. Janz, are intended to proceed from the Cape, by the way of Graaf Reynet, and Griqua Town, to Latakoo and other places to which missionaries are promised; and we earnestly entreat the prayers of the Society in their behalf.

#### MALTA.

THE Directors are concerned to state, that they have not yet been able to supply the place of the late Mr. Blomfield at Malta; but they hope in a few months to send a missionary to that important station, with a view to promote the knowledge of the Gospel in the Greek islands and on the Asiatic continent.

#### NORTH AMERICA.

MR. SPRATT continues his stated labors in Quebec, where the people are now engaged in building a suitable place of worship, which was greatly needed. His congregation increases, and his ministry appears to be attended with the divine blessing. He informs us that the Scriptures are making a silent progress into the interior of the country, and are readily accepted by many of the Catholics. If Mr. Spratt should continue at Quebec, it is hoped that the society will soon be relieved from all expense on his account.

By a letter from Mr. Cox, dated at Montreal, on the 30th of August, 1814, it appears that a clergyman having been appointed for the towns of Augusta and Elizabeth, where he preached for about two years, his labors there are no longer necessary. He is therefore removing to another place in Upper Canada, where ministers are much wanted, having first obtained a very honorable testimony to his good conduct while at his former station. The country around him had suffered much by the late war.

At Elizabeth Town in Upper Canada, Mr. Smart still resides, and faithfully preaches the word of life, notwithstanding

the impediments and alarms occasioned by that lamented war which is now so happily terminated. Mr. Smart's labors are not confined to the place of his residence; he makes frequent excursions to various and distant places, where he has met with encouragement, particularly at a place in the township of Landsdown; and he had it in contemplation, when he wrote last, to take a preaching journey of 300 miles or more into the interior of the country.

Mr. Pigeon, formerly our missionary in New Brunswick, now labors in Prince Edward Island; and endeavors to propagate the gospel in various parts of it. He says that more ministers are much needed, and that a preacher in the Gaelic tongue would be particularly acceptable. Bibles, Catechisms, and Tracts, would be gladly received.

#### WEST INDIES, &c.

##### TRINIDAD.

MR. ADAM, our missionary at Port of Spain, in the island of Trinidad, continues to labor with much patience and assiduity. In the town, he is not without some encouragement from seeing the fruit of his labors; a few being added to the church formed in that place, who appear to be living epistles of Jesus Christ. On the Coast, he spends one week every month, and has liberty to instruct the slaves on several estates, whose numbers amount to about 2,000, and who are very anxious to be taught. He has reason to believe that his ministry has been useful to many; but it is very desirable, and earnestly requested by him, that an additional laborer or two may be sent to his assistance; but it is to be regretted that the expense of living in Trinidad is very considerable. There is reason, however, to hope that contributions will be made by the owners of the estates, to lessen the expense.

Since the removal of Mr. Elliot from TOWASSO, that missionary station has been destitute of a preacher; but it is the earnest wish of the Directors to supply the defect, as soon as it is practicable.

Mr. Wray labors at his new station in Berbice. He had fresh ground to break up, and many difficulties to encounter. But he is not without some encouragement, which is increased by the residence of a gentleman of influence, who will feel a pleasure in promoting the religious instruction of the slaves.

Mr. Davies at George Town in Demerary, preaches to a great number of negroes, and it is hoped with a considerable degree of success. At Le Resouvenir some unpleasant circumstances have occurred, which have retarded, for the present, the progress of the good work in that place, but which it is hoped will soon cease to exist.

## SEMINARY.

As it is of the first importance to this society that a sufficient number of duly qualified missionaries should, from time to time, be obtained, the Directors are gratified by being enabled to state that, proportioned to the increasing demands of the institution, many pious young men have lately expressed their earnest desire to be employed in the missionary work. During the past year *nine* have been admitted into the Seminary; *nine*, having finished their studies, have gone forth into the field of labor, and two have been removed by death.\* There are now at the seminary *sixteen students*, who are reported, by their worthy tutor, to be diligent and promising, and likely to become respectable and useful missionaries. Several other candidates for the work, have recently applied, well recommended by their ministers: and here we beg leave to observe, that the Directors receive, with peculiar satisfaction, such as are recommended to the work by the churches to which they belong. During the past year, we have had the pleasure of admitting three young men, who had previously received the rudiments of a learned education; and the Society is much indebted to the managers of the seminaries by which they were patronized, for the liberal spirit which they manifested by readily acquiescing in the wishes of the students, who gave the preference to missionary services.†

The Directors embrace this opportunity of acknowledging their obligations to their much esteemed friends, ministers and others, both in town and country, for the zeal with which they have contributed to the support of the Institution, by personal subscriptions, congregational collections, and auxiliary associations, both among adult and juvenile Christians of both sexes. The increasing liberality of the religious public will not be devoted to the purpose of forming a large and useless fund; but will be freely employed, yet with economy, in the extension of the work, as the providence of God shall direct. Already encouraged by the augmented income of the Society, the Di-

rectors have admitted a large number of students, and sent out many new laborers; their efforts have kept pace with their means; and every year, we trust, will witness increasing arduous and multiplied exertions in behalf of the heathen world. They have now in prospect, a mission to the Afghan nation in Cabul, supposed by some to be the descendants of the ten lost tribes of Israel; another to the Monguls and Manjurs in and near Irkutak in Eastern Tartary; and a third to Madagascar; they wish also to strengthen, as soon as possible, the hands of their missionary brethren in various parts of India, who are importunate for additional help.

The Directors now submit this brief account of their proceedings to the Society, and will be happy to find it satisfactory to them. They hope it will appear that the great and glorious work, in which all our hearts are engaged, is proceeding in an encouraging manner. In the islands of the South Sea, the darkness, we trust, is past, and the true light begins to shine. In China and the neighboring countries, many are now reading, "in the tongue wherein they were born," that holy book which is able to make them wise unto salvation. In India, multitudes are listening to the voice from heaven, and begin to despise their senseless idols; and in South Africa, a great number of Hottentots, Griquas and other natives, have not only heard the joyful sound, but have found it to be the power of God to their salvation; a great revival has been experienced in four different places, and about fifty in each appear to have been lately converted to God. Savages, once ignorant and ferocious as the brutes around them, have been civilized; and instead of being wandering plunderers and cruel murderers they now live peaceably, comfortably and usefully in Christian society. Schools for the Christian instruction of the heathen as well as of the descendants of Europeans, are, in many places, established, with the most pleasing prospect of success. Our missionaries in every quarter are calling upon us for additional laborers; new fields for missionary efforts are continually pointed out to our view; pious and promising young men come forward saying, "Here are we, send us:" while our affectionate friends, throughout the United Kingdom, as well as in foreign parts, are replenishing our funds with their bounty. What shall we say to these things? Shall we not humbly and thankfully say—"The Lord of Hosts is with us, the God of Jacob is our refuge." To HIM be glory in the church, by Christ Jesus, throughout all ages and world without end. Amen."

\* *Mr. Blackburne, and Mr. Omer.*

† *Mr. Evans, now on his voyage to Africa, was for four years under the tuition of the Rev. Mr. Peter, at Carmarthen. Mr. Knill, now at Gosport, studied two years at Exminster, under the direction of the Rev. Mr. Small; and Mr. Mead, who is also at Gosport, was rearing under the patronage of a respectable Society for Orders in the Established Church.*



## RHODE ISLAND MISSIONARY SOCIETY.

*The following is presented to the public in compliance with a vote of the Society.*

THIS SOCIETY was formed May 18th, 1803. At the time of its formation, the number of members was seven. The present number of nominal members exceeds forty. Some account of this Society and its proceedings has been, at different times, published in the "Connecticut Evangelical Magazine." But as none has appeared for some time past, it may be well for the information of the public, to give in this place a sketch of the principles on which this Society was formed, and of the objects which it proposes to accomplish. Of these the following is an abstract.

"As the Gospel is the greatest of treasures, even the sum of good—being suited to promote the highest happiness of individuals and society in this world, and to prepare all, by whom it is embraced, for endless and complete felicity in the world to come:—And as Christ, who is head over all things to the Church, has commanded his disciples to exert themselves; to go into all the world, and preach the Gospel to every creature:—And considering that in the present season, there is a general prevalence of error and destructive delusions; and the enemies of Christianity are peculiarly bold and active in attempts to introduce doctrines subversive of piety and morality and all the best interests of men:—Considering also, that but few of the inhabitants of this State appear among those who are associated for the purpose of counteracting infidelity and vice, and promoting the Gospel; though in some parts of the State the people are destitute of the regular preaching of the Gospel; and ignorance and vice are very prevalent: And that by no Missionary Society in the country has any attention been paid to the condition of the Africans; which duty, important to them, the inhabitants of this State are under peculiar advantages and obligations to perform;—We therefore agree to form a Society to be stiled,

*"The Rhode Island Missionary Society."*

"We agree that the following Doctrines shall be supported by the Missionaries and Schoolmasters who may be employed by the Society, viz". Here follows a brief Summary of the Doctrines of Grace, as they have been generally held by Congregational churches in New England:

*The objects of the Society are thus briefly stated—"To promote the Gospel in any part of the State where there may be opportunity for it; and to assist the Africans in coming to the knowledge of the truth in any way, which may consist with our means and advantages."*

The principal means of support to the Society are the following—"Any one subscribing this plan, and paying one dollar into the hands of the Treasurer, shall become a member of the Society; and at each annual Meeting of the Society every Member shall pay the sum of one dollar."—At the Annual Meeting of the Society as appropriate Discourse is delivered, and a collection made for Missionary purposes. The Society has, at some times, held a Semi-annual Meeting at which there has also been a collection.

At the first meeting of the Society it was

Voted. "That it be recommended to the several Ministers belonging, or who may belong to the Society, to concur in a quarterly Meeting of prayer for the Revival of religion and extension of the Gospel; and at the close of the service to have a collection for Missionary purposes."—There has, till this time, been a strict compliance with the recommendation contained in the above vote, by those ministers belonging to the town of Newport, who are members of the Society—and by them only. The collections which have been made at the quarterly concerts of prayer, by the two Congregational churches in that Town, have been the principal pecuniary assistance the Society has received, and this, for some years past in particular, has been small.—But few of those in this part of the land, who have the ability to afford large assistance to the cause of Missions, are blessed with such a spirit of prayer, as leads them to attend a meeting of prayer for the "revival of religion and the extension of the Gospel."—Many distinguished in wealth, even in this enlightened age, consider the Gospel as foolishness—and prayer as weakness. The exertions of those few who attend the quarterly concerts, though, considering their circumstances, very liberal, have afforded the Society but small means of doing good to those around them, who sit in the region and shadow of death. The calamitous effects of the late war on men of business, and on the public generally in this State, have considerably diminished the funds of the Society. We should blush to present, before the Christian public, a statement of the monies received by the Society the last year.—Suffice it to say, the Society cannot support one Missionary more than three or four months in a year.

The Society acknowledge with gratitude the promptness with which their applications for assistance, to other societies, have been complied with. They have received liberal assistance, in donations of books, and in the appointment and support of missionaries, from the Massachusetts

missionary Society," and "The Society propagating the Gospel."—The Society has also in times past received many votes from benevolent individuals.

To the friends of the Redeemer, it is not indeed a painful truth, that this Society is, and has been for some time, almost in a state of despondence and of sloth. Many of those, who ought to be its most active members, move in its service with such slow and languid steps, as to discourage and fetter the exertions of a few who dare to think of accomplishing great things by this small and feeble institution. The annual meetings of the Society are almost deserted. Many of its members are dragging behind in the payment of their annual Tax.—But few and feeble exertions are made to procure new members, and to bring forward into scenes of activity and usefulness, such as will fill the place of those, who are taken from us by death and removals.

The field of labor before the Society, though very imperfectly known by the Christian public, is certainly one of the most important and necessitous, that can be found in America; and perhaps we may say with truth, in the world. Jesus Christ has indeed been "named" among them, or nearly all the inhabitants of this State; but it had been better for them not to have known the way of righteousness, until after they have known it, to turn on the holy commandment delivered to them.—We are fully persuaded that every man, with correct sentiments of the Gospel, who would condescend to take one perambulatory survey of the "waste places" of Rhode Island, would feel his righteous soul bitterly vexed with the forgetfulness of God, the neglect of the Sabbath, the contempt of the Gospel, and of every thing holy and orderly, together with the deep-rooted prejudices against vital Christianity and the deadly corruptions of it, which prevail, that he would as soon hope for the salvation of the worshippers of dumb idols. The Missionary Society of Rhode Island could call upon the friends of religion in this State, and entreat them to make such timely and effectual exertions to reform this State, that no man shall have opportunity to give a particular account of the stitute places around us, till the darkness shall be past, and the true light shine on them; and never relax their exertions till salvation shall come to every house.

The Society have no reason to be discouraged, while they can address themselves to the feelings of a Christian public, among whom a spirit of Missions has so early and so generally been awakened. The cries of India and Ethiopia have been heard. They have thrilled through every living heart. They have roused up

among our brethren a great and noble effort for their relief. This inspires a hope in our breasts that the cry of Rhode Island will not be in vain. It is the cry of perishing souls. It comes to you, benevolent disciples of Jesus, not like the cry of India: in broken accents wafted across seas and continents. It is the cry of your own kindred—your own household—your own bosom friends. Behold our dying distress. Have compassion upon us.—Send us the Gospel.—Give us not up to Satan.—Is it not possible to add this State to the kingdom of the Redeemer? Let a fair trial be made. Let Missionaries be established in our towns. Let Bibles and Tracts be sent to all our houses. Let our children be instructed in the principles of our holy religion, and taught to lip the praises of a dying Redeemer. And who dares to say that the blessing of God will not accompany such exertions? We do hope that the time will soon come when those Christians, who are appalled at the sins of India, will cease to sport with the sins of Rhode Island—when they who are weeping in secret over those who are left to die without hope on the banks of the Ganges, will cast a look of kind compassion on their brethren, their kindred according to the flesh, dying in a state equally deplorable.

FIRST ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE NEW ENGLAND TRACT SOCIETY.

May 29, 1815.

THE object of this Society is to furnish a DEPOSITORY of Tracts, sufficient for the supply of all who may wish to purchase, either for their own use, or for charitable distribution. For various reasons, it is deemed proper, that the Society should direct its attention and its measures primarily to this simple design. Long experience has shown that writing or selecting, and printing Tracts, and taking the care and responsibility of an extensive charitable distribution, constitute a work too great for one Society. Any small association of men, engaging in so complicated and difficult an undertaking, will, after a few efforts, be likely to be discouraged and to fail. This establishment, by furnishing an abundant supply of the best Tracts to be sold on the lowest possible terms, will prevent much of the inconvenience and expense, to which single charitable societies must be subjected, by undertaking to publish their own Tracts. Here, the same Tracts, which they would print for themselves, and a vast variety of others, will be supplied upon cheaper terms, than in any other way. When

any Society is desirous of circulating any useful Tract, not contained in our depository, on the shortest notice it will be added to our list. The transportation of Tracts by water to the principal places in the United States, will be attended with so trifling an expense, that it will make hardly a perceptible difference in their price.

It will, then, be understood, that the object of this establishment, considered by itself, is not at present to act as a *charitable* Society in the gratuitous distribution of Tracts, but to furnish to all charitable Tract Societies the most abundant means, and upon the easiest terms, of accomplishing their designs, and to aid general arrangements for the circulation of Tracts by benevolent societies and individuals.

The public have already been informed that previously to the Society's being organized in May, 1814, about 300,000 Tracts, embracing 50 numbers, and making two volumes, had been printed. But only a part of this amount could be considered as the property of the Society; because a large proportion had been, or might be taken by original subscribers, agreeably to the terms of their subscription. The actual capital of the Society was therefore at that time but small, compared with the amount of Tracts which had been published. Hence the Executive Committee, after appointing Corresponding Committees through the New England States, and adopting measures to facilitate the sale and distribution of Tracts, soon found it necessary to solicit further donations in order to increase their capital, and to render the establishment capable of supporting itself by the sale of its Tracts. By the liberality of generous patrons, the Committee were enabled to accomplish this important object. They commenced, and, in a few months, completed the publication of a third volume of Tracts, embracing 19 numbers, and containing 300 pages. They also found it necessary to print a 2d edition of a considerable number of the Tracts belonging to the first and second volumes.

Having proceeded thus far in the publication of Tracts, and finding so ready a market, the Committee have been able to discharge all demands against the Society; and also to form a permanent connexion with the printers, upon such terms, that they will print Tracts to any amount, according to the directions of the Executive Committee, receiving their pay as sales shall be made. This completes the system and, in an important sense, renders it easy, consistent, and perpetual. The Committee have therefore the satisfaction of announcing to the Society, that the establishment, at the close of the

first year, is carried to a degree of perfection in its internal state, and to an extent of operation, altogether unlooked for at the commencement of the Society. Sixty nine numbers are now on hand; any of which may be immediately reprinted, whenever it is necessary. The publication of a fourth volume will soon be commenced. Several agents are appointed and depositories established in New England, particularly in Connecticut and in various parts of this Commonwealth: in Charleston, (S. C.) and in other States Auxiliary Tract Societies are formed. By the active co-operation of the Christian community, especially of persons of affluence and liberality, of Tract Societies, Moral Societies, and other charitable institutions, in the circulation of Tracts, we may reasonably hope, that rapid progress will be made in the diffusion of moral and religious instruction through our land.

In behalf of the Committee,  
JEDIDIAH MORSE, *Chairman*.  
*Boston, May 29, 1815.*

#### ANNUAL REPORT OF THE FRAGMENT SOCIETY.

In presenting the third annual report of the *Fragment Society*, the Directors would indulge the hope, that they shall not be regarded as inattentive to the interests committed to their trust. They with pleasure avail themselves of this opportunity, to present a concise statement of their transactions the past year. In discharging the duties devolving on them, they have constantly endeavored to dispense your charities to those persons, whose necessities were most imperious and whose characters, after careful investigation, were found to be deserving; always visiting those not recommended, and often those that were. Believing that much may be done to reform the morals of the poor, by advice kindly administered, and instruction affectionately imparted, at a time when other necessities are supplied, and finding many families, and individuals destitute of the Sacred Scriptures, and almost of course, living *without God and without hope in the world*, the Directors obtained of the Massachusetts and Female Bible Societies many copies, and distributed them wherever needed; receiving not only fervent thanks, but the repeated assurance, that they should be carefully kept and read.

When we look back to the last Anniversary, and contrast the state of our country *now* with what it *then* was, we are powerfully constrained to lift up our hearts in gratitude to Him, who has bid

er to cease from our land. The pleasure of peace gives ample encouragement for the support of that portion of the poor, who are able to labor; my of whom, during the pressure of the war, were cast upon the charity of this city; still however, there are many, very many, utterly unable to help themselves; the sick, the infirm and the aged. The attention of the Directors has therefore been more especially devoted to the relief of such. From this numerous class persons the calls are frequent and urgent. Though much distress has been relieved by the means already imparted, a much larger amount would be requisite to impart needful relief to all; and we do cherish the hope, that the resources of this Institution will increase rather than diminish; and that those, who have felt it their duty during the war to lessen their subscriptions or withdraw their names, will now return and again cast their mite into the treasury. Unerring truth has assured us that *the poor shall never cease from the land*; the maimed, the halt, the blind, the idiot, the widow, the fatherless, the stranger, are still among us; a colder is before them; and they must be comforted by its chilling blasts; many of them are looking up to this little association for assistance, and how can we but be convinced of the sincerity of that gratitude ought to feel for the blessings we ourselves enjoy, than by devoting our talents, influence and property to the relief of our fellow creatures! The cup of sorrow still goes round, and we know how soon it may be proffered to each of us. How powerfully should this consolation urge us to mitigate the anguish those now tasting its bitter, though perhaps salutary contents. The contributors of this Society know that *it is more blessed to give than to receive*; the sick, aged and infirm have called down blessings on us; the infant of a week to the grey led, have had their sufferings in some degree alleviated. There is every thing to encourage and stimulate to persevere in well doing. The Most High has *the liberal shall be made fat. Cast thy shoes into the store house, and see with, if I will not pour you out a living.* Soon, it may be very soon, the fruit of our stewardship will be called *freely ye have received, freely give*, remembering that God loves a cheerful giver.

The whole amount of subscriptions and donations within the year past, has advanced in the treasury

	\$897 70
	7 30
Amount	905 00

COL. Xf. 48°

Expended the past year 898 00

Balance now in the treasury 7 00

The directors have been enabled to assist 500 families, by giving away to adults and children 1,521 garments, and to infants 390.

They have likewise assisted 52 families, by lending them necessary apparel.

They have received the year past, besides donations in cash, many valuable donations in clothing.

The Society voted to appropriate the donations in cash, which may be made them in future, to the foundation of a fund.

Boston, Sept. 1815.

#### FOREIGN MISSION SOCIETIES.

The annual meeting of the *Foreign Mission Society of the Eastern District of New Haven county* was held at Guilford, May 30, 1815. A very interesting discourse was delivered by the Rev. JOHN ELLIOTT, of East Guilford, from Pa. ii. 8. The officers of the Society were re-elected—The next annual meeting was appointed to be held in Cheshire, the last Tuesday in June, 1816; and the Rev. Aaron Dutton was appointed preacher.

#### MEADVILLE BIBLE SOCIETY.

We are peculiarly pleased to see Bible Societies, and other charitable institutions, established in the newly settled parts of our country. Such associations, formed where no civilized man has till recently fixed his habitation, seem a partial fulfilment of the prophecy, that *the desert shall rejoice and blossom as the rose.*

A Bible Society has been lately formed at Meadville, in the western part of Pennsylvania. The Constitution is similar to those of other Bible Societies, and the following gentlemen are chosen Directors, viz.

Roger Alden, Esq. *President*,  
 Hon. Jesse Moore, *Vice President*,  
 Rev. Timothy Alden, *Cor. Sec.*  
 Rev. Robert Johnston, *Rec. Sec.*  
 John Reynolds, Esq. *Treasurer*,  
 Dr. Daniel Bemus, *Auditor*,  
 Hugh Cotton, *Elder*,  
 George Davis, *Elder*,  
 James Hamilton, Esq.  
 William Hammond, Esq. *Elder*,  
 Col. Robert Stockton, *Elder*,  
 Peter Shaw, *Elder*.

## ORDINATIONS.

ORDAINED, at Ipswich, Sept. 29th, 1815, to the work of Christian Missionaries to the western parts of the United States, the Rev. Messrs. DANIEL SMITH, and CRENS KINGSBURY. The introductory prayer was offered by the Rev. Mr. Tucker, of Rowley; the sermon was preached by the Rev. Dr. Parish, of Byfield; the consecrating prayer was offered by the Rev. Dr. Spring, of Newburyport, the charge was given by the Rev. Dr. Dana, of Ipswich; the right hand of fellowship by the Rev. David Kimball, of Ipswich; and the concluding prayer was offered by the Rev. Mr. Miltimore, of Newbury. The exercises were solemn and appropriate; and the deep attention of a numerous audience evinced the interest of the Christian public in the destitute state of our western brethren.

## INSTALLATION.

INSTALLED, at Abington, (Mass.) on the 9th of August, 1815, the Rev. HOLLAND WELLS. Introductory prayer by the Rev. Luther Sheldon, of Easton; sermon by the Rev. Dr. Emmons, of Franklin; consecrating prayer by the Rev. Mr. Richmond, of Halifax; charge by the Rev. Daniel Thomas, of Abington; right hand of fellowship by the Rev. Samuel L. Colburn, of Abington; concluding prayer by the Rev. Mr. Huntington of Bridgewater.

## DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Oct. 23, 1815. From a Society of females in Milford (N. H.) \$8 00  
 From a female friend, by the Rev. Micah Stone, of Brookfield, 1 00  
 From the Female Cent Society of Hanover, (N. J.) remitted by the Rev. Aaron Coudit, 60 00  
 Nov. 3. From Mr. Charles Dana, of Woodstock, (Ver.) by Messrs. Homes and Homer, 10 00  
 6. From Mr. Herman Daggett, of New Canaan, (Con.) towards purchasing the Scriptures in the Mahratta language for distribu-

Carried forward, \$79 00

Brought forward, \$79 00  
 tion by our Missionaries at Bombay, 10 00  
 From the Female Cent Society in Windbor, (Mass.) by Miss Mary Dorrance the Treasurer, 32 10  
 9. Contributed in Lyndeborough, (N. H.) remitted by the Rev. J. H. Church, of Pelham, 3 36  
 11. From a friend, by Mrs. Bowera, of Boston, 1 50  
 From an unknown person, a subscriber in 1811, 10 00  
 14. From the Female Cent Society of Wilmington, (Ver.) by Mr. A. Thayer, 15 00  
 15. From friends to missions in North Brookfield, by the Rev. Dr. Morse, 5 00  
 16. From two children and a hired girl, who abstained from the use of sugar in their tea and coffee for six months; that they might make the donation, 3 00  
 From a friend of missions by Capt. John Pearson, of Newburyport, 5 00  
 17. From a friend, 5 00  
 From the Foreign Missionary Society of Northampton and the neighboring towns, by the Hon. Josiah Dwight, Esq. the Treasurer, 566 31  
 21. From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, Esq. the Treasurer, 58 00  
 From the young Misses in a school at Southampton, (Mass.) by the Rev. Dr. Lyman, \$3 45  
 From Miss Sybil Mosely, the instructress of said school, remitted in specie, 10 00  
 From the Auxiliary Foreign Missionary Society of Ware and the adjacent towns, 49 00—68 45  
 22. From the Female Foreign Mission Society in Cornish, (N. H.) by William Whittelsey, Esq. 19 82  
 23. From the Ladies' Charitable Society in Montville, (Con.) by Gen. Huntington, half to missions and half to translations, 46 31

\$923 36

N. B. Mr. Samuel Tenney, of Newburyport, is appointed an agent to receive and remit monies to the Treasurer of the Board.

PECUNIARY ACCOUNTS OF THE BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*American Board of Commissioners for Foreign Missions in account current with Jeremiah Everts, their Treasurer, Dr.*

To cash paid from Sept. 1, 1814, to Aug. 31, 1815, in conformity to orders of the Board, and of the Prudential Committee, from No. 80 to No 112, inclusive, for expenses incurred in the prosecution of the objects of the Board,	\$5,007 80
To losses by counterfeit bills received in donations,	19 00
To balance carried to the credit of the Board in new account, Oct. 1, 1815,	19,839 30
	\$24,866 10

Contra Cr.

By balance brought to the credit of the Board in new account, Sept. 1, 1814, as appears by the Auditor's certificate of Sept. 16, 1814,	13,467 53
By cash received in donations, between Sept. 1, 1814, and August 31, 1815, inclusive, as published in the Panoplist for	
October, 1814, pp. 479, 480,	\$256 19
November, pp. 520, 521,	763 28
December, pp. 573, 574,	65 77
January, 1815, p. 46,	348 50
February, pp. 89, 90,	688 51
March, pp. 138, 139,	312 30
April, pp. 193, 194,	703 51
May, pp. 237, 238,	1,301 11
June, pp. 287, 288,	708 20
July, pp. 326—328	2,321 60
August, pp. 386, 387,	1,228 49
September, p. 438,	237 80
October, p. 486,	1,276 96
By cash received as income of stock and interest on notes, during the year preceding August 31, 1815,	\$577 14
By postage, and discount on uncurrent bills, reimbursed,	\$ 21—580 35
	\$24,866 10

ABSTRACT OF THE EXPENDITURES OF THE BOARD, FROM SEPT. 1, 1814, TO AUG. 31, 1815, INCLUSIVE.

Towards aid for 2500 sterling exchange on London, at 14 per cent discount, remitted on account of the salaries of the missionaries at Bombay,	\$955 56
Part of the outfit of the Rev. James Richards, jun. missionary to the island of Ceylon,	\$348 93
Do.—of the Rev. Edward Warren,	173 70
Do.—of the Rev. Daniel Poor,	313 08
Do.—of the Rev. Horatio Bardwell,	489 97
Full of the outfit of the Rev. Benjamin C. Meigs	666 67
Towards necessary expenses incurred by Messrs. Richards and Warren, while obtaining a medical education at Philadelphia,	260 50
Towards necessary expenses of Mr. Bardwell, while acquiring some knowledge of the printing business, so that he might be qualified to superintending the printing of the Scriptures, if necessary, in the East,	71 43
Towards necessary expenses of Mr. Warren, while waiting the direction of the Prudential Committee,	10 00
Towards the expenses of educating Henry Obookiah, a native of Owhyhee, in a view to his future employment as a missionary to his countrymen,	50 00
Expense of printing 1,250 copies of the annual report,* published in 1814,	\$131 98

Carried forward, \$131 98—\$3,339 76

*There has been a saving to the Board annually, in the article of printing, as printing has been charged for setting up the types, when the same matter has been printed in the Panoplist.*

	Brought forward, \$131 98—	\$1,330 76
Expense of printing the Rev. Mr. Richards's Sermon, preached before the Board,	44 13	
Do.—of printing the Rev. Dr. Worcester's Sermon, preached at the ordination of the missionaries,	46 32	233 49
Towards the necessary expenses of prosecuting the suit for the Norris Legacy,		600 00
Travelling expenses of the members of the Board in attending the annual meeting at New Haven, Sept. 1814,	\$312 00	
Other contingent expenses of the meeting,	13 33	325 33
Travelling expenses paid by the Prudential Committee, incurred in attending meetings on the business of the Board,		31 62
Expense of securing, in a legal and proper manner, the last donation of Mr. Solomon Goodell,	\$15 45	
Expense of transporting silver,	1 00	
A keg for shipping dollars,	75	17 90
Paid by the Treasurer for postage of letters,	\$24 10	
Do—on packages from India, addressed to the Rev. Dr. Worcester,	13 25	
Paid by the Rev. Dr. Worcester for postage,	14 63	51 98
Paid by the Treasurer for stationary,	6 00	
————— for a letter-box,	1 25	
Paid by the Rev. Dr. Worcester for stationary,	3 81	11 06
Loss on depreciated bills,		3 42
Allowance to the Treasurer for his services, during the year preceding the annual meeting in Sept. 1814,		300 00
Allowance to the Corresponding Secretary and Clerk of the Prudential Committee for his services during the same period,		100 00
		<u>\$5,007 80</u>

It ought to be stated, that the actual engagements entered into by the Board, during the year preceding Aug. 31, 1815, do not fully appear by the foregoing abstract. As the mission to Ceylon did not leave this country till after the annual meeting of the Board, the greater part of the money, which had been appropriated to that object, was not drawn from the Treasury till the embarkation of the missionaries. Since the annual meeting, the Committee have sent to Calcutta, for the purpose of distributing the Scriptures in the vernacular tongues of Asia,

	\$2,500 00
Paid towards the salaries of the missionaries at Bombay,	1,000 00
Towards the outfit of the missionaries to Ceylon.	1,118 85
Their salaries a year in advance,	3,111 11
Expense of their passage to Ceylon,	1,500 00

Besides these sums considerable expenses have been incurred for books, maps, medicines, surgical instruments, and many other unavoidable contingent charges; so that the balance now on hand, exclusive of the Norris Legacy; is several thousand dollars less than it was in Sept. 1814.

It ought to be mentioned, that the owners of the brig Dryad charged for the passage of the missionaries only the estimated actual expense of providing for their passage, and of touching at Ceylon. The passage will therefore cost the Board \$1,900 or \$1,500 less, than if had been contracted for at the customary rate. It is doubtful, indeed, whether the owners of a vessel could be induced, in ordinary circumstances, to touch at Ceylon with passengers, unless a considerable allowance was made, beyond the common price of conveying them to the port whither the vessel was directly bound.

Since the meeting of the Board, the Norris Legacy has been paid into the Treasury by the Trustees. That legacy, after deducting what had been paid by the Trustees as necessary expenses of prosecuting the suit amounted to \$29,435 54. After deducting \$908 45 which had been paid by the Board on account of the expense of paid suits, the clear assets of the legacy are \$27,527 19. Nearly all this sum is now in a productive state, and the whole will be shortly. In about a year and a half, the interest on the sum recovered will be sufficient to make up the amount of \$30,000 which is to be kept as a capital sum, according to the will of Mrs. Norris, the interest of which only is to be expended in promoting the objects of the Board. The expense of recovering the legacy was, as will appear from what is stated above, \$2,472 81. This expense may appear large: it is therefore proper to say that the Board was interested in two suits; one to establish the will of Mrs. Norris, and the other to remove legal objections to this particular legacy. The business was in litigation four years; and in the first suit it was necessary to obtain releases from several witnesses, who were legatees by the will;

15. *Pecuniary Accounts of Massachusetts Missionary Society.* 381

which could only be done by paying the amount to which they were interested. Towards this charge, however, all the other legatees contributed. Neither the Trustees, nor any member of the Board, received any compensation for the time and trouble spent in conducting the suits. To those who are particularly acquainted with the circumstances of the case, and with the expense of legal proceedings where large sums of money are concerned, it will not appear surprising, that the recovery of this legacy should cost what it did. That Mrs. Norris's intentions were perfectly clear, as the disposition of her property, admits not of a doubt. If her will had not been made a subject of litigation, the legacy would in all probability have been paid within a year from her decease, and have been placed thenceforward in a productive state. There will be an ultimate loss of interest, therefore, in consequence of the law-suits, for at least six years and a half, which would amount to more than *eight thousand dollars*; the greater part of which would have been expended before this day, in sending the Gospel to the destitute.

Above three thousand dollars of the other property of the Board is appropriated by the donors to form a permanent fund, so that the balance on hand applicable to immediate use is not large.

AUDITOR'S CERTIFICATE.

Charlestown, Nov. 21, 1815.

I hereby certify, that I have examined the accounts of Jeremiah Everts, Esq. Treasurer of the American Board of Commissioners for Foreign Missions, for the year ending May 31, 1815, and found the funds of the Board faithfully and accurately accounted for, and a balance of Nineteen Thousand Eight Hundred and Thirty Three Dollars and thirty cents remaining in the Treasury, consisting of cash, notes, and other property, according to the foregoing schedule. CHESTER ADAMS, Auditor.  
\$19,833 30.

The schedule above referred to is a Trial Balance dated Aug. 31, 1815, and contains the particulars, which compose the following sums, viz.

In notes on interest, amply secured,	\$10,418 34
In bank stock,	3,150 00
In the hands of the Clerk of the Prudential Committee, to meet contingencies,	279 38
In cash, reserved towards fitting out the eastern mission,	3,812 10
Deposited at the Eagle Bank in New Haven,	64 00
In bills not current, principally of the New York banks,	2,109 48
	\$19,833 30

During the year past more than half the donations to the Board have been made in bills of the New York and other southern banks, which have been at a discount of from 10 to 20 per cent. The Prudential Committee have been able, however, to dispose of nearly all these bills without loss, by lending them on good security to persons where they are current, the principal and interest to be paid in specie. The Committee have been able to do this by calling in, for immediate use, money which had been previously lent. Donors may rest assured, that all practicable care will be taken to secure the full value of their donations.

EXTRACT OF THE PECUNIARY ACCOUNTS OF THE MASSACHUSETTS MISSIONARY SOCIETY FOR THE YEAR ENDING MAY 30, 1815.

Receipts.

Annual payments of members,	\$314 00
Collections in congregations,	738 11
Collection after the annual sermon, May 24, 1814,	178 65
From Female Cent Societies,	244 53
From other associated females,	129 23
Other donations,	113 68
For Bibles sold,	7 35
	\$1,725 55
Income of stock and interest on notes,	116 62
	\$1,842 17
Balance on hand at the beginning of the year,	4,158 42
	\$6,000 59



<i>Expenditures.</i>	
Paid to missionaries for their services,	\$1,794 60
For the purchase of Bibles,	87 35
All other expenses,	150 78
	1,972 73
Balance carried to the credit of the Society in new account; viz.	
In notes and stock,	2,486 00
In cash,	1,541 86
	4,027 86
	\$6,000 59

LETTER FROM DR. NAUDI TO THE SECRETARY OF THE CHURCH MISSIONARY SOCIETY.

*Malta, Valletta, Sept. 3, 1814.*

My Dear Sir,

REFERRING to a letter which I wrote lately to you, I shall not repeat what I said about the young man, Jerome Fana, already prepared to leave Malta, and to be engaged under your Society, as one of those young persons whom you commissioned me to send out to be educated for the future benefit of North Africa.

I had lately much conversation with a gentleman from Derna, an important place in the neighborhood of Tripoli. He had been in almost every corner of that territory, and had travelled much about the Deserts of Barca. That part of the Ancient World, which once gave birth to such great Christian men, and where the Church of Christ greatly flourished, is now the most neglected, and is reduced to a state, very little different from that of the Hottentots and other savages of Africa. A well-disposed man, endowed with such individual and Christian qualifications as are requisite for the purpose, would effect a great deal of good among those different tribes. There are among them a multitude of Jews; and in the late troubles, a very great number of this people migrated from Europe to Cairo, and other parts of Egypt, and to Jerusalem. It is very singular to observe, that, in the short period of two years, many unexpected conversions from the Jewish to the blessed religion of Jesus have taken place all round the Mediterranean.

I had the other day a second letter from the Bishop of Nicotia in Cyprus, in answer to one sent to him from one of my friends here, John Suappottolo, who is much interested in promoting the knowledge of the Gospel. He took upon himself to procure for us two good persons from Arabia, in order to be sent for better education to your benevolent Society for the ultimate benefit of North Africa. Fully persuaded of the essential good which will follow from your exertions in

that part of the world, he promises to send to us shortly these two young men from Alexandria, well educated according to the custom of their country, and of good characters; and it will be all at his own expense till they arrive in Malta.

We are always lamenting here the good persons lost by the plague last year. Before my coming to England we had, as you know, a new Society, well adapted for religious purposes, in this island, which was called the "Society of Francisco," after the Founder. This good man died by the plague; and with him died a great part of our benevolent people. These perished, because, more than others, they exposed themselves to the contagion. All those members of the Society who took an active part in visiting the sick, and giving the Lord's Supper to the dying, lost their lives. Their zeal was a great blessing to the dying; but all of them failed, and are lamented.

The other young man whom I mentioned to you, and whom I meant to send to the Society, lost his father and sister by the contagion; in consequence of which he is obliged to support the business of his father, and to decline, with great regret, accepting your proposal. He desires me to give you this statement, and begs to be considered always as an intimate friend of the Society. We have lost about twenty-four Priests, who were, for the most part, eminent persons for character and piety. At the burial ground, near town, about 6000 of our inhabitants are interred, who were lost to us, in the fatal year 1813.

Since the beginning of this month I have been in mourning for my sister Rosa, who was ill when I wrote to you last. She ended her life on the last day of July. Every thing possible was attempted to prolong her life, but in vain. I passed three months with her in the country, at a spot which is considered the best for consumptive diseases. We are very much distressed by this loss, and my mother is almost inconsolable. But let me die the death of the righteous, and let my last end be like his! Her last words, just a minute before she died, were: "Lord Jesus,

*Give my spirit! Father, I commend it  
thy hands.*<sup>16</sup>

contains that work which I began  
I was with you, about the present  
of Christianity round the Mediter-  
an and in the Islands. But I want a  
deal of information for rendering it  
plete.

The case of the Jews must be consider-  
s mysterious, in respect of their  
ent conduct. Notwithstanding they  
at this time tolerated in Turkey more  
before, and in a great measure pro-  
ed in all the Levant and the Islands  
hat falling empire of the Mahomet-  
yet their conversions to the Christian  
igion were never so frequent as they  
e been in these latter times. I have

received various accounts relative to this  
important subject. I greatly desire now  
to go to Syria, to Palestine, and particu-  
larly to Damascus, in order to examine  
into the present condition of that people,  
and their true situation. Perhaps I shall  
do it when Mr. Jowett arrives.

Remember me when together to the  
respectable members of your Society. I  
never fail to commend them to the Om-  
nipotent, that their zeal and their means  
for spreading the Gospel may increase,  
and their plans for promoting the grand  
object may have vigor and success; till,  
at last, the true religion of our blessed  
Savior shall cover the earth all over.

I remain with true respect,  
Yours, &c.  
(Signed) CLAUDIO NAUPI.

## OBITUARY.

ED, at Dunbarton (N. H.) on the 19th of  
the last, Mrs. JEMIMA HARRIS, wife of  
Rev. Walter Harris. It is sometimes  
tribute due to worth, and sometimes the  
rest of virtue is promoted by recom-  
nding to public notice the memory of  
se who have been distinguished for use-  
ness.

This Lady should not be classed with  
multitude who, through the fondness  
perhaps the vanity of friends, are eulo-  
ged in the public papers. Her mind was  
ur and discriminating, and always temp-  
ed with discretion. She had that cor-  
tness of judgment and taste, mixed with  
ildness and affability of manners, which  
dified her to act with propriety in the  
at polished circles; but her usefulness

appeared most eminent there, where eve-  
ry understanding, discreet and pious  
woman can act to the best advantage, in  
domestic life, in directing the young minds  
of her children, and forming them to hab-  
its of virtue and propriety of conduct. It  
may be said with truth, that she was dis-  
tinguished for domestic virtue. By her  
assiduous attention to every domestic con-  
cern, she relieved her husband of much  
care, and enabled him to devote his time to  
the important duties of the ministry. For  
many years she gave a decided testimony  
to the truth of those doctrines of our holy  
Religion, which are usually called the doc-  
trines of grace; and in these she found sup-  
port and consolation in the certain and  
near prospect of death.

## TO THE PATRONS OF THE PANOPLIST.

We have the satisfaction to inform our Patrons, that a new type  
has been procured for the commencement of the next volume. As  
the type will be larger than that which we have heretofore used,  
the page will be enlarged so as to contain the same quantity of  
matter.

We have long regretted, that we did not print more copies of the  
volume of the Panoplist, which is now closed. In order to accom-  
modate some of our old subscribers, who were not furnished through  
the customary channels, and to gratify several new subscribers, we  
are compelled to re-purchase a considerable number of copies. In  
future, we hope to be able to supply all subscribers; though, if the  
experience of the last year is to be regarded, it will be necessary to  
print several hundred copies more than are engaged at the com-  
mencement of the volume.

Proposals have been issued by Camp, Merrell and Camp, book-sellers, of Utica, (N.Y.) for republishing the future volumes of the Panoplist, beginning with the next. If their proposals should meet with sufficient encouragement, as it is probable they will, we shall not transmit any future numbers by mail to our subscribers in the northern and western parts of New York, and the adjacent parts of Pennsylvania, except to those who have paid in advance, without *renewed orders to do so*; presuming that such subscribers will find it more convenient to supply themselves at Utica, than from our press. We have come to this determination merely to save to ourselves and others the trouble and expense of writing letters; at the same time, we shall be happy to forward the work directly from Boston to all such subscribers as prefer to have it thus forwarded.

Many thanks are due to several active friends, who have exerted themselves to make our work known, and to procure subscribers. While we retain a grateful recollection of these exertions, we have the satisfaction of believing, that those, who use their influence in promoting the circulation of our work, enjoy the consciousness of laboring to serve the best interests of mankind; and we should certainly be highly culpable, in our own estimation, if we solicited the patronage of the public without the same consciousness.

We would remind our patrons, that we have not increased the price of the Panoplist, although the price of almost every article of consumption has been greatly enhanced within a few years. Considering the discount which we make to our agents, and the loss which we sustain on southern bank notes, received in payment from subscribers who live where no other money is to be had, we should have been compelled to raise the price of our work, or to abandon it, if our subscription list had not been quite respectable in point of numbers. It is highly desirable, so far as the objects which we have in view are important, that the readers of religious magazines should be greatly multiplied. In no other way, can the most useful information be so well conveyed. In no other way, can Christians be so generally incited to engage in the same great labors of love. Many will feel the force of these observations; and by them it will not be received as mere irksome importunity, if we urge the friends of religion to extend the circulation of religious intelligence. There is another consideration, which deserves to have its weight. We refer to the arrangement, by which all the clear profits of the Panoplist are devoted to the support of missions. These profits have amounted to several hundred dollars already; if all that is now due were collected, they would amount to several hundred dollars more; and if every professed friend of missions, who lives within the sphere of the Panoplist, and is perfectly able to pay for it, were to become a subscriber, the work would have the honor of bringing a very great revenue into the missionary treasury. We wish our friends to bear this in mind, and to remember, also, that the present season is the most proper one for obtaining subscribers for the next volume.



